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INTRODUCTION OF AUTHOR:

Dr Rakesh Sharma is a MD Homoeopath. Currently he is working as Prof. and Head of Department, Organon of Medicine at Faculty of Homoeopathic Science under Jayoti Vidyapeeth Women's University, Jaipur. He has a vast clinical experience of more than 20 years and is Teaching Organon of Medicine for more than 15 years. He has written and published 4 research papers in SCOPUS indexed international Journal and 2 in UGC Care listed Journals. He is famous among students for his thorough knowledge of the subject and his unique style of teaching.

Three Points Necessary For Cure (Aphorism 146-291)

Program- B.H.M.S 4th year

Course- Organon of Medicine

Session – Aphorism 146; Third Point Necessary for Cure; Administration of medicines.

The third point of the business of a true physician relates to the judicious employment of the artificial morbific agents (medicines) that have been proved on healthy individuals to ascertain their pure action in order to effect the homoeopathic cure of natural diseases.

IN aphorism 105 to 145 we have learned about the drug proving and we know action of every medicine. Now the part is judicious employment these proved medicines to cure the natural disease. Means medicines should be administered in proper dose and potency as well as proper repetition at suitable intervals, then we can cure natural disease in gentle, rapid and permanent way.

Session – Aphorism 147; Specific remedy.

Whichever of these medicines that have been investigated as to their power of altering man's health we find to contain in the symptoms observed from its use the greatest similarity to the totality of the symptoms of a given natural disease, this medicine will and must be the most suitable, the most certain homoeopathic remedy for the disease; in it is found the specific remedy of this case of disease.

HAHNEMANN says in this aphorism that when we investigate the power of medicine which alters the health as well as this medicine which have the similarity to the symptoms of the

disease, is most suitable, appropriate of the case of disease. He says about the similarity to characteristic symptoms of the case, to individuality to the case, here this is specific remedy for the particular case.

Aphorism 148; Infectious nature of morbid agents.

The natural disease is never to be considered as a noxious material situated somewhere within the interior or exterior of man (§ 11-13) but as one produced by an inimical spirit-like (conceptual) agency which, like a kind of infection (note to § 11) disturbs in its instinctive existence of the spirit-like (conceptual) principle of life within the organism torturing it as an evil spirit and compelling it to produce certain ailments and disorders in the regular course of its life. These are known as symptoms (disease). If, now, the influence of this inimical agency that not only caused but strives to continue this disorder, be taken away as is done when the physician administers an artificial potency, capable of altering the life principle in the most similar manner (a homoeopathic medicine) which exceeds in energy even in the smallest dose the similar natural disease (§§ 33, 279), then the influence of the original noxious morbid agent on the life principle is lost during the action of this stronger similar artificial disease. Thence the evil no longer exists for the life principle – it is destroyed. If, as has been said, the selected homoeopathic remedy is administered properly, then the acute natural disease which is to be overruled if recently developed, will disappear imperceptibly in a few hours.

An older, more chronic disease will yield somewhat later together with all traces of discomfort, by the use of several doses of the same more highly potentized remedy or after careful selection¹ of one or another more similar homoeopathic medicine. Health, recovery, follow in imperceptible, often rapid transitions. The life principle is freed again and capable of resuming the life of the organism in health as before and strength returns.

¹ But this laborious, sometimes very laborious, search for and selection of the homoeopathic remedy most suitable in every respect to each morbid state, is an operation which, notwithstanding all the admirable books for facilitating it, still demands the study of the original sources themselves, and at the same time a great amount of circumspection and serious deliberation, which have their best rewards in the consciousness of having faithfully discharged our duty. How could his laborious, care-demanding task, by which alone the best way of curing diseases is rendered possible, please the gentlemen of the new mongrel sect, who assume the honorable name of homoeopaths, and even seem to employ medicines in form and appearance homoeopathic, but determined upon by them anyhow (quidquid in

buccam venit), and who, when the unsuitable remedy does not immediately give relief, in place of laying the blame on their unpardonable ignorance and laxity in performing the most and important and serious of all human affairs, ascribe it to homoeopathy, which they accuse of great imperfection (if the truth be told, its imperfection consists in this, that the most suitable homoeopathic remedy for each morbid condition does not spontaneously fly into their mouths like roasted pigeons, without any trouble on their own part). They know, however, from frequent practice, how to make up for the inefficiency of the scarcely half homoeopathic remedy by the employment of allopathic means, that come much more handy to them, among which one or more dozens of leeches applied to the affected part, or little harmless venesections to the extent of eight ounces, and so forth, play an important part; and should the patient, in spite of all this, recover, they extol their venesections, leeches, etc., alleging that, had it not been for these, the patient would not have been pulled through, and they give us to understand, in no doubtful language, that these operations, derived without much exercise of genius from the pernicious routine of the old school, in reality contributed the best share towards the cure. But if the patient die under the treatment, as not unfrequently happens, they seek to console the friends by saying that they themselves were witnesses that everything conceivable had been done for the lamented deceased. Who would do this frivolous and pernicious tribe the honour to call them, after the name of the very laborious but salutary art, homoeopathic physicians? May the just recompense await them, that, when taken ill, they may be treated in the same manner!

IN this aphorism Hahnemann says about natural diseases, are not situated inside or outside of the body instead it is the result of some dynamic energy like agency, is a type of infection which effect vital energy of the body and producing disorder. It is perceptible through symptoms.

When physician administers similar remedy to combat the natural disease, it creates stronger artificial energy. Under the influence of stronger artificial disease, the influence of morbidic noxious agents is lost.

Aphorism 149; time taken to cure.

Diseases of long standing (and especially such as are of a complicated character) require for their cure a proportionately longer time. More especially do the chronic medicinal dyscrasia so often produced by allopathic bungling along with the natural disease left uncured by it, require a much longer time for their recovery; often, indeed, are they incurable, in

consequence of the shameful robbery of the patient's strength and juices (venesections, purgatives, etc.), on account of long continued use of large doses of violently acting remedies given on the basis of empty, false theories for alleged usefulness in cases of disease appearing similar, also in prescribing unsuitable mineral baths, etc., the principal feat performed by allopathy in its so-called methods of treatment.

Hahnemann explaining that diseases of chronic & complicated nature, requires long time to cure. Especially those cases produced by allopathic medicines, this type is called chronic medicinal disorders. Here long time is required for cure.

In these incurable cases strength of patient is diminished along with his vital fluids drains out by venesection & purging.

Aphorism 150; Indisposition.

If a patient complain of one or more trivial symptoms, that have been only observed a short time previously, the physician should not regard this as a fully developed disease but requires serious medical aid. A slight alteration in the diet and regimen will usually suffice to dispel such an indisposition.

Hahnemann says in this aphorism about some error in diet and regimen and these error develops some one or more insignificant symptoms which are not necessary to treat by medicine. These insignificant symptoms can only removed from body by correcting the error in diet and regimen

Aphorism 151; Few violent suffering.

But if the patient complain of a few violent sufferings, the physician will usually find, on investigation, several other symptoms besides, although of a slighter character, which furnish a complete picture of the disease.

HAHNEMANN says in this aphorism that when a patient complain of intense suffering, then physician should investigate other symptoms along with to complete the picture of the disease.

Aphorism 152; Numerous striking symptoms.

The worse of the acute disease is, of so much the more numerous and striking symptoms is it generally composed, but with so much the more certainly may a suitable remedy for it be

found, if there be a sufficient number of medicines known, with respect to their positive action, to choose from. Among the lists of symptoms of many medicines it will not be difficult to find one from whose separate disease elements an antitype of curative artificial disease, very like the totality of the symptoms of the natural disease, may be constructed, and such a medicine is the desired remedy.

When in a case where many striking symptoms are present in a acute disease, then we can find suitable remedy with certainty. Its very easy to find the remedy on the basis of many striking symptoms.

Aphorism 153; striking, uncommon, peculiar symptoms.

In this search for a homoeopathic specific remedy, that is to say, in this comparison of the collective symptoms of the natural disease with the list of symptoms of known medicines, in order to find among these an artificial morbific agent corresponding by similarity to the disease to be cured, the *more striking, singular, uncommon and peculiar* (characteristic) signs and symptoms¹ of the case of disease are chiefly and most solely to be kept in view; for it is *more particularly these that very similar ones in the list of symptoms of the selected medicine must correspond to*, in order to constitute it the most suitable for effecting the cure. The more general and undefined symptoms: loss of appetite, headache, debility, restless sleep, discomfort, and so forth, demand but little attention when of that vague and indefinite character, if they cannot be more accurately described, as symptoms of such a general nature are observed in almost every disease and from almost every drug.

TO FIND out the specific remedy in a case, consideration should be on more striking, singular, uncommon & peculiar sign & symptoms of the case of the disease. These symptoms must be correspond with the similar symptoms of the medicine, then this medicine is specific for particular case of disease.

