

ayurveda and homoeopathy

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Mr. D.Das, in the concluding para of his article, Homoeopathy and the Hindu worldview, published in 'Hahnemannian Gleanings' - a monthly journal, June, 1981, Calcutta (now discontinued), wrote "Ayurveda must certainly have had some influence on Hahnemann if only because its dictums were filtered through the writings of Greek and Latin authorities primarily Given his background of knowledge of the Greek and Latin languages and his apprehension of the spirit of Greece there cannot be any reasonable doubt that Hahnemann was familiar with the doctrines of Ayurveda, even if at one remove."

The author made references to some similarities between the two

systems: "The similarity between the 'doshas' of Ayurveda and the 'miasms' of Homoeopathy is too well defined to need any further amplification here.....Ayurveda follows a pattern similar to Homoeopathy in its attribution of different constitutions to persons suffering from derangement of one or more of the three 'doshas'-- 'vata', 'pitta' and 'kapha'..... Possibly the closest link between Ayurveda and Homoeopathy lies in their approach to a 'force' existing within the system which cannot be explained by biology alone"

The references to the 'Similar points' have stimulated me to make a comparative study of the two systems and establish the originality of Dr. Hahnemann.

THE ORIGIN AND DEVELOPMENT OF AYURVEDA AND HOMOEOPATHY.

Ayurveda:- The ancient Indian thinkers and physicians, with the then existing knowledge at their command, established Ayurveda to help all the creatures, especially the human beings to lead a long, healthy, virtuous, worldly life and finally attain happiness, peace and a pure state of mind called liberation. It has its own 'vitalistic' physiology and physiological pathology, the former veering round the invisible and all pervading paramatman (Soul, Absolute) and the latter, the panchabhutas (primary states of matter).

Among the extant Ayurvedic texts, the 'CharakaSamhita' by Agnivesa (800-600 B.C?), the 'Susruta Samhita' by Susruta ('00-600 B?) and the 'Astanga Hridaya' by Vagbhata (700 A.D) are recognized as the 'great trio'. The Charaka Samhita is considered to be the most authoritative in as much as it represents the authentic thesaurus of the various aspects of medical knowledge with reference to the fundamental principles behind the medical system.

Agnivesa, in his treatise, had redacted, systematized and rationalized the medical knowledge of his times with the help of 'the logical realism of Nyaya philosophy, the 'atomistics pluralism' of Vaisesika philosophy and the psychology (the science of the soul) of Sankhya philosophy. After the recognition of 'Tridosas' (three vitalizing agents) as the only and real pathogenetic factors by Vagbhata, practically there was no development or change in the philosophy of Ayurveda.

Homoeopathy:- Dr. Hahnemann (1755-1843), a conscientious and talented German physician, deeply dissatisfied with and disillusioned by the crude and cumbersome contemporary medical practice, courting poverty in his promising years, resigned his job and left his flourishing practice in search of a perfectly simple system of medicine, remaining always fixed in its principles as in practice. "I have been putting drugs of which I know little into bodies of which I know less, so I can but renounce the practice of medicine that I may no longer incur the risk of doing injury, says Hahnemann. Finally, occupied himself "with the practical part of medicine only, with the healing art itself in order to show

how it is that diseases have hitherto been imperfectly treated", he laid foundation afresh for a true therapeutic method, which helps 'to freely employ this living, healthy instrument for the higher purposes of our existence', and succeeded in doing so single handedly by evolving, perfecting and establishing homoeopathy (1796-1843), the most harmless and humane therapy, which the world never witnessed before, based on the Law of Similars. Later his true followers like, Dr. Boenninghausen, Dr. Kent, Dr. J.H.Allen etc. widened the scope and applicability of his principles.

PLURALISM VERSUS MONISM.

Ayurveda and Homoeopathy insist that a physician, to be rational, should know the real nature of man, what he is, where he came from and what his quality is in health and sickness. Both the therapies think that the entire worldly life depends on the combination of mind, soul and body. This combination is likened to a tripod, which can sustain itself so long as none of its three constituents is disturbed.

Both of them treat one as an irrational being who believes that man exists without a cause, and his life force goes for a while and does not exist from something prior to it and to think that there is not a constant and continuous flow of influx into it from his cause that which holds him in continuance. In their view, the human organism is not an isolated entity, sufficient unto itself. Every individual is born, lives and dies inseparably from the larger context of physical, social, political and spiritual

influences; and the laws governing the physical universe are not separate from those governing the functioning of living organisms. So one must begin by comprehending clearly the setting (soul, mind, time, space and Akasa and matter) in which the human being is found, and how it influences him and in turn how he affects it.

Their concepts about the constituents of life (the setting)

SOUL:

Both the systems recognize the existence of Soul. But their views of it differ due to their peculiar understanding of Its nature. Both accept IT as an intangible, invisible, omnipresent and all pervading FORCE ultimating as the universe.

Soul in Ayurveda:- In Vaisesika philosophy, Soul, in its natural state, is devoid of intelligence. By means of the mind, It knows not only external things but also Its own qualities. Though It is all pervading, Its life of knowing, feeling and activity resides only when the body is. Its existence is inferred from the fact that consciousness cannot be a property of the body, sense organs or mind. In addition to the qualities of pleasure and pain, desire, aversion, volition and knowledge, the facts of expiration and inspiration, the closing and opening of the eyelids, *healing of the bodily injuries*, the movements of the mind and the affections of the senses are urged as evidence for the existence of the soul. Soul is essentially devoid of all pathogenicity. It is the cause of consciousness through the mind and the specific qualities of the basic entities (panchabhutas): sound, touch, light, taste and smell. It ultimates as the universe made of innumerable, indivisible atoms.