Aphorism 154; Role of greatest similarity in cure.

If the antitype constructed from the list of symptoms of the most suitable medicine contain those peculiar, uncommon, singular and distinguishing (characteristic) symptoms, which are to be met with in the disease to be cured in the greatest number and in the greatest similarity, this medicine is the most appropriate homoeopathic specific remedy for this morbid state; the

disease, if it be not one of very long standing, will generally be removed and extinguished by the first dose of it, without any considerable disturbance.

Hahnemann explain in this that, when almost exactly picture of the disease that is made from the list of symptoms of most appropriate medicine, it have the number of peculiar, uncommon, singular characteristic symptoms of the disease. Then it is to be most specific remedy to the particular disease. If the disease is recent origin then it will cure by the first dose of that remedy.

Aphorism 155; Freedom from disturbance.

I say without any considerable disturbance. For in the employment of this most appropriate homoeopathic remedy it is only the symptoms of the medicine that correspond to the symptoms of the disease that are called into play, the former occupying the place of the latter (weaker) in the organism, i.e., in the sensation of the life principle, and thereby annihilating them by overpowering them; but the other symptoms of the homoeopathic medicine, which are often very numerous, being in no way applicable to the case of disease in question, are not called into play at all. The patient, growing hourly better, feels almost nothing of them at all, because the excessively minute dose requisite for homoeopathic use is much too weak to produce the other symptoms of the medicine that are not homoeopathic to the case, in those parts of the body that are free from disease, and consequently can allow only the homoeopathic symptoms to act on the parts of the organism that are already most irritated and excited by the similar symptoms of the disease, in order that the sick life principle may react only to a similar but stronger medicinal disease, whereby the original malady is extinguished.

Hahnemann repeats again that without any considerable disturbance, because when administration of most appropriate homeopathic medicine, that is similarity of the symptoms of the medicine with the symptoms of the disease. Then it annihilate the disease. But some other symptoms of the medicine which are not concerned with the case of the disease, will remain quiescent.

Aphorism 156; Slight exception of disturbance.

There is, however, almost no homoeopathic medicine, be it ever so suitably chosen, that, especially if it should be given in an insufficiently minute dose, will not produce, in very irritable and sensitive patients, at least one trifling, unusual disturbance, some slight new symptom while its action lasts; for it is next to impossible that medicine and disease should cover one another symptomatically as exactly as two triangles with equal sides and equal angles.

But this (in ordinary circumstances) unimportant difference will be easily done away with by the potential activity (energy) of the living organism, and is not perceptible by patients not excessively delicate; the restoration goes forward, notwithstanding, to the goal of perfect recovery, if it be not prevented by the action of heterogeneous medicinal influences upon the patient, by errors of regimen or by excitement of the passions.

Hahnemann explains here that when homeopathic medicine given to very irritable and sensitive patient, it produces some disturbances, some new symptoms during its action.

Aphorism 157; Homeopathic aggravation .

But though it is certain that a homoeopathically selected remedy does, by reason of its appropriateness and the minuteness of the dose, gently remove and annihilate the acute disease analogous to it, without manifesting its other unhomoeopathic symptoms, that is to say, without the production of new, serious disturbances, yet it usually, immediately after ingestion – for the first hour, or for a few hours – causes a kind of slight aggravation when the dose has not been sufficiently small and (where the dose has been somewhat too large, however, for a considerable number of hours), which has so much resemblance to the original disease that it seems to the patient to be an aggravation of his own disease.

But it is, in reality, nothing more than an extremely similar medicinal disease, somewhat exceeding in strength the original affection.

HOMEOPATHIC medicine removes gently and annihilate the acute disease which is similar to it, because of similarity & minuteness of the dose without showing any new, serious disturbance. But it is common after taking medicine in few hours it produces a slight aggravation (when the dose is not smaller). It appears to the patient like original disease, but actually this is similar medicinal disease which is slight stronger than the original disease.

Aphorism 158; Homeopathic aggravation .

This slight homoeopathic aggravation during the first hours – a very good prognostic that the acute disease will most probably yield to the first dose – is quite as it ought to be, as the medicinal disease must naturally be somewhat stronger than the malady to be cured if it is to overpower and extinguish the latter, just as a natural disease can remove and annihilate another one similar to it only when it is stronger than the latter (§§ 43 – 48).

THE slight homeopathic aggravation which occurs during first few hours, shows good prognostic indications that first dose is acted upon acute disease and as well as shows medicinal disease somewhat stronger than natural disease. So natural disease is easily annihilated by stronger artificial disease.

Aphorism 159; Homeopathic aggravation .

The smaller the dose of the homoeopathic remedy is in the treatment of acute diseases so much the slighter and shorter is the apparent increase of the disease during the first hours.

Hahnemann says in this aphorism that in treatment of acute disease, the dose should be smaller that during first hour, it develops a visible increase of the disease.

Aphorism 160; Homeopathic aggravation .

But as the dose of a homoeopathic remedy can scarcely ever be made so small that it shall not be able to relieve, overpower, indeed completely cure and annihilate the uncomplicated natural disease of not long standing that is analogous to it (§ 249, note), we can understand why a does of an appropriate homoeopathic medicine, not the very smallest possible, does always, during the first hour after its ingestion, produce a perceptible homoeopathic aggravation of this kind.¹

¹ This exaltation of the medicinal symptoms over those disease symptoms analogous to them, which looks like an aggravation, has been observed by other physicians also, when by accident they employed a homoeopathic remedy. When a patient suffering from itch complains of an increase of the eruption after sulphur, his physician who knows not the cause of this, consoles him with the assurance that the itch must first come out properly before it can be cured; he knows not, however, that this is a sulphur eruption, that assumes the appearance of an increase of the itch.

The facial eruption which the viola tricolor cured was aggravated by it at the commencement of its action, Leroy tells us (Heilk, fur Mutter, p.406), but he knew not that the apparent aggravation was owing to the somewhat too large dose of the remedy, which in this instance was to a certain extent homoeopathic. Lysons says (Med. Transact., vol ii, London, 1772), The bark of the elm cures most certainly those skin diseases which it increases at the beginning of its action. Had he not given the bark in the monstrous doses usual in the allopathic system, but in the quite small doses requisite when the medicine shows similarity of symptoms, that is to say, when it is used homoeopathically, he would have effected a cure without, or almost without, seeing this apparent increase of the disease (homoeopathic aggravation).

Hahnemann explain in this aphorism that dose of homeopathic medicine is not made so small that it shall not be able to ameliorate, overpower and remove the natural disease. Dose should have the power produce slight homeopathic aggravation.

Aphorism 161; Homeopathic aggravation in chronic diseases .

When I here limit the so-called homoeopathic aggravation, or rather the primary action of the homoeopathic medicine that seems to increase somewhat the symptoms of the original disease, to the first or few hours, this is certainly true with respect to diseases of a more acute character and of recent origin, but where medicines of long action have to combat a malady of, considerable or of very long standing, where no such apparent increase of the original disease ought to appear during treatment and it does not so appear if the accurately chosen medicine was given in proper small, gradually higher doses, each somewhat modified with renewed dynamization (§ 247). Such increase of the original symptoms of a chronic disease can appear only at the end of treatment when the cure is almost or quite finished.

HAHNEMANN saying that aggravation in chronic disease can not seen immediately after taking the remedy, hence remedy is repeated for a period of time in small, gradual higher doses with renewed dynamisation, then it occurs at the end of treatment.

Aphorism 162; Partial suitable remedies .

Sometimes happens, owing to the moderate number of medicines yet known with respect to their true, pure action, that but a portion of the symptoms of the disease under treatment are

to be met with in the list of symptoms of the most appropriate medicine, consequently this imperfect medicinal morbific agent must be employed for lack of a more perfect one.

Hahnemann says that sometimes small number of medicines are available with concerned to their pure action, so due to this some symptoms of the disease may covered by the appropriate medicine in the case. So this is called partial similar medicine, under such circumstances this partial similar medicine must be used for a more perfect one.

Aphorism 163; Accessory symptoms .

In this case we cannot indeed expect from this medicine a complete, untroubled cure; for during its use some symptoms appear which were not previously observable in the disease, accessory symptoms of the not perfectly appropriate remedy. This does by no means prevent a considerable part of the disease (the symptoms of the disease that resemble those of the medicine) from being eradicated by this medicine, thereby establishing a fair commencement of the cure, but still this does not take place without those accessory symptoms, which are, however, always moderate when the dose of the medicine is sufficiently minute.

Hahnemann says in such cases we don't expect full cure from partial suitable medicine. Under the action of remedy some symptom are observed, those were not present previously, these are the accessory symptoms of the partial medicine. The intensity and severity of these accessory symptoms can be controlled by the uses of minute doses.

Aphorism 164; Peculiar, characteristic symptoms .