Soul In Homoeopathy:- He is the Lord of life. He is substantial. He is the substance. It is the first cause. It is the Esse of the entire creation. It projects itself as the universe in a series of effects with intermediates and ends. So there is a continuous dependence from the first to the last. 'Everything exists because it has continually flowing into it that which holds it in continuance'. The homoeopath knows how best to put to use, than an ayurvedacharya or ayurvedic physician, the qualities of the soul in his prescriptions.

FORCE:

Its nature and functions:- Both the systems postulated the functioning of Soul as Force in everything of the universe.

Universal force and force in the body in Ayurveda.

Universal force:

a) Its Nature: It is the eternal cause of the universe. It brings into existence all living beings. It is the creator of innumerable forms. It can move everywhere and is responsible for actions and thoughts. It is subtle and omnipresent. It has permeated the whole universe. It causes happiness and misery.

b) Its normal functions are:

Sustenance of the earth, kindling of fire, bringing about compactness and movement in the sun, moon, stars, and planets, creation of clouds, showering of rains, flowing of rivers, bringing about maturity of flowers and fruits, shooting forth of plants, classification of seasons, as well as panchabhutas (primary states of matter), manifesting shape and size of the products of 'panchabhutas', bringing about transformation everywhere.

(Charaka Samhita: Sutra Stanca:
Chap. XII-Seminar on the Merits
and Demerits of "VATA")

c) Its abnormal functions: In its abnormal state, it makes Nature amuck causing epidemic diseases etc. among the living beings and it does away with the positive factors of creation.

Universal Force and Vital force In Homeopathy:

Universal force or the Simple Substance:- By the aid of the simple substance (primitive or primordial substance), the Divine Creator is able to use the created beings for their highest purposes.

a) Its nature:- It is qualitative by nature. It has no circumscribed location. It is above the realm of time, place or space. Neither weight, time, nor space can be predicated of the simple substance, and it is not subject to the physical and chemical laws.

b) Its functions:-

i) The true holding together of the material world is performed by the simple substance. Cohesion is the simple substance.

ii) All operation that is possible is due to the simple substance, and by it the very universe itself is kept in order. It not only operates every material substance, but it is the cooperation of all things.

iii) When it is active, it dominates and controls the body it occupies. It pervades the entire material substance without disturbing and replacing it.

iv) It may exist as simple, compound or complex, and as such never disturbs harmony, but always continues from

first to last, and in that way all purposes are served.

v) It is the cause of force. The energy derived from the simple substance keeps all things in order.

vi) It is endowed with formative intelligence i.e. it intelligently operates and forms economy of the whole animal, vegetable and mineral kingdoms. Everything with forms goes on its natural course and assumes and continues its own private state.

vii) The simple substance gives to everything its own type of life, gives its distinction, gives its identity whereby it differs from all other things.

The Universal Force as force in the body:-

Force in the body, or 'Vayu' in Ayurveda.

a) Its natural functions: 'Vayu', in its natural state, is responsible for all activities of the body. It, in fact, constitutes the very life of the things. It sustains all the organs of the body. It restrains and impels the mental activities. It coordinates all the sense faculties and helps in enjoyment of the objects. It prompts speech. It is at the root of all sense faculties. It brings about compactness in all the tissue elements of the body. It brings together different parts of the body. It is the causative factor of joy and courage.

It stimulates the digestive fire and absorbs the 'doshas'. It throws out excreta. It creates gross and subtle channels. It moulds the shape of the embryo. It is indicative of the continuity of the span of life.

b) Its abnormal functions:- It afflicts the body with various types of

diseases and affects the strength, complexion, happiness and the span of life. It perturbs the mind; affects all the sense faculties; destroys, deforms or detains embryo for long. It gives rise to fear, anxiety, bewilderment, humility and delirium. It takes away life. (Charaka samhita: Sutra Stana. Chapter: XII).

The Vital Force in Homoeopathy:

(The Universal force or the Simple substances as the vital force)

The life substance or force within the body is the vice-regent of the soul, and the soul in turn is also a simple substance. All that there is of the soul operates and exists within every part of the human body, and it is that simple substance which acts as a vital force. The simple substance when it exists in the human body keeps that body animated, keeps it moving, perfects its uses, superintends all parts and at the same time keeps the operation of mind, and will in order. (Dr. Kent).

It is invisible and only cognizable by its effects on the organism. It is self-powered. It is self-acting. It is never resting. It is an unwearied spring of all normal functions. It is an exquisite power innate in the being, designed to direct in the most perfect manner the operations of life, while it is in health. It is equally present in all parts of the organism, in fibres of sensitivity as well as in those of irritability. It adapts itself to the surroundings. It has the formative intelligence. But it cannot reason and analyse on itself. It acts according to the physical constitution of a being.

In its healthy state, it may be

obstructed and suppressed by sudden accidents. It may be in the state of suspended animation from lightning. It may exist also in an unevenly distributed state. This substance is subject to changes i.e. it may be flowing in order or disorder, may be sick or normal; and the changes to a greater extent may be observed or even created by man himself. Man may cause it to flow in disorder. It may be deranged by a dynamic morbid agent. It automatically opposes any and every foreign agent to preserve its integrity. However, it is not created for the purpose of affording itself aid in disease.

Thus the homoeopath views the vital force as a great, grand, conceptual, natural, neutral, useful and practical medium for displaying i) any disturbance caused to the organism by a disease force, and ii) the inherent hidden powers of drugs and iii) for allowing both the disease force and the drug force to meet in it and become neutralized for the restoration of health.

Here arises a question, why did the ayurvedic thinkers and physicians, who have a clear conception of the nature and functions of *the Force in the body*, not establish their therapy on it? but, instead, establish their therapy on the three doshas, which are produced out of the digestion and metabolism of food ingested? The answer can be easily inferred from the fact that the ayurvedacharyas could not deal with the incorporeal and unstable force in the body, on the same plane, as Dr. Hahnemann did with his dynamic remedies, with their physiological doses made of indivisible atoms.