The small number of homoeopathic symptoms present in the best selected medicine is no obstacle to the cure in cases where these few medicinal symptoms are chiefly of an uncommon kind and such as are peculiarly distinctive (characteristic) of the disease; the cure takes place under such circumstances without any particular disturbance.

If in a case of disease, selected medicine contains few peculiar, uncommon symptoms of the disease, then certainty of the cure occurs without any kind of disturbance.

Aphorism 165;Importance of peculiar, characteristic symptoms.

If, however, among the symptoms of the remedy selected, there be none that accurately resemble the distinctive (characteristic), peculiar, uncommon symptoms of the case of disease, and if the remedy correspond to the disease only in the general, vaguely described,

indefinite states (nausea, debility, headache, and so forth), and if there be among the known medicines none more homoeopathically appropriate, in that case the physician cannot promise himself any immediate favorable result from the employment of this unhomeopathic medicine.

Hahnemann says that when selected medicine does not similar to uncommon, peculiar symptoms of the case and this medicine ameliorates some common, general symptoms of the case then physician should not expect favorable result from this unhomeopathic medicine.

Aphorism 166; Pure effects of medicines .

Such a case is, however, very rare, owing to the **increased number of medicines whose pure effects are now known**, and the bad effects resulting from it, when they do occur, are diminished whenever a subsequent medicine, of more accurate resemblance, can be selected. When new medicines introduced in our material medica then chances of bad effect reduced and we can select more accurate medicines.

Aphorism 167; Imperfect homeopathic remedy .

Thus if there occur, during the use of this imperfectly homoeopathic remedy first employed, accessory symptoms of some moment, then, in the case of acute diseases, we do not allow this first dose to exhaust its action, nor leave the patient to the full duration of the action of the remedy, but we investigate afresh the morbid state in its now altered condition, and add the remainder of the original symptoms to those newly developed in tracing a new picture of the disease.

HAHNEMANN explain in this aphorism that if a physician prescribes imperfect homeopathic remedy & it produced significant accessory symptoms in acute case after the first dose then physician should not weight to complete the action of medicine, as well as we cannot leave the patient under the action of this remedy. In this condition physician should make new morbid totality of the case including new symptoms & remaining of old symptoms.

Aphorism 168; Imperfect homeopathic remedy .

We shall then be able much more readily to discover, among the known medicines, an analogue to the morbid state before us, a single dose of which, if it do not entirely destroy the

disease, will advance it considerably on the way to be cured. And thus we go on, if even this medicine be not quite sufficient to effect the restoration of health, examining again and again the morbid state that still remains, and selecting a homoeopathic medicine as suitable as possible for it, until our object, namely, putting the patient in the possession of perfect health, is accomplished.

We are able to select medicines more easily most appropriate medicine in regarding to the present morbid state of the illness. Only a single dose is sufficient and will completely eradicated the disease.

If this medicine is not able to complete the cure, we should again investigate the case and selecting most suitable homeopathic medicine until complete health is achieved.

Aphorism 169; Imperfect homeopathic remedy .

If, on the first examination of a disease and the first selection of a medicine, we should find that the totality of the symptoms of the disease would not be effectually covered by the disease elements of a single medicine – owing to the insufficient number of known medicines, – but that two medicines contend for the preference in point of appropriateness, one of which is more homoeopathically suitable for one part, the other for another part of the symptoms of the disease, it is not advisable, after the employment of the more suitable of the two medicines, to administer the other without fresh examination, and much less to give both together (§ 272, note) for the medicine that seemed to be the next best would not, under the change of circumstances that has in the meantime taken place, be suitable for the rest of the symptoms that then remain; in which case, consequently, a more appropriate homoeopathic remedy must be selected in place of the second medicine for the set of symptoms as they appear on a new inspection.

Hahnemann explains in this aphorism that sometimes in a case of disease two remedies are looks similar , one remedy covers one part of the symptoms and the other remedy covers other part of the symptoms. In this circumstance, it is not advisable to administer both remedies in the patient. The most appropriate remedy among two has to be administered.

Aphorism 170; Imperfect homeopathic remedy .

Hence in this as in every case where a change of the morbid state has occurred, the remaining set of symptoms now present must be inquired into, and (without paying any attention to the medicine which at first appeared to be the next in point of suitability) another homoeopathic medicine, as appropriate as possible to the new state now before us, must be selected.

If it should so happen, as is not often the case, that the medicine which at first appeared to be the next best seems still to be well adapted for the morbid state that remains, so much the more will it merit our confidence, and deserve to be employed in preference to another.

WHEN the action of first remedy is completed, the previously selected second remedy cannot be administered till the remaining symptoms demand the previously selected second remedy. Reason behind this picture of symptoms may have changed after the administration of first remedy, and during this time may demand a new remedy. So before prescribing any remedy case has to be taken again and get the fresh totality.

Aphorism 171; Treatment of non-venereal disease .

In non-venereal chronic disease, those, therefore, that arise from psora, we often require, in order to effect a cure, to give several antipsoric remedies in succession, every successive one being homoeopathically chosen in consonance with the group of symptoms remaining after completion of the action of the previous remedy.

TREATMENT of psora, requires many antipsoric remedies in succession. Selection of antipsoric remedies on the basis of remaining group of symptoms after completion of the action of previous remedy.

Aphorism 172; Diseases with few symptoms .

A similar difficulty in the way of the cure occurs from the symptoms of the disease being too few – a circumstance that deserves our careful attention, for by its removal almost all the difficulties that can lie in the way of this most perfect of all possible modes of treatment (except that its apparatus of known homoeopathic medicines is still incomplete) are removed. A similar difficulty occurs in the cure when the natural disease has very few symptoms. We can overcome this difficulty by careful attention in this method of healing.

Aphorism 173; ONE-SIDED DISEASES .

The only diseases that seem to have but few symptoms, and on that account to be less amenable to cure, are those which may be termed one-sided, because they display only one or two principal symptoms which obscure almost all the others. They belong chiefly to the class of chronic diseases.

Hahnemann called such diseases who have few symptoms and difficult to cure because they manifest only one or two main symptoms. These diseases belong to chiefly chronic diseases.

Aphorism 174; Types of one-sided diseases .

Their principal symptom may be either an internal complaint (e.g. a headache of many years' duration, a diarrhoea of long standing, an ancient neuralgia, etc.), or it may be an affection more of an external kind. Diseases of the latter character are generally distinguished by the name of local maladies.

Types of one-sided diseases depends upon the principal symptoms of the disease. These are classified into two types;

1. One-sided diseases with internal complaint – diseases manifested internal symptoms, these are again two types;
 - (1) Diseases with physical symptoms – e.g. , headache of many duration, diarrhea of long duration.
 - (2) Diseases with mental symptoms – e.g. , mania, insanity.
2. One-sided diseases with external complaint.

Aphorism 175; Treatment of one-sided diseases .

In one-sided diseases of the first kind it is often to be attributed to the medical observer's want of discernment that he does not fully discover the symptoms actually present which would enable him to complete the sketch of the portrait of the disease.

SOMETIMES treatment of one-sided diseases are difficult because scarcity of symptoms and due to which disease could not sketched completely.

Aphorism 176; Treatment of one-sided diseases .

There are, however, still a few diseases, which, after the most careful initial examination (§§ 84-98), present but one or two severe, violent symptoms, while all the others are but indistinctly perceptible.

IN these case we have to conduct careful case taking, it will reveal one or two important symptoms in the case.

Aphorism 177; Treatment of one-sided diseases .

In order to meet most successfully such a case as this, which is of very rare occurrence, we are in the first place to select, guided by these few symptoms, the medicine which in our judgment is the most homoeopathically indicated.

Hahnemann guides us in this aphorism that to success in these types of cases where only one or two symptoms present in the case, then physician can select the most indicated medicine on the basis of available symptoms.

Aphorism 178; Treatment of one-sided diseases .

It will, no doubt, sometimes happen that this medicine, selected in strict observance of the homoeopathic law, furnishes the similar artificial disease suited for the annihilation of the malady present; and this is much more likely to happen when these few morbid symptoms are very striking, decided, uncommon and peculiarly distinctive (characteristic).

If the selection is based on few symptoms but it includes striking, uncommon, peculiar symptoms of the case, then cure can taken place, even few symptoms are present in the case.

Aphorism 179; Treatment of one-sided diseases .

More frequently, however, the medicine first chosen in such a case will be only partially, that is to say, not exactly suitable, as there was no considerable number of symptoms to guide to an accurate selection.

Mostly in cases where symptoms are few, the selection of medicine not exact because unavailability of the symptoms, so physician unable to select suitable medicine.

Aphorism 180; Treatment of one-sided diseases .