The Mind:

Ayurveda and Homoeopathy recognize the existence of mind as a

subtle organ separate from the brain. Both of them accept the principle of interdependence of the mind and the soul or the vital force. They think that the mind is a delicate link connecting the soul and the body and as a controlling and motive force of the sense faculties.

SPACE AND TIME: Ayurveda and Homoeopathy consider that all phenomena take place in Space and Time and reality is a process or a passage and it is therefore both spatial and temporal. Hence, both the therapies view man against the environment.

TIME:

Time in Ayurveda:- According to the Vaishesika philosophy, Time is the force which brings out changes in non-eternal substances. All perceptible things are perceived as moving, changing, coming into existence and passing out of it. Time is regarded as the independent and real, pervading the whole universe and making the ordered movements of things possible. It is the basis of relations of priority, posteriority, simultaneity and non-simultaneity, and the notion of soon or late.

Time is an eternal substance and the basis of all experiences. We do not know what time is in itself, but our experience is cast in the form of Time. Time is one, eternal, and indefinite, while its divisions into past, present and future, hibernal, vernal and autumnal is due to the extrinsic circumstances such as the sun's revolutions.

Ayurveda observes a particular season, a particular moon phase, a particular week-day, and a particular time in a day to pick out a

substance for the purpose of a drug and to prescribe personal regimen for promotion of health and for preventive treatment and to administer drugs.

Time in Homoeopathy:- Homoeopathy also observes a particular season, a particular moon-phase etc. to pick up a substance for the purpose of a drug and chronological modalities of a proving and in selecting a drug for a patient. Time modality is considered as a very peculiar symptom, because one cannot explain why certain phenomenon takes place at a particular time.

SPACE:

Space in Ayurveda:- According to the Vaisesika philosophy, space is the general cause of all effects, Space deals with coexistence, Time, with successions, or to put it more accurately, Space deals with the visible objects, while Time deals with the things produced and destroyed. Things move by virtue of time and hold together by virtue of space. As Space and Time cover the most comprehensive kinds of relations; transition from place to place, or state to state, spatial locomotion and temporal alternation, they are only formal and imply real things which move and change.

Its oneness is proved as in the case of time, and its apparent diversity, such as east, west, south and north, depends likewise on extrinsic circumstances only such as the rising and setting of the sun. Like Time, it is one, eternal and infinite.

Space in Homoeopathy:- Besides Time, a Homoeopathic physician takes into consideration the

importance of Space, in the selection of a drug, in the shape of location, laterality, direction, extension and metastasis of symptoms.

AKASA:-

Akasa in Ayurveda: According to the Vaisesika philosophy, 'Akasa' is a simple, continuous, infinite substance, and is the substratum of sound. The quality of colour, taste, smell, and tangibility do not belong to it. All corporeal objects are formed and conjoined by it. The atoms unite but not continuously. That which binds together the atoms, though not itself atomic, is the 'Akasa' (ether). Akasa is eternal, omnipresent, supersensible and has the qualities of individuality, conjunction and disjunction. Akasa fills the space, though it is not space itself, since it cannot affect or operate on things without entering into special relations with them and thereby having sound produced in it

'Akasa' in Homoeopathy: Vaisesika 'Akasa' may be compared with Dr. Kent's conception of cohesion. Dr. Kent says that Cohesion is a simple substance, and it is not the purpose of cohesion to disturb or displace the substance that it occupies. The true holding together of the world is performed by the simple substance

MATTER

Matter in Ayurveda: Matter, as we meet in this system, is a mixture of the five phenomenal products or states of panchabhutas successively developed from 'Akasa' to earth (akasa or ether -air fire-water-earth). The ultimate constituents of the concrete things of earth, water, fire and air are called 'paramanus' or atoms. The atoms are the material causes and effects. They are ordinarily invisible

and indivisible. They mark the limit of division. Every thing in the universe is made up of atoms. Atoms combine together in various ways and it is by their combination that they give rise to the universe and all its contents. The combination of atoms may be simple addition or it may be, under the influence of heat, a chemical reaction producing substances having qualities from those of the uniting constituents.

Matter in Homoeopathy: To know the constitution and mode of production of matter, the homoeopath traces backward from mass through molecules, atoms, and electrons to a vibratory or radial state of matter supposed to exist in the interatomic ether of space.

It is appropriate here to quote Dr. Kent's observation on matter and energy. "The thought that force has nothing prior to it leads man's mind into insanity. If man can think of energy as something substantial, he can better think of something substantial as having energy..... We have some reason for saying that energy is not energy per se, but that is a powerful substance, and is endowed from intelligence that itself a substance..... Substance in simple form is just as positively substance as matter in concrete form".

In the view of a homoeopath, even a crystal of earth has its own association, its own identity, and is endowed with a simple substance that will establish its identity from the rest of crystals.

Thus one can see the vast difference in the outlook regarding matter between an Ayurvedacharya and a Homoeopath.

B) Homoeopathy: The human body is a 'highly potentialized spiritual corporeal entity.

HEALTH, DISEASE AND CURE:

A) Ayurveda:

Health is a condition of the equilibrium of the three doshas (vitiating agents).

Disease is a condition of the disturbed equilibrium of the doshas.

Cure is the restoration of the equilibrium of the doshas.

B) Homoeopathy:

Health is the ability of the organism to keep the Equilibrium of the vital force with a minimum disturbance and in maximum constancy.

Disease is the vicarious embodiment of some miasmatic influence that has blended itself with the life force, producing diseases according to the type.

Cure is the restoration of the equilibrium or integrity of the vital force by extinguishing the inner malignant miasms by the action of a homoeopathic medicine upon the vital principle. (Note 163 under para: 282--6th edn. Organon).

PATHO GENETIC FACTORS:

A) Ayurveda: In the body, the pathogenetic factors are 'vata, pitta, and Kapha and in the mind, 'Rajas and 'Tamas'. There is no disease without their vitiation. The former cause physical disease like fever, constipation, diarrhoea, oedema, dyspnoea, diabetes, leprosy etc., while the latter, 'kama' (passion), anger, greed, attachment, envy, ego, grief,

worry, anxiety, fear, excitement etc.

As Ayurveda is mainly concerned with the bodily diseases, it dealt in detail about the origin, nature and functions of the three doshas. The three doshas are constantly produced during the digestion and metabolism of the food ingested. They have characteristic signs and symptoms to be recognized and particular sites to reside. When in normal state, they are responsible for the maintenance of health of the individual. They remain in sixty-two combinations, depending on the degree of their aggravation. When aggravated, they manifest their signs and symptoms in accordance with the degree of aggravations. In their state of diminution, they give up their normal signs and symptoms; and in their state of equilibrium, they operate properly. Hence the doctrine of 'Tridoshas' plays an important role in Ayurveda. It is the basis of diagnosis, pathology and therapeutics. *The main exciting and disturbing cause of these doshas is the unwholesome and unsuitable food taken by the patient.*

B) Homoeopathy: Miasms are disease forces. They are the true pathogenetic factors. There are three basic or fundamental chronic miasms and many acute miasms. They are contagious. They alone can dynamically derange the vital force and cause both physical and mental disease. The acute ones are self-limited. But they can rouse the dormant chronic miasms into activity. The three basic chronic miasms are: Psora (the underlying cause, the primary disorder of the human race and the mother of all non-venereal diseases) and the two venereal miasms; Syphilis and Sycosis, "When

left to themselves and unchecked by the employment of those remedies that are specific for them, they always go on increasing and growing worse, notwithstanding the best mental and corporeal regimen, and torment the patient to the end of his life with ever aggravating sufferings. (Organon).

The chronic miasms, which are the fundamental cause of all sickness, remain in the body both in latent and active states. They may exist in three ways: i) as a single miasm, ii) as two or more miasms coexisting and only one will be active at a time and iii) as two or more miasms forming a complex and this may be further complicated by a drug disease. One cannot say definitely when the chronic miasms had entwined themselves with the simple substance and begun disfiguring the humanity with innumerable diseases. "They are subversive forces, acting in conjunction with the life force. Their work is often hidden for years, so latent and pent up are these forces in the organism. They are like enemies entrenched. Their multiplied progressions, pauses, rests, forward movements, retreats and attacks along unfamiliar lines are mysterious and persistent. They attack us at all our weak points, recede and advance, advance and recede. Their business is to kill, to destroy, to tear down, to murder life through their multiplied processes. Cachexia, dyscrasia, diathesis, idiosyncrasy, predisposition, hereditary predisposition and hereditary states are due, directly or indirectly to the workings of, or they are expression of, miasmatic action. So, we cannot select the most similar remedy possible unless we understand the phenomena of the acting and basic miasms; for the similar remedy is always based upon the existing basic

miasms, whether we be conscious or unconscious of the fact. The curative remedy is but the pathopoesis of certain pathogenesis of an existing miasm". (J.H. Allen)

EMPIRICISM Vs. EXPERIMENTALISM

Ayurvedic or Empirical Pharmacology: The theory of 'rasa' (taste or content), 'vipaka' (post-digestive taste or content), 'veerya' (power) and 'prabhava' (Special action) formed the basis of Ayurvedic pharmacology. The main task of the materia medica is to determine the composition of various ponderable substances taken from plant, animal and mineral kingdoms and classify them as earthy, watery, fiery, airy and ethereal and their taste, their taste after digestion, their power and their special action Ayurveda has not the technique, as in the case of Homoeopathy, to know the qualities of the imponderable things and the disease products. This theory was the result of an attempt to explain the action of drugs on the human body. Since none of the chemical effects (in the modern sense) of medicines were known, an attempt was made to explain their action on the basis of an easily recognizable quality like taste. Basically there are six tastes: sweet sour, saline, pungent, bitter and astringent. But, by their permutations and combinations, there exist sixty-three types of tastes, depending upon the variation of the nature of the substance, location and time. There is a relation between the tastes and the doshas. The tastes; acid, saline and sweet, decrease, 'vata', the tastes:

astringent, acid and bitter, decrease 'kapha'; the tastes: astringent, bitter and sweet decrease 'pitta'. These tastes increase the properties analogues to their own and decrease or antagonize those opposed to them. The above theory automatically led the system to adapt polypharmacy for treatment. "A physician may prescribe one taste or combination of several tastes, with regard to the nature of doshas vitiated, the resultant manifestation of the disease and specific actions of drugs etc., for the maintenance of health. Similarly, for the cure of a disease, drugs having one or more tastes may be prescribed". (Charaka Samhi Sutra Sthna: Chap. XXVII)

Ayurvedic Materia Medica, as it exists today, is the burdensome legacy of ages. Its origin dates back to prehistoric times. No sharp line is drawn between the articles of diet and drugs, as both are used in the treatment of diseases. Hence a thorough knowledge of various articles of diet and drugs with their qualities is considered essential for a practising physician. According to Ayurveda, drugs act on the body through the influence of their taste, postdigestive taste, power and special action. To know beforehand as how a particular drug will act on the body, it is necessary to know the above characteristics of each of the drugs. This applies to the articles of diet as well.

Preparation of drugs: 'It is the potency of drug that cures a disease'. The potency is attained best when the physical and chemical properties of a substance are annihilated. This is best performed by subjecting a substance to HEAT or PRESSURE or both. For

e.g., the medical oils are prepared by successively boiling and cooking them with drug decoction, by which process one cannot detect the trace of any of its component drugs, but still one knows how potent and efficacious they prove in the hands of a physician. A drug called 'Sahasrapaka Tailam' is prepared by successively cooking it for a thousand times. In some cases, mortar and pestle are used to render the substances soluble and capable of being taken by the body. The potency of a substance is thus realized, not as in the case of Homoeopathy, to some extent, by subjecting it to pressure of the mortar and the pestle, without adding any other inert substance to the original one. But it is an altogether different process in the case of Homoeopathy.