In this case the medicine, which has been chosen as well as was possible, but which, for the reason above stated, is only imperfectly homoeopathic, will, in its action upon the disease that is only partially analogous to it – just as in the case mentioned above (§ 162, et seq.) where the limited number of homoeopathic remedies renders the selection imperfect – produce accessory symptoms, and several phenomena from its own array of symptoms are mixed up with the patient's state of health, which are, however, at the same time, symptoms of the disease itself, although they may have been hitherto never or very rarely perceived; some symptoms which the patient had never previously experienced appear, or others he had only felt indistinctly become more pronounced.

The chosen remedy does not cover exactly the totality of symptoms because of scarcity of symptoms. When this remedy is prescribed, patient experience new symptoms which he never felt before taking the medicine. These symptoms are called accessory symptoms of the medicine.

Aphorism 181; Treatment of one-sided diseases .

Let it not be objected that the accessory phenomena and new symptoms of this disease that now appear should be laid to the account of the medicament just employed. They owe their origin to it¹ certainly, but they are always only symptoms of such a nature as this disease was itself capable of producing in this organism, and which were summoned forth and induced to make their appearance by the medicine given, owing to its power to cause similar symptoms. In a word, we have to regard the whole collection of symptoms now perceptible as belonging to the disease itself, as the actual existing condition, and to direct our further treatment accordingly.

¹ When they were not caused by an important error in regimen, a violent emotion, or a tumultuous revolution in the organism, such as the occurrence or cessation of the menses, conception, childbirth, and so forth.

The appearance of new symptoms is not the sign of bad prognosis. Now the total collection of symptoms old and new symptoms should be considered the picture of disease, and guiding us to *similimum*.

Aphorism 182; Treatment of one-sided diseases .

Thus the imperfect selection of the medicament, which was in this case almost inevitable owing to the too limited number of the symptoms present, serves to complete the display of the symptoms of the disease, and in this way facilitates the discovery of a second, more accurately suitable, homoeopathic medicine.

When physician prescribes medicine in a case where symptoms are few then this imperfect medicine, but it produces various other symptoms by which physician discover the second homeopathic medicine.

Aphorism 183; Treatment of one-sided diseases .

Whenever, therefore, the dose of the first medicine ceases to have a beneficial effect (if the newly developed symptoms do not, by reason of their gravity, demand more speedy aid – which, however, from the minuteness of the dose of homoeopathic medicine, and in very chronic diseases, is excessively rare), a new examination of the disease must be instituted, the status morbi as it now is must be noted down, and a second homoeopathic remedy selected in accordance with it, which shall exactly suit the present state, and one which shall be all the more appropriate can then be found, as the group of symptoms has become larger and more complete.¹

¹ In cases where the patient (which, however, happens excessively seldom in chronic, but not infrequently in acute, diseases) feels very ill, although his symptoms are very indistinct, so that this state may be attributed more to the benumbed state of the nerves, which does not permit the patient's pains and sufferings to be distinctly perceived, this torpor of the internal sensibility is removed by opium, and in its secondary action the symptoms of the disease become distinctly apparent.

After giving the first medicine, physician should wait to over the action of medicine when new symptoms are not troublesome and the case belongs to chronic, then physician has to make new examination of the case and he can select second best homeopathic medicine on the basis of present symptoms.

Aphorism 184; Treatment of one-sided diseases .

In like manner, after each new dose of medicine has exhausted its action, when it is no longer suitable and helpful, the state of the disease that still remains is to be noted anew with respect to its remaining symptoms, and another homoeopathic remedy sought for, as suitable as

possible for the group of symptoms now observed, and so on until the recovery is complete.

On the basis of existing and remaining symptoms, totality should be made & administered many remedies one after another. While repeating the medicine physician should consider one thing that is action of previous medicine has completed. Same procedure can be applied until the recovery is completed and patient is cured.

Aphorism 185; Treatment of one-sided diseases .

Among the one-sided disease an important place is occupied by the so-called local maladies, by which term is signified those changes and ailments that appear on the external parts of the body. Till now the idea prevalent in the schools was that these parts were alone morbidly affected, and that the rest of the body did not participate in the disease – a theoretical, absurd doctrine, which has led to the most disastrous medical treatment.

Here in this aphorism Hahnemann says about the diseases which appear on skin (external part of body), are termed as one-sided diseases. But the prevalent school of that time considers these local diseases in which no participation of rest of body in the development of local diseases. Consider it as a separate disease state in treatment which leads it in a critical way.

Aphorism 186; Local diseases .

Those so-called local maladies which have been produced a short time previously, solely by an external lesion, still appear at first sight to deserve the name of local disease. But then the lesion must be very trivial, and in that case it would be of no great moment. For in the case of injuries accruing to the body from without, if they be at all severe, the whole living organism sympathizes; there occur fever, etc. The treatment of such diseases is relegated to surgery; but this is right only in so far as the affected parts require mechanical aid, whereby the external obstacles to the cure, which can only be expected to take place by the agency of the vital force, may be removed by mechanical means, e.g., by the reduction of dislocations, by needles and bandages to bring together the lips of wounds, by mechanical pressure to still the flow of blood from open arteries, by the extraction of foreign bodies that have penetrated into the living parts, by making an opening into a cavity of the body in order to remove an irritating substance or to procure the evacuation of effusions or collections of fluids, by bringing into apposition the broken extremities of a fractured bone and retaining them in

exact contact by an appropriate bandage, etc. But when in such injuries the whole living organism requires, as it always does, active dynamic aid to put it in a position to accomplish the work of healing, e.g. when the violent fever resulting from extensive contusions, lacerated muscles, tendons and blood-vessels requires to be removed by medicine given internally, or when the external pain of scalded or burnt parts needs to be homoeopathically subdued, then the services of the dynamic physician and his helpful homoeopathy come into requisition.

In this aphorism Hahnemann divides local diseases in two groups;

1. Local diseases of external cause.
2. Local diseases of internal cause.

Some diseases look as if they were local diseases because they look like local. Example, mild skin injuries are purely local because the symptoms are mild and vital force can alone get rid of these without the help of medicine. In contrast some local diseases are of severe types of external injuries, so in this condition the whole organism is involved and produces some defensive mechanism like fever, malaise. If the external injury is of a severe type, then surgical help may be required.

Aphorism 187; Local diseases .

But those affections, alterations and ailments appearing on the external parts, that do not arise from any external injury or that have only some slight external wound for their immediate exciting cause, are produced in quite another manner; their source lies in some internal malady. To consider them as mere local affections, and at the same time to treat them only, or almost only, as if they were surgically, with topical applications – as the old school have done from the remotest ages – is as absurd as it is pernicious in its results.

Hahnemann says in such local diseases where the cause is not the external injury, but the cause is internal.

Aphorism 188; Local diseases .

These affections were considered to be merely topical, and were therefore called local diseases, as if they were maladies exclusively limited to those parts wherein the organism took little or no part, or affections of these particular visible parts of which the rest of the living organism, so to speak, knew nothing.¹

1 One of the many great and pernicious blunders of the old school.

These diseases are called local. Sufferings are appeared on visible part of the body and the rest of body does not know about it or does not take part in it. Hahnemann says this type of comments by old school of medicines.

Aphorism 189; Local diseases .

And yet very little reflection will suffice to convince us that no external malady (not occasioned by some important injury from without) can arise, persist or even grow worse without some internal cause, without the co-operation of the whole organism, which must consequently be in a diseased state. It could not make its appearance at all without the consent of the whole of the rest of the health, and without the participation of the rest of the living whole (of the vital force that pervades all the other sensitive and irritable parts of the organism); indeed, it is impossible to conceive its production without the instrumentality of the whole (deranged) life; so intimately are all parts of the organism connected together to form an indivisible whole in sensation and functions. No eruption on the lips, no whitlow can occur without previous and simultaneous internal ill-health.

Hahnemann here explain the cause of local diseases is internal or dynamic. Without the involvement of internal problem does not develop. So any disease manifestation develops without the involvement of the whole.

Aphorism 190; Local diseases .

All true medical treatment of a disease on the external parts of the body that has occurred from little or no injury from without must, therefore, be directed against the whole, must effect the annihilation and cure of the general malady by means of internal remedies, if it is wished that the treatment should be judicious, sure, efficacious and radical.

In such local diseases where no external cause is identified, so these must be treated with internal remedies to get judicious, sure, efficacious and radical cure.

Aphorism 191; Local diseases .

This is confirmed in the most unambiguous manner by experience, which shows in all cases that every powerful internal medicine immediately after its ingestion causes important changes in the general health of such a patient, and particularly in the affected external parts

(which the ordinary medical school regards as quite isolated), even in a so-called local disease of the most external parts of the body, and the change it produces is most salutary, being the restoration to health of the entire body, along with the disappearance of the external affection (without the aid of any external remedy), provided the internal remedy directed towards the whole state was suitable chosen in a homoeopathic sense.

Suitable appropriate homeopathic medicine in such diseases will cure the local disease as well as improvement of the general health of the patient.