Homoeopathic or Experimental Pharmacology:

Dr. Hahnemann, on apprehending the new general principle in therapeutics, the Law of Similars, in 1796, while testing cinchona bark on himself and his family members, was confronted with the problems of creating an entirely new materia medica by means of which the principle might be applied in practice. If diseases were to be treated according to the principle of symptom-similarity, it was necessary to know what symptoms drugs would produce in healthy persons, since these would be the only symptoms which could possibly resemble the symptoms of sick persons.

There was no materia medica in existence which contained the fact or phenomena of the action of drugs upon the healthy. He originated a new method of bringing out the hidden curative power of drugs called 'Drug

proving'. "The pure, peculiar power of medicines available for the cure of the diseases are to be learned neither by an ingenious 'a priori' speculations, nor by smell, taste or appearance of the drugs, nor by their chemical analysis, nor yet by their employment of several of them at one time in a mixture (prescription)" but by proving the drugs singly on the healthy human bodies of both sexes and by observing the cases of poisonings. The proving of medical substances on the healthy persons to ascertain the curative powers, is the specific homoeopathic contribution to medicine in general and to the methodical basis of homoeopathic practice and human pharmacology in particular.

Homoeopathic Materia Medica: is a collection of drug provings i.e, the records of all symptoms, subjective and objective, produced by the testing of ponderable substances taken from the plant, mineral and animal kingdoms and imponderable things like electricity, x-ray, etc., and disease products, on healthy bodies of different individuals of both sexes in various doses and afterwards confirmed in clinics. Hence, it is neither based upon physiology nor physiological pathology but upon the sickness of the human race. The homoeopathic physician must study every proving until he feels the image of the totality of sick feelings of all provers as if he had proved the remedy and felt all the morbid feelings of the provers. In other words, the provings must be so studied as to impress upon the mind and memory an image, or a concept of the individuality of the drug as a whole, so that it may be recognized as we recognize any other individual or person. Mere memorizing symptoms will not help

the prescriber. The use of a single remedy is the necessary corollary to the similar remedy. It is to be given alone not alternated or mixed with any other. Only then can its pure effects be evolved and estimated; and the single remedy must be given in the smallest dose that will bring about reaction in the vital force.

Preparation of Homoeopathic medicines:

Homoeopathy was not created by the discovery of the Law of similars. In the past, Ayurveda, which had the clear conception of the Law of Similars, had failed to put it into therapeutic use, because of its inability to properly graduate and adapt the dose. So the principle of Similia was of no practical utility until the related principle of potentisation and the minimum dose was discovered; and that was not until Hahnemann hit upon the mathematico-mechanical expedient of preparing the drug by diluting and succussing according to a scale in a definite proportion of drugs to an inert vehicle. By this method any substance, let it be salt, a common article used in food, or cyanide, an extremely poisonous substance, may be converted into a harmless but potent drug.

Thus a Homoeopathic preparation is a mathematico-chemical process for the reduction, according to a scale, say for example decimal or centesimal or millesimal or 50 millesimal, of crude, inert or poisonous medical substances to a state of physical solubility, physiological assimilability and therapeutic activity and harmlessness, for use as energy medicines or homoeopathic healing remedies.

While the efforts of modern high-

energy physics has now confirmed (1990s) that its 'spin approach' makes it possible to look deeper into the intranuclear processes, and consequently come closer to unraveling the mysteries of the structures of substances, Dr. Hahnemann's statement made in 1840's about the hidden energy in an atom is revealing.

"The smallest dose can therefore contain almost entirely only the pure, freely developed, conceptual medicinal energy, and bring about only dynamically such great effects as can never be reached by the crude medicinal substance itself taken in large dose..... It is not in the corporeal atoms of these highly dynamized medicines, nor their physical or mathematical surfaces (with which the higher energies of the dynamized medicines are being interpreted but vainly as still sufficiently material) that the medicinal energy is found". (Organon).

TRADITION

Vs.

INDIVIDUAL TALENT. (IN THERAPEUTICS)

The Law of Contraria Vs. The Law of Similia:

Before the first edition of Organon (1810), the tradition in the medical practice, both in the Orient and in the Occident, was to treat patients basing on the Law of Contraria. The Ayurvedic thinkers of 800-600 B.C. recognized particularly the two different sets of principles, which may be stated in the terms of their western colleagues as the Law of Contraria and the Law of Similia, in the domain of practical therapeutics.

The Law of Contraria:

Contrary in character to the exciting factors of a disease,

Contrary in character to the Esse of a disease,

Contrary in character both to the exciting factors and the Esse of a disease.

The Law of Similia:

Similar in character to the exciting factors of a disease,

Similar in character to the Esse of a disease,

Similar in character both to the exciting factors and the Esse of a disease.

Ayurveda: Why did the Ayurvedic physicians adapt the Law of Contraria instead of the Law of Similia? probably, the Ayurvedic physicians, as in the case of Dr. Hahnemann in the beginning of his trials and experiments, got severe aggravations from their physiological doses administered on the principle of Similia. That might have compelled the Ayurvedacharyas to adapt the Law of Contraria: "We cure a patient by taking recourse to curative therapeutic measurements: the depleted with impletion. We give nourishment to those who are weak and emaciated. We administer reducing therapy to the one who is obese. We treat patients afflicted with heat by cooling measures. We adopt proper measures to replenish the deficient 'dhatu' (including 'malas' and 'doshas') and deplete those that are in excess. We then *bring back the physiological state* by treating the diseases with aetiopathological antidotes. Thus the group of therapeutic measures gives us the best result in the management of diseases". (Charaka: Sutra Stans: Chapter: X, verse:6). Thus Ayurveda, in spite of its 'vitalistic' physiology and

its own principles of treatment, represents 'allopathy' in the world of therapeutics and nothing else.