Aphorism 192; Local diseases .

This is best effected when, in the investigation of the case of disease, along with the exact character of the local affection, all the changes, sufferings and symptoms observable in the patient's health, and which may have been previously noticed when no medicines had been used, are taken in conjunction to form a complete picture of the disease before searching among the medicines, whose peculiar pathogenetic effects are known, for a remedy corresponding to the totality of the symptoms, so that the selection may be truly homoeopathic.

Physician have to investigate exact character of the local disease, consider the disposition, then he is able to select a remedy.

Aphorism 193; Local diseases .

By means of this medicine, employed only internally (and, if the disease be but of recent origin, often by the very first dose of it), the general morbid state of the body is removed along with the local affection, and the latter is cured at the same time as the former, proving that the local affection depended solely on a disease of the rest of the body, and should only be regarded as an inseparable part of the whole, as one of the most considerable and striking symptoms of the whole disease.

When we choose medicine on the basis of totality of symptoms and it is administered it will rapidly cure the local disease along with general improvement of the patient.

Aphorism 194; Local diseases .

It is not useful, either in acute local diseases of recent origin or in local affections that have already existed a long time, to rub in or apply externally to the spot an external remedy, even

though it be the specific and, when used internally, salutary by reason of its homoeopathicity, even although it should be at the same time administered internally; for the acute topical affections (e.g., inflammations of the individual parts, erysipelas, etc.), which have not been caused by external injury of proportionate violence, but by dynamic or internal causes, yield most surely to internal remedies homoeopathically adapted to the perceptible state of the health present in the exterior and interior, selected from the general store of proved medicines,¹ and generally without any other aid; but if these diseases do not yield to them completely, and if there still remain in the affected spot and in the whole state, notwithstanding good regimen, a relic of disease which the vital force is not competent to restore to the normal state, then the acute disease was (as not infrequently happens) a product of psora which had hitherto remained latent in the interior, but has now burst forth and is on the point of developing into a palpable chronic disease.

IN the treatment of local diseases which is originated from internal cause, local application is not advisable, even internal medicine should not be used externally. Administering internally dynamic homeopathic remedy is sufficient to complete the cure, if it does not cure then psora has to be considered as the cause.

Aphorism 195; Local diseases .

In order to effect a radical cure in such cases, which are by no means rare, after the acute state has pretty well subsided, an appropriate antipsoric treatment (as is taught in my work on Chronic Diseases) must then be directed against the symptoms that still remain and the morbid state of health to which the patient was previously subject. In chronic local maladies that are not obviously venereal, the antipsoric internal treatment is, moreover, alone requisite. When the origin of local disease is psora, then anti psoric treatment should be given. Application of anti-psoric medicines in succession.

Aphorism 196; Local diseases .

It might, indeed, seem as though the cure of such diseases would be hastened by employing the medicinal substance which is known to be truly homoeopathic to the totality of the symptoms, not only internally, but also externally, because the action of a medicine applied to the seat of the local affection might effect a more rapid change in it.

Hahnemann explain in this aphorism that when homeopathically indicated medicine if apply externally along with internally then chances of rapid cure is present, but it is not true explain it next aphorism.

Aphorism 197; Local diseases .

This treatment, however, is quite inadmissible, not only for the local symptoms arising from the miasm of psora, but also and especially for those originating in the miasm of syphilis or sycosis, for the simultaneous local application, along with the internal employment, of the remedy in diseases whose chief symptom is a constant local affection, has this great disadvantage, that, by such a topical application, this chief symptom (local affection) will usually be annihilated sooner than the internal disease, and we shall now be deceived by the semblance of a perfect cure; or at least it will be difficult, and in some cases impossible, to determine, from the premature disappearance of the local symptom, if the general disease is destroyed by the simultaneous employment of the internal medicine.

Hahnemann says that external application is not allowed not only for local symptoms those are arising from psora but also those are arising from sycosis and syphilis.

Aphorism 198; Local diseases .

The mere topical employment of medicines, that are powerful for cure when given internally, to the local symptoms of chronic miasmatic diseases is for the same reason quite inadmissible; for if the local affection of the chronic disease be only removed locally and in a one-sided manner, the internal treatment indispensable for the complete restoration of the health remains in dubious obscurity; the chief symptom (the local affection) is gone, and there remain only the other, less distinguishable symptoms, which are less constant and less persistent than the local affection, and frequently not sufficiently peculiar and too slightly characteristic to display after that, a picture of the disease in clear and peculiar outlines.

If local application is applied the local complaints will removed but internal miasmatic disease uncured. So we cannot think of ideal cure.

Aphorism 199; External application in Local diseases .

If the remedy perfectly homoeopathic to the disease had not yet been discovered¹ at the time when the local symptoms were destroyed by a corrosive or desiccative external remedy or by

the knife, then the case becomes much more difficult on account of the too indefinite (uncharacteristic) and inconstant appearance of the remaining symptoms; for what might have contributed most to determine the selection of the most suitable remedy, and its internal employment until the disease should have been completely annihilated, namely, the external principal symptom, has been removed from our observation.

Allopathic physician thinks local diseases are purely local problem and they try to destroy by corrosive & destructive external applications. Such method disappears the local symptoms but the internal suffering remains same and now internal suffering is difficult to identify after removing the local symptoms.

Aphorism 200; External application in Local diseases .

Had it still been present to guide the internal treatment, the homoeopathic remedy for the whole disease might have been discovered, and had that been found, the persistence of the local affection during its internal employment would have shown that the cure was not yet completed; but were it cured on its seat, this would be a convincing proof that the disease was completely eradicated, and the desired recovery from the entire disease was fully accomplished – an inestimable, indispensable advantage to reach a perfect cure.

In cases where external application was applied & local symptoms was removed by means, it becomes difficult to decide the cure has been achieved or not.

Aphorism 201; External application in Local diseases .

It is evident that man's vital force, when encumbered with a chronic disease which it is unable to overcome by its own powers instinctively, adopts the plan of developing a local malady on some external part, solely for this object, that by making and keeping in a diseased state this part which is not indispensable to human life, it may thereby silence the internal disease, which otherwise threatens to destroy the vital organs (and to deprive the patient of life), and that it may thereby, so to speak, transfer the internal disease to the vicarious local affection and, as it were, draw it thither. The presence of the local affection thus silences, for a time, the internal disease, though without being able either to cure it or to diminish it materially.¹ The local affection, however, is never anything else than a part of the general disease, but a part of it increased all in one direction by the organic vital force, and transferred to a less dangerous (external) part of the body, in order to allay the internal

ailment. But (as has been said) by this local symptom that silences the internal disease, so far from anything being gained by the vital force towards diminishing or curing the whole malady, the internal disease, on the contrary, continues, in spite of it, gradually to increase and Nature is constrained to enlarge and aggravate the local symptom always more and more, in order that it may still suffice as a substitute for the increased internal disease and may still keep it under. Old ulcers on the legs get worse as long as the internal psora is uncured, the chancre enlarges as long as the internal syphilis remains uncured, the fig warts increased and grow while the sycosis is not cured whereby the latter is rendered more and more difficult to cure, just as the general internal disease continues to increase as time goes on.

Vital force produces local symptoms to sooth the internal condition, as long as the local symptoms are present , the inner parts are safe but vital force is not able to cure itself from the miasmatic disease without the aid of homeopathic medicine. Due to this disease progress internally.

Aphorism 202; External application in Local diseases .

If the old-school physician should now destroy the local symptom by the topical application of external remedies, under the belief that he thereby cures the whole disease, Nature makes up for its loss by rousing the internal malady and the other symptoms that previously existed in a latent state side by side with the local affection; that is to say, she increases the internal disease. When this occurs it is usual to say, though incorrectly that the local affection has been driven back into the system or upon the nerves by the external remedies.

In this aphorism talk about old school methods of treatment like setons, they believed in material pecans. But this approach never cure the disease. And from this procedures patient becomes more and more weaker.

Aphorism 203; External application in Local diseases .

Every external treatment of such local symptoms, the object of which is to remove them from the surface of the body, while the internal miasmatic disease is left uncured, as, for instance, driving off the skin the psoric eruption by all sorts of ointments, burning away the chancre by caustics and destroying the condylomata on their seat by the knife, the ligature or the actual cautery; this pernicious external mode of treatment, hitherto so universally practised, has been the most prolific source of all the innumerable named or unnamed chronic maladies

under which mankind groans; it is one of the most criminal procedures the medical world can be guilty of, and yet it has hitherto been the one generally adopted, and taught from the professional chairs as the only one.¹

¹ For any medicines that might at the same time be given internally served but to aggravate the malady, as these remedies possessed no specific power of curing the whole disease, but assailed the organism, weakened it and inflicted on it, in addition, other chronic medicinal diseases.

When old school physician attempts to destroy local symptoms by violent destructive processes, the disease tries to go more internal and increase the internal suffering.

Aphorism 204; Chronic diseases .

If we deduct all chronic affections, ailments and diseases that depend on a persistent unhealthy mode of living, (§ 77) as also those innumerable medicinal maladies (v. § 74) caused by the irrational, persistent, harassing and pernicious treatment of diseases often only of trivial character by physicians of the old school, most the remainder of chronic diseases result from the development of these three chronic miasms, internal syphilis, internal sycosis, but chiefly and in infinitely greater proportion, internal psora, each of which was already in possession of the whole organism, and had penetrated it in all directions before the appearance of the primary, vicarious local symptom of each of them (in the case of psora the scabious eruption, in syphilis the chancre or the bubo, and in sycosis the condylomata) that prevented their outburst; and these chronic miasmatic diseases, if deprived of their local symptom, are inevitably destined by mighty Nature sooner or later to become developed and to burst forth, and thereby propagate all the nameless misery, the incredible number of chronic diseases which have plagued mankind for hundreds and thousands of years, none of which would so frequently have come into existence had physicians striven in a rational manner to cure radically and to extinguish in the organism these three miasms by the internal homoeopathic medicines suited for each of them, without employing topical remedies for their external symptoms. (See note to § 282).

All the chronic diseases those are developed from chronic miasm. Vital force manifest the symptoms externally to sooth the internal. When these external symptoms are treated violently with local measures then secondary symptoms are developed.

Aphorism 205; Chronic diseases .

The homoeopathic physician never treats one of these primary symptoms of chronic miasms, nor yet one of their secondary affections that result from their further development, by local remedies (neither by those external agents that act dynamically,¹ nor yet by those that act mechanically), but he cures, in cases where the one or the other appears, only the great miasm on which they depend, whereupon its primary, as also its secondary symptoms disappear spontaneously; but as this was not the mode pursued by the old-school practitioners who preceded him in the treatment of the case, the homoeopathic physician generally, alas!, finds that the primary symptoms² have already been destroyed by them by means of external remedies, and that he has now to do more with the secondary ones, i.e., the affections resulting from the breaking forth and development of these inherent miasms, but especially with the chronic disease evolved from internal psora, the internal treatment of which, as far as a single physician can elucidate it by many years of reflection, observation and experience, I have endeavored to point out in my work on Chronic Diseases, to which I must refer the reader.

So treating these diseases only dynamic homeopathic remedies should be given. There is no need of any external application. Here is the requirement to address the fundamental cause.

Aphorism 206; Chronic diseases .

Before commencing the treatment of a chronic disease, it is necessary to make the most careful investigation¹ as to whether the patient has had a venereal infection (or an infection with condylomatous gonorrhoea); for then the treatment must be directed towards this alone, when only the signs of syphilis (or of the rarer condylomatous disease) are present, but this disease is very seldom met with alone nowadays. If such infection have previously occurred, this must also be borne in mind in the treatment of those cases in which psora is present, because in them the latter is complicated with the former, as is always the case when the symptoms are not those of pure syphilis; for when the physician thinks he has a case of old venereal disease before him, he has always, or almost always, to treat a syphilitic affection accompanied mostly by (complicated with) psora, for the internal itch dyscrasia (the psora) is far the most frequent fundamental cause of chronic diseases. At times, both miasms may be complicated also with sycosis in chronically diseased organisms, or, as is much more frequently the case, psora is the sole fundamental cause of all other chronic maladies,

whatever names they may bear, which are, moreover, so often bungled, increased and disfigured to a monstrous extent by allopathic unskillfulness.

Physician should inquire about the venereal disease in the past. If such history is present, then physician must address this. Here is the chances of complex miasm by the suppressive treatment.

Aphorism 207; Chronic diseases .

When the above information has been gained, it still remains for the homoeopathic physician to ascertain what kinds of allopathic treatment had up to that date been adopted for the chronic disease, what perturbing medicines had been chiefly and most frequently employed, also what mineral baths had been used and what effects these had produced, in order to understand in some measure the degeneration of the disease from its original state, and, where possible, to correct in part these pernicious artificial operations, or to enable him to avoid the employment of medicines that have already been improperly used.

Physician should take complete history of previous treatment and as well as history of different types of bath taken by the patient. This help us to know the suppressive treatment.

Aphorism 208; Chronic diseases .

The age of the patient, his mode of living and diet, his occupation, his domestic position, his social relation and so forth, must next be taken into consideration, in order to ascertain whether these things have tended to increase his malady, or in how far they may favor or hinder the treatment. In like manner the state of his disposition and mind must be attended to, to learn whether that presents any obstacles to the treatment, or requires to be directed encouraged or modified.

Physician should guide the patient about proper diet and regimen for controlling the obstacles to cure.

Aphorism 209; Chronic diseases .

After this is done, the physician should endeavor in repeated conversations with the patient to trace the picture of his disease as completely as possible, according to the directions given above, in order to be able to elucidate the most striking and peculiar (characteristic)

symptoms, in accordance with which he selects the first antipsoric or other remedy having the greatest symptomatic resemblance, for the commencement of the treatment, and so forth.

Physician should collect the striking, peculiar symptoms by skillful conversation, so that he can select suitable homeopathic remedy to the patient.

Mental diseases -Aphorism 210

Of psoric origin are almost all those diseases that I have above termed one-sided, which appear to be more difficult to cure in consequence of this one-sidedness, all their other morbid symptoms disappearing, as it were, before the single, great, prominent symptom. Of this character are what are termed **MENTAL DISEASES**. They do not, however, constitute a class of disease sharply separated from all others, since in all other so-called corporeal diseases the condition of the disposition and mind is **ALWAYS** altered; ⁽¹²¹⁾ and in all cases of disease we are called on to cure the state of the patient's disposition is to be particularly noted, along with the totality of the symptoms, if we would trace an accurate picture of the disease, in order to be able there from to treat it homeopathically with success.

- Hahnemann says that one sided diseases are almost belongs to psoric miasm, these miasmatic diseases are most difficult to cure because of the one sided affections on the human beings. This aphorism indicates the alteration in the mental state of an individual's, which is reflected by one or two prominent mental symptoms and signs. All other symptoms which are required for totalities of individuals are absent in this morbid miasmatic one-sided diseases. **So mental diseases belong to a class of diseases separated from all other diseases even in physical condition, the disposition is always affected.** This aphorism explains psoric miasmatic manifestation of chronic mental diseases, its represent derangements at mental level of an individual person and corporeal body.

Mental disease -Aphorism 211

This holds good to such an extent, that the state of the disposition of the patient often chiefly determines the selection of the homeopathic remedy, as being a decidedly characteristic symptom which can least of all remain concealed from the accurately observing physician.

- **The state of disposition of the patient is mainly guide the selection of remedy, in most of cases disposition of the patient decides the correct remedy. Its manifest a characteristic picture of symptoms similarity in the disease condition.** Characteristics symptoms totality

revealed the peculiar picture of individualized personality. One-sided mental symptoms are very difficult to cure in the patient because of its concealed nature. Only accurate, careful observation of physician can help to reveal these symptoms in an individual one. Homoeopathic similimum only will get by the characteristic peculiarity of individuals.

Mental diseases - Aphorism 212

The Creator of therapeutic agents has also had particular regard to this main feature of all diseases, the altered state of the disposition and mind, for there is no powerful medicinal substance in the world which does not very notably alter the state of the disposition and mind in the healthy individual who tests it, and every medicine does so in a different manner.

- **Every medicinal substance has the capacity to alter the state of mind and disposition of body differently.** Each medicinal substance has peculiar manner to act an individuals and also has its nature to alter the state of mind and physical.

Aphorism 213- Mental diseases.

We shall, therefore, never be able to cure conformably to nature—that is to say, homeopathically—if we do not, in every case of disease, even in such as are acute, observe, along with the other symptoms, those relating to the changes in the state of the mind and disposition, and if we do not select, for the patient's relief, from among the medicines a disease-force which in addition to the similarity of its other symptoms to those of the disease, is also capable of producing a similar state of the disposition and mind.

- **Physician will not be able to cure the diseases, if he does not observe the changes in the state of mind along with other symptoms in every disease even the diseases is acute.** Thus aconite will seldom or never affect a rapid or permanent cure in a patient of a quiet, calm, equable disposition; and just as little will nux vomica be serviceable where the disposition is mild and phlegmatic. The examples show the characteristic nature of an individual drug as well as characteristic behavior of an individual human being which relates to each others on the basis of symptoms similarity.

Mental diseases - Aphorism 214

The instructions I have to give relative to the cure of mental diseases may be confined to a very few remarks, as they are to be cured in the same way as all other diseases, namely, by a remedy which shows, by the symptoms it causes in the body and mind of a healthy individual, a power of producing a morbid state as similar as possible to the case of disease before us, and in no other way can they be cured.