Homoeopathy: The credit of recognizing, understanding the intricate meaning and using the Law "Similia Similibus Curantur" for establishing a therapy, goes to the credit of the individual talent of Dr. Hahnemann. To tread on his heels successfully, one needs to have a clear conception of his teachings:

i) Holistic approach to man, disease and cure:

What is called 'sickness' actually represents the organism's striving after health, its efforts to disengage itself from the firm hold of the chronic miasms, acquired or inherited. So the patient's symptoms are not the impact of some morbid stimulus on the organism, but the 'reaction' of the organism to the morbid stimulus. Therefore, all illness is 'general' and representative of the curative efforts of the whole body. As illness is always general, the patient can never suffer from more than one illness at a time, however many local manifestations the illness may yield. Hence, the symptoms, however painful and undesirable, are beneficial phenomena, since they indicate the pathway taken by the organism in its attempt to restore health.

ii) Symptoms: Symptoms are more important for diagnosis and treatment than are the structural or material alternations in the organism, because symptoms are chronologically prior to structural changes and lead way to the structural changes.

iii) Homoeopathic doctrines: A Homoeopath's task is to promote the curative efforts of the organism

indicated by the symptoms with the help of the homoeopathic therapeutic doctrines represented by a set of axioms:

a) The totality of symptoms of a patient constitutes the disease for the purpose of a cure.

b) Drug experimentation on the healthy, so-called drug proving, is the only reliable method to arrive at a knowledge of the effects of drugs,

c) the curative relation between two sets of symptomatic facts is the Law of Similars. (The Similarity not of cause, but of symptoms).

d) The administration of one single remedy at a time.

e) The minimum (smallest) dose that will bring about a cure

f) Repetition of the dose should cease when marked improvement sets in.

Case taking and Case analysis:

To individualize a case, both the therapies take every care to elicit information from the patient by questioning, by observing, by taking the remarks of those serving the patient into account, by palpation and auscultation, by feeling the pulse etc. They know that a well taken case history includes the information about heredity, past history and all the present signs and symptoms which reflects every deviation from the normal health of a patient, mentally and physically.

They analyze the case history to know the nature of the case, whether it is curable or incurable, the degree or the stage of disorder in the pathogenetic factors, the prognosis of the case and the type of treatment to

be adapted according to the constitution and condition of the patient, either to promote health or to prevent diseases or to restore health to a patient or to bring forth healthy progeny.

Ayurveda: The primary object of the examination of patient is the ascertainment of the period of time for which the patient may yet live. The second object is to know the presence of the increase or decrease in the quantities of the 'dhatu's, the 'malas' and the 'doshas'. The third object is to know the degree of increase or decrease in the 'doshas'. The fourth object is to decide how the patient reacts to cold or heat, the type of treatment with regard to diet, regimen and medication, depending on the condition of the case.

Management or Treatment of a Case:

In Ayurveda, the treatment is adapted with a view to perpetuate the harmony, to prevent disharmony and bring back the equilibrium in dhatu, malas and doshas, when their harmony is disturbed by any cause.

Even though the three doshas cause innumerable diseases, there are certain number of important diseases caused by each dosha: Vata, 80, Pitta, 40, and Kapha, 20.

There is a caution for the physicians: "If a physician is not able to name a particular disease, he should not feel ashamed on that account because it is not always possible to name all types of diseases in definite terms. When aggravated, one and the same dosha may cause manifold diseases depending upon the various etiological factors and the sites of manifestation. So a physician should try to comprehend the nature of the disease (dosha), the site of its manifestation and etiological factors and should thus initiate the treatment.

Treatment of bodily diseases with medicines:

Ayurveda takes note of the condition of a patient to adapt any one or more of the following six processes of treatment along with or independent of the medicine to be administered:

i) 'Langhana' :- Anything that lightens or attenuates the excess in the quantity of dhatu, malas and doshas. It includes the four kinds of corrective processes; administration of emetics, of purgatives, of errhines or cerebral purgatives and dry enemata, and also the bearing of thirst, and winds and the heat of the sun, drinking of medicines called 'pachana', fasts, and physical exercise.

ii) 'Brimhana':- Any thing that promotes nutrition and puts on weight.

iii) 'Rukshana':- Any thing that brings about dryness, roughness and paleness of the body.

iv) Sneh:- Any thing that leads to secretion of oily matter, softness of the body and increases of impurities.

v) 'Sweda':- Any thing that produces perspiration and destroys stiffness and heaviness and sensation of cold.

vi) 'Sthambana' :- Any thing that constipates or stops the motion of such constituents of the body.

Treatment of the bodily diseases without internal medicines:

i) *Application of caustics*, in many cases, was considered as a better procedure than surgery. This was recommended in different skin diseases, hemorrhoids, fistula-in-ano, other fistulas, abscesses, mouth and throat disease etc.

ii) *Cauterization* or burning the parts was considered even better than the application of alkalies in certain cases as tumours, fistulae, swellings of testicles, elephantiasis, swollen glands,

discoloration of the skin, bad wounds or ulcers, ophthalmia, headache, hemorrhoids and other diseases.

iii) *Blood-letting:* Ayurvedic physicians bled the patients suffering from abscesses, enlargement of the spleen and inflammations of different parts of the body by applying leeches, by cupping, by scarification or by cutting the superficial veins.

Treatment of mental diseases-Insanity:

Insanity is characterised by the perversion of mind, intellect, consciousness, knowledge, memory, desire, manners, behavior and conduct.

Insanity is of five types. They are due to 'vata', 'pitta', 'kapha' (they are curable) and 'sannipata' (combined vitiation of all the three doshas—and it is deemed incurable) and exogenous causes (It is caused by the effect of the sinful activities of the past life or by the disregard and disrespect shown by the patient to the gods, ascetics, preceptors, elders, adopts, teachers etc. and it is also deemed as incurable).

Treatment for the insanity caused by the doshas are oleation, fomentation, emesis, purgation, alleviation therapies, errhines, smoking, fumigation, collyrium, snuffing, massage, ointment, effusion, unction, assault, tying, confinement, frightening, inducing astonishment and forgetfulness, depletion, and venesection, suitable diets should be given according to the requirement of the patient. Such therapies as would work against the causative factors of the disease should also be given.

The Treatment for insanity due to exogenous causes is praying to gods etc. , and resorting to wholesome regimen and acts as suitable to the

misdeeds of the individual.

Healthy Progeny:

i) *The formation of an embryo:* The embryo is formed by the combination of the soul (the conscious element) and the panchabhutas.

ii) *Factors responsible for procreation:* then a man with unimpaired sperm and a woman with unaffiliated genital tract, ovum and uterine bed, cohabit during the period of fertilization, the 'Jeeva' (soul) along with the mind descends into the zygote lodged inside the uterus. This results in the formation of an embryo. It grows unaffected, being nourished by the wholesome 'rasa' and being managed with proper regimen.

iii) *Method of procreating excellent progeny:* The couple should be treated with oleation and sedation therapy and thereafter 'doshas' from their bodies should be eliminated by the administration of emesis and purgation therapies. After the elimination of the doshas the couple should be administered corrective and unctuous types of enemas etc. Afterwards, cohabitation takes place at an appropriate time after observing proper regimen and taking wholesome food according to their constitution.

The one great facility an ayurvedacharya has over a homoeopath is that the former in his single prescription, according to the Law of Contraria, can have, at a time, any number of medical substances i.e., the prescription of a mixture, to meet the case before him from every possible angle. In the mixture, one substance may deplete the excess or another may implete the diminution in the dhatus, the malas and the doshas

and thus bring back a healthy balance in them. As he has no idea of the primary and the secondary action of a drug, he cannot, in the least, have a conception of suppression or metastasis arising out of the use of physiological doses unremittingly.

Ayurveda, the ancient Indian medicine, fettered by the traditional ideas of the Indian philosophy, from the Vedas down to the Vaishesika philosophy, and its 'atomic theory' that atoms were indivisible, is destined to become obsolete. The later developments in the Indian philosophy i.e. the establishment of Monism, and the revolutionary ideas of Quantum theory regarding matter, that atom is no more indivisible in the 20th century, have already paved the way for its obsolescence and for the popularity of Homoeopathy. Now, matter is not matter perse but a pocket in space and time, a flurry of electrical changes, a probability wave rolling through the void of space. Advanced thinkers now are speaking about the plasma state of matter.

Its 'crude, inefficacious and debilitating processes of enemas, purgations, bloodlettings etc. and its unremitting treatment with the physiological doses of obnoxious mixtures would have definitely caused and will cause in the body some new and ineradicable diseases. As a testimony to my statement that the physiological doses will not help but ultimately harm the patient, I quote here i) the Arndt-Schultz Law (1888) ii) and the result of the experiments of August Bier of the Berlin University (1930) and iii) of the experiments of Benveniste of the University of Paris-Sud and his 12 co-authors (1988).

i) *The Arndt-Schultz Law* states that small doses (in a small dose, we do not find any molecule, in the mother tincture of a substance, as it crossed the Avogadro's limit, of 24x or 12c) of drugs encourage life activity and large doses (physiological doses) of drugs impede life activity and very large doses (poisonous doses) of drugs destroy life activity.

ii) *The results of the extensive experiments of Dr. Bier:*

a) All the cells of the body are not sick.
b) The finely subdivided remedy (as in the case of homoeopathic potencies) goes past the healthy cells because they have no attraction for it.
c) The sick cells have less resistance and are more responsive to stimuli. The minimum dose affects these hypersensitive sick cells and stimulates them to reaction. *The similar remedy induces normal reaction.* If the remedy is dissimilar its action is not curative.

d) Only single remedy produces guiding indications for the similar remedy" (Harvey Farrington)

iii) "But what Beneveniste of the University of Paris-Sud and his 12 coauthors, from six research institutes in France, Italy, Israel and Canada have unearthed upsets the hitherto self evident idea that at least a molecule of the agent must be present to 'trigger' the effect. The 13 researchers progressively diluter the serum with water in a ratio of 1 to 10 (or even 1 to 100) and checked its effect by counting the coloured cells. To their surprise they discovered that while degranulation initially decreased to almost nil as the anti-Ige was diluted, it then increased, decreased and increased again almost periodically". This latest scientific findings seem to

bear out a basis assumption of homoeopathy, the system of treating diseases by small quantities of drugs that excite symptoms similar to those of the disease. It is that substances diluted infinitesimally can have a curative effect an idea dismissed for over a century (German News September, 1988).