- Mental diseases can be cured in the same manner as all other diseases by a remedy which is capable of producing artificial drug disease. In this aphorism the instructions requiring to cure the mental type of one-sided diseases are similar to the others chronic miasmatic diseases in homoeopathy and there is no other peculiar way to cure the one-sided mental diseases in similia world.

Mental diseases -Aphorism 215

Almost all the so-called mental and emotional diseases are nothing more than corporeal diseases in which the symptom of derangement of the mind and disposition peculiar to each of them is increased, whilst the corporeal symptoms decline (more or less rapidly), till it at length attains the most striking one-sidedness, almost as though it were a local disease in the invisible subtle organ of the mind or disposition.

- **Hahnemann says about mental and emotional diseases in which peculiar symptoms of the mind and disposition are increased and seems like one-sided because physical symptoms declined.** In this aphorism mental and emotional kind of one-sided disease are to be related to the corporeal diseases but in mental type of one-sided diseases, one or two mental symptoms are more prominent than the corporeal ones, which helps to get a similitude of an individual human being who suffers from one-sided mental disease.

Mental diseases -Aphorism 216

The cases are not rare in which a so-called corporeal disease that threatens to be fatal—a suppuration of the lungs, or the deterioration of some other important viscus, or some other disease of acute character, E. G., in childbed, etc.—becomes transformed into insanity, into a kind of melancholia or into mania by a rapid increase of the psychical symptoms that were previously present, whereupon the corporeal symptoms lose all their danger; these latter improve almost to perfect health, or rather they decrease to such a degree that their obscured

presence can only be detected by the observation of a physician gifted with perseverance and penetration. In this manner they become transformed into a one-sided and, as IT were, a local disease, in which the symptom of the mental disturbance, which was at first but slight, increases so as to be the chief symptom, and in a great measure occupies the place of the other (corporeal) symptoms, whose intensity it subdues in a palliative manner, so that, in short, the affections of the grosser corporeal organs become, as it were, transferred and conducted to the almost spiritual mental and emotional organs, which the anatomist has never yet and never will reach with his scalpel.

- Hahnemann describes a variety of mental diseases that arises from corporeal diseases. In this type physical illness either subdues or transferred at mental level. In this aphorism manifestation of mental diseases arises from after disappearance of physical symptoms and signs. This corporeal disease is chronic in nature that threatens to be fatal in human individual; suppression of these symptoms causes mental ailments like mania, melancholia and insanity etc. A careful observation of these corporeal obscured symptoms having more importance in treating the one-sided mental disease.

Mental diseases -Aphorism 217

In these diseases we must be very careful to make ourselves acquainted with the whole of the phenomena, both those belonging to the corporeal symptoms, and also, and indeed particularly, those appertaining to the accurate apprehension of the precise character of the chief symptom of the peculiar and always predominating state of the mind and disposition, in order to discover, for the purpose of extinguishing the entire disease, among the remedies whose pure effects are known, a homeopathic medicinal pathogenetic force—that is to say, a remedy which in its list of symptoms displays, with the greatest possible similarity, not only the corporeal morbid symptoms present in the case of disease before us, but also especially this mental and emotional state.

- **Hahnemann says that physician should understand the complete phenomena of disease even belonging to corporeal disease. The most important thing is to evaluate the state of mind and disposition in order to annihilate the disease.** This aphorism belongs to the corporeal origin of one –sided mental manifestation which relates to the corporeal body of an individual and this manifestation also called Somato-psychic one sided disease. Hahnemann says that the main purpose of homoeopathy is to entirely extinguish the whole sickness of individual human beings.

Mental diseases -Aphorism 218

To this collection of symptoms belongs in the first place the accurate description of all the phenomena of the previous so-called corporeal disease, before it degenerated into a one-sided increase of the psychical symptom, and became a disease of the mind and disposition. This may be learned from the report of the patient's friends.

- **To accomplish the treatment to acquire the symptoms belongs to the corporeal disease. This may be getting from the patients friends.** This aphorism explains about information regarding to the patients itself since deviation in health and these information's we will collect from his attentive and friends. A careful history and evaluation of these symptoms totality is very important to cure the somato- psychic type of one- sided mental diseases.

Mental diseases -Aphorism 219

A comparison of these previous symptoms of the corporeal disease with the traces of them that still remain, though they have become less perceptible (but which even now sometimes become prominent, when a lucid interval and a transient alleviation of the psychical disease occurs), will serve to prove them to be still present, though obscured.

- **Now to make new totality on the basis of remaining symptoms of corporeal disease even they are not clear, but include these remaining symptoms.** This aphorism explains about the lucid interval which is reflected obscured corporeal manifestation of a patient in more severe form of diseases from the previous manifestation's of one sided corporeal diseases.

Mental diseases -Aphorism 220

By adding to this the state of the mind and disposition accurately observed by the patient's friends and by the physician himself, we have thus constructed the complete picture of the disease, for which, in order to effect the homeopathic cure of the disease, a medicine capable of producing strikingly similar symptoms, and especially an analogous disorder of the mind, must be sought for among the antipsoric remedies, if the psychical disease have already lasted some time.

- **So in this totality we add state of mind and disposition by observation and getting information from patient's friend. The selected medicine on this basis should be antipsoric.** This aphorism belongs to the homoeopathic similimum, which should be psoric in nature. A careful and accurate observation of the patient totality which is obtained by physician himself and patient attendants helps to get more appropriate similimum for an individual patient. This

similar medicine has capability to produce similar manifestation in patient to cure the disease condition and this similar medicine is psoric in nature.

Mental diseases -Aphorism 221

If, however, insanity or mania (caused by fright, vexation, the abuse of spirituous liquors, etc.) have suddenly broken out as an acute disease in the patient's ordinary calm state, although it almost always arises from internal psora, like a flame bursting forth from it, yet when it occurs in this acute manner it should not be immediately treated with antipsorics, but in the first place with remedies indicated for it out of the other class of proved medicaments (E. G., aconite, belladonna, stramonium, hyoscyamus, mercury, etc.) in highly potentized, minute, homeopathic doses, in order to subdue it so far that the psora shall for the time revert to its former latent state, wherein the patient appears as if quite well.

- **Sometimes mental diseases appears an acute disease due to the exciting cause, then this is to be treated with highly potentized minute doses of acute remedies.** In this aphorism Hahnemann explains about another type of mental diseases that is called acute mental diseases. In acute mental diseases a sudden outbreak of mental ailments such as insanity or mania (caused by fright, vexation, the abuse of spirituous liquors, etc.) due to acute causes, although these ailments having psoric manifestations but those not treated by antipsoric miasmatic drugs due to acuteness. If the onsets of mental ailments are sudden and acute in nature, they shall be treated with acute remedies of minute doses.

Mental diseases -Aphorism 222

But such a patient, who has recovered from an acute mental or emotional disease by the use of these non-antipsoric medicines, should never be regarded as cured; on the contrary, no time should be lost in attempting to free him completely, ⁽¹²³⁾ by means of a prolonged antipsoric treatment, from the chronic miasm of the psora, which, it is true, has now become once more latent but is quite ready to break out anew; if this be done, there is no fear of another similar attack, if he attend faithfully to the diet and regimen prescribed for him.

- **Now after giving acute non psoric remedies to get rid from acute phase, here is the requirement anti psoric remedies to complete cure.** In this aphorism Hahnemann suggest that a complete restoration of health of a sick individual is permanently obtained by anti miasmatic medicines. Although patient is recovered from acute attack of mental diseases by the acute

drug, but afterward patient should be treated with antipsoric miasmatic medicines to correct the diathesis of individual after acute drug.

Mental diseases -Aphorism 223

But if the antipsoric treatment be omitted, then we may almost assuredly expect, from a much slighter cause than brought on the first attack of the insanity, the speedy occurrence of a new and more lasting and severe fit, during which the psora usually develops itself completely, and passes into either a periodic or continued mental derangement which is then more difficult to be cured by antipsorics.

- 1) **Hahnemann explains in this that if physician does not prescribe anti-psoric medicine then there is chances of many mental diseases will develop frequently which is more difficult to treat.** In this aphorism Hahnemann explains about the consequences of non- miasmatic similimum, if the patients were not treated successfully with chronic miasmatic medicines after an acute attack of ailments, the present state become more prone to developed deep derangement at mental level as well as physical level due to non miasmatic similimum and that will be very difficult to cure by antipsoric drugs.

Mental diseases -Aphorism 224

If the mental disease be not quite developed, and if it be still somewhat doubtful whether it really arose from a corporeal affection, or did not rather result from faults of education, bad practices, corrupt morals, neglect of the mind, superstition or ignorance; the mode of deciding this point will be, that if it proceed from one or other of the latter causes it will diminish and be improved by sensible friendly exhortations, consolatory arguments, serious representations and sensible advice; whereas a real moral or mental malady, depending on bodily disease, would be speedily aggravated by such a course, the melancholic would become still more dejected, querulous, inconsolable and reserved, the spiteful maniac would thereby become still more exasperated, and the chattering fool would become manifestly more foolish.

- In this aphorism Hahnemann explains about another type of mental diseases that is called doubtful mental diseases, because of the origin of these kinds of mental diseases are unknown and not clear. These types of mental diseases are not fully developed on mental plane that means doubtful in origin and also doubtful in action arouses from corporeal affections and lifestyle habits such as faults of education, bad practices, corrupt morals, neglect of the mind,

superstition or ignorance etc. The mode we will decide to cure a condition is fully depend on symptoms similarity which may be related to corporeal body or mental state such as improved by sensible friendly exhortations, consolatory arguments, serious representations and sensible advice but still origin of manifestation is doubtful.

Mental diseases -Aphorism 225

There are, however, as has just been stated, certainly a few emotional diseases which have not merely been developed **INTO** that form out of corporeal diseases, but which, in an inverse manner, the body being but slightly indisposed, originate and are kept up by emotional causes, such as continued anxiety, worry, vexation, wrongs and the frequent occurrence of great fear and fright. This kind of emotional diseases in time destroys the corporeal health, often to a great degree.

- **Hahnemann here again describes another type of mental diseases that is psycho-somatic types, in which corporeal diseases develops from mental diseases. Such as prolonged emotional disturbance, anxiety, fear and worry etc.** If these mental ailments are persisting for a long time in a life of individual human beings, it causes chronic deep derangement of physical health of an individual one and also called mental origin of corporeal diseases.

Mental diseases - Aphorism 226

It is only such emotional diseases as these, which were first engendered and subsequently kept up by the mind itself, that, **While They Are Yet Recent And Before They Have Made Very Great Inroads On The Corporeal State**, may, by means of psychical remedies, such as a display of confidence, friendly exhortations, sensible advice, and often by a well-disguised deception, be rapidly changed into a healthy state of the mind (and with appropriate diet and regimen, seemingly into a healthy state of the body also).

- **Such type of mental diseases of psychic origin can be handled with psychological means like confidence building, friendly exhortations, sensible advice and a well disguised deception along with good diet & regimen.** In this aphorism Hahnemann explains about the knowledge of physician which is related to the psychic behavior of an individual human being. The knowledge of psychological behavior will help to treat the patient on psychic plane such as display of confidence, friendly exhortations, sensible advice, and often by a well-disguised

deception. All these are become very essential to rapid healthy state of an individual as well as proper diet and regimen is also for healthy state of physic.

Mental diseases -Aphorism 227

But the fundamental cause in these cases also is a psoric miasm, which was only not yet quite near its full development, and for security's sake, the seemingly cured patient should be subjected to a radical antipsoric treatment, in order that he may not again as might easily occur, fall into a similar state of mental disease.

- **In such diseases , psora is the fundamental cause always. So radical anti-psoric treatment has to be given to avoid further recurrences.** In this aphorism Hahnemann explained about the fundamental cause of all one sided chronic mental diseases, that is psora and patient is fully recovered from these anti psoric miasmatic remedies of similar manifestation.

Mental diseases -Aphorism 228

In mental and emotional diseases resulting from corporeal maladies, which can only be cured by homeopathic antipsoric medicine conjoined with carefully regulated mode of life, an appropriate psychical behavior towards the patient on the part of those about him and of the physician must be scrupulously observed, by way of an auxiliary mental regimen. To furious mania we must oppose calm intrepidity and cool, firm resolution— to doleful, querulous lamentation, a mute display of commiseration in looks and gestures—to senseless chattering, a silence not wholly inattentive—to disgusting and abominable conduct and to conversation of a similar character, total inattention. We must merely endeavor to prevent the destruction and injury of surrounding objects, **WITHOUT REPROACHING THE PATIENT FOR HIS ACTS, AND** everything must be arranged in such a way that the necessity for any corporeal punishments and tortures ⁽¹²⁵⁾ whatever may be avoided. This is so much the more easily effected, because in the administration of the medicine—the only circumstance in which the employment of coercion could be justified—in the homeopathic system the small doses of the appropriate medicine **NEVER** offend the taste, and may consequently be given to the patient without his knowledge in his drink, so that all compulsion is unnecessary.

- It is impossible to marvel at the hard-heartedness and indiscretion of the medical men in many establishments for patients of this kind, who, without attempting to discover the true and only efficacious mode of curing such disease, which is by homoeopathic medicinal (antipsoric) means, content themselves with torturing these most pitiable of all human beings

with the most violent blows and other painful torments. By this unconscientiously and revolting procedure they debase themselves beneath the level of the turnkeys in a house of correction, for the latter inflict such chastisement as the duty devolving on their office, and on criminals only, whilst the former appear, from a humiliating consciousness of their uselessness as physicians, only to vent their spite at the supposed incurability of mental diseases in harshness towards the pitiable, innocent sufferers, for they are too ignorant to be of any use and too indolent to adopt a judicious mode of treatment

Mental diseases - Aphorism 229

On the other hand, contradiction, eager explanations, rude corrections and invectives, as also weak, timorous yielding, are quite out of place with such patients; they are equally pernicious modes of treating mental and emotional maladies. But such patients are most of all exasperated and their complaint aggravated by contumely, fraud, and deceptions that they can detect. **THE PHYSICIAN AND KEEPER MUST ALWAYS PRETEND TO BELIEVE THEM TO BE POSSESSED OF REASON.**

All kinds of external disturbing influences on their senses and disposition should be if possible removed; there are no amusements for their clouded spirit, no salutary distractions, no means of instruction, no soothing effects from conversation, books or other things for the soul that pines or frets in the chains of the diseased body, no invigoration for it, but the cure; it is only when the bodily health is changed for the better that tranquillity and comfort again beam upon their mind. ⁽¹²⁶⁾

- **Mind and disposition can be improved along with physical health from good treatment. Only some violent cases of insane, maniac and melancholies treatment should be given in special institutions.**

Mental diseases -Aphorism 230

If the antipsoric remedies selected for each particular case of mental or emotional disease (there are incredibly numerous varieties of them) be quite homeopathically suited for the faithfully traced picture of the morbid state, which, if there be a sufficient number of this kind of medicines known in respect of their pure effects, is ascertained by an indefatigable search for the most appropriate homeopathic remedy all the more easily, as the emotional and mental state, constituting the principal symptom of such a patient, is so unmistakably perceptible,—then the most striking improvement in no very long time, which could not be

brought about by physicking the patient to death with the largest oft-repeated doses of all other unsuitable (allopathic) medicines. Indeed, I can confidently assert, from great experience, that the vast superiority of the homeopathic system over all other conceivable methods of the treatment is nowhere displayed in a more triumphant light than in mental and emotional diseases of long standing, which originally sprang from corporeal maladies or were developed simultaneously with them.

- **Hahnemann explains about the certainty of homeopathic medicine in the treatment of mental diseases.** In this aphorism Hahnemann says that all are deviation related to the mental and emotional state of human being are successfully treated by homoeopathic antipsoric medicines and in these type ant -psoric remedies, we have to evaluate most appropriate homoeopathic similimum for an individual patient by tracing picture totalities of symptoms of individual ones in careful and accurate manner. So that Hahnemann says that Homoeopathy is the most valuable way to cure the long lasting mental type of one sided diseases and also a boon for the chronic psychic diseases.

Aphorism 231; Intermittent diseases .

The **INTERMITTENT DISEASES** deserve a special consideration, as well those that recur at certain periods—like the great number of intermittent fevers, and the apparently non-febrile affections that recur at intervals like intermittent fevers—as also those in which certain morbid states alternate at uncertain intervals with morbid states of a different kind.

These are the types of diseases where fix disease state alternate at fix intervals with diseased state of other kind. These are belong to chronic diseases.

Aphorism 232; Alternating diseases .

These latter, **ALTERNATING** diseases, are also very numerous,⁽¹²⁷⁾ but all belong to the class of chronic diseases; they are generally a manifestation of developed psora alone, sometimes, but seldom, complicated with a syphilitic miasm, and therefore in the former case may be cured by antipsoric medicines; in the latter, however, in alternation with antisiphilitics as taught in my work on the **CHRONIC DISEASES**.

All alternating diseases belongs to chronic diseases, main cause is basically the psora but sometimes complicated with syphilis. Antipsoric and antisiphilitics have to use alternately to cure the disease.

Aphorism 233; Typical intermittent diseases .

The **TYPICAL INTERMITTENT DISEASES** are those where a morbid state of unvarying character returns at a tolerably fixed period, whilst the patient is apparently in good health, and takes its departure at an equally fixed period; this is observed in those apparently non-febrile morbid **STATES THAT COME** and go in a periodical manner (at certain times), as well as in those of a febrile character, to wit, the numerous varieties