B. Homoeopathy:

Management or Treatment of a case:

a) case analysis: As a homoeopath has to prescribe a single remedy at a time (not a single prescription of mixtures) according to the homoeopathic doctrines, his method of case analysis is altogether different from that of an ayurvedacharya. After obtaining a full case-history, he must institute a winnowing process to eliminate the 'general' symptoms and then interpret the qualitative totality according to the relative value of the symptoms, and thus individualize the case under treatment. He has also to keep in mind that the meaning of any symptom is reached not by considering it alone, but by viewing it in relation to all the rest and thus placing it in its proper relative position. By this method of individualization, one eliminates the general symptoms common to the similar pathological condition, and presents to view the individual patient as the pathological process affects him. This method is applicable in every instance, let it be in case treating a 'seemingly healthy' individual with latent symptoms of chronic miasms, or in a prophylactic prescription or in dealing with a curable case or an incurable one, which needs either palliative treatment or euthanasia or in the efforts to bring forth healthy progeny.

b) Selection of a remedy: The

characteristics of a case must be similar to the characteristics of the drug one has to prescribe. The prominent, uncommon and peculiar symptoms of the case especially and most exclusively considered and noted, for they, in particular, should bear the closest similitude to the symptoms of the desired medicine, if that is to accomplish the cure. The selection of a remedy will not be completed unless the existing active chronic miasm is taken into account.

c) Repertory: The use of an up-to-date general repertory is a sine quo non in selecting the most similar remedy from the uncharted ocean of materia medica. Without the repertory, the practitioner will meet only with indifferent results.

d) Materia Medica: For any bodily or mental disease, let it be a simple or complex one, one has to search the vast materia medica to find a similar but qualitative group of remedies. There is no smooth path left for a homoeopath but to deeply study the materia medica, as its word is final in the remedy selection.

e) Clinical evaluation: With the administration of the most similar remedy in every respect to the case on hand, one of the most difficult functions of a homoeopathic practitioner is accomplished. After the commencement of the working of an indicated remedy, the practitioner's another difficult function comes into play. He has to assess, evaluate and know what is actually happening in the organism. The patient's entire future depends upon the sound judgement of the practitioner in interpreting the changes taking place in the organism: what he has to do, whether to wait or

to repeat or change the dose or the medicine i.e. when to give a second or subsequent prescriptions. Now there are 28 clinical observations made by Dr. Kent, Dr. Ortego, Dr. Vithoukias and Dr. Chand to guide us in treating a chronic case. There are a good number of clinical observations made by Dr. Vithoukias in his essay 'Acute illness during constitutional treatment' to guide one in treating acute cases during the constitutional treatment. (Proceedings of the 45th Congress of the International Homoeopathic Medical League - 1990, Barcelona)

f) Hering's Laws of Direction of Cure: To know whether the curing process in the interior of the organism is on right lines or not, Dr. Hering's three principles will guide a practitioners as an infallible compass.

The three principle are:

- i) Healing progress from the deepest part of the body--the mental and emotional levels and the organs--to the external parts, such as the skin and extremities;
- ii) As healing progresses, symptoms are cured in the reverse order of their appearance;
- iii) Healing progresses from the upper parts of the body to the lower parts of the body.

An Ayurvedacharya need not do this hard and exacting work but this hard and exacting work blesses a homoeopath with the gift of prevision.

Healthy Progeny: To get healthy progeny, the prospective parents are to be treated for their symptoms indicating either the latent or active chronic miasm. Once the mother becomes pregnant, she must be kept

under continuous treatment till she gives birth to a child, according to the totality of symptoms she expresses from time to time, to eradicate especially the hereditary psora or any other miasm. If the pregnant women are thus treated, they give birth to children usually more healthy and stronger, to the astonishment of everybody.

CONCLUSION

Dr. Hahnemann's reaction against the barbarous processes of enemas, purgations, sweatings, blood-lettings etc. and the unscientific treatment with the mixtures of unknown substances for forms of diseases arbitrarily set up and directed towards some material object, led him finally to establish a therapy that extinguishes a disease rapidly without exhaustion of the strength of a patient even an iota and without going about the bush, with homogeneous dynamic medical agents acting directly on the disease points in the organism and prove especially the superiority of homoeopathy over every other conceivable therapy in treating the mental and emotional diseases of long standing, which originally sprang from corporeal maladies or were developed simultaneously with them.

How did he solve, once for all, the sublime medical problem of restoring the pristine health of a patient gently, rapidly and permanently on easily comprehensible principles and

establish his system on the unshakable foundations? With the help of SYMPTOMS. He was the first to discover the symptomatic source of both pathologic and therapeutic diagnosis and thereby made the practice of medicine simple but scientific. Any theory, either old or new, and any discovery in the course of time, will not affect his system, as it happened in the case of Ayurveda. By this, the taboo of classification of diseases is removed, because signs and symptoms are by no means always pathognomic of certain diseases. A patient with more than one complaint may have some symptoms not clearly identified with any one of them. Hence, symptoms, for all practical purposes, are the building blocks of the edifice of homoeopathy either to know the nature of a disease, or the hidden powers of a substance, or the state and the stage of a miasm, or to diagnose or prognosticate or to treat a case correctively or palliatively.

How are there now, as per the 1983 statistics, an estimated 3,70,000 homoeopaths, the world's largest homoeopathic following, an almost equal number of ayurvedacharyas in India, of which 1,16,000 are registered, and 37,000 institutionally qualified, practising homoeopathy in India, where Ayurveda has been the national system of medicine since 800-600 B.C? It is because, "Homoeopathy has a specific advantage in a country like India; it is cheap and effective, its basic

principles are relatively easy to learn, and it has a wide range of applicability from prophylactic treatment and functional disorders to the most serious illness. It has proven itself effective in epidemics". (T. Borghardt). Sometimes with a minimum knowledge of Homoeopathy, one may be able to do wonderful cures where experts in other systems courted failure.

Homoeopathy is a highly individualized form of curative treatment on the deeper levels of a human beings with its highly dynamized medicines and thus treats the whole person--and not simply a bearer of disease. Whereas, Ayurveda treats an individual, as a bearer of disease, on the level of his tissues. With higher civilization and broader learning, homoeopathy has kept pace, which is not the case with Ayurveda. The two systems, which run on parallel lines i.e. on the two different or rather on two opposite principles of cure, excepting a few theoretical points, have no common therapeutic points for comparison. Dr. Hahnemann had rather fulfilled a portion of the practical Vedanta (Moism) through homoeopathy.

All the aforesaid facts reveal the phenomenal genius and originality of Dr. Hahnemann and the inherent merits of his system which made the names of Dr. Hahnemann and Homoeopathy the household words in India.

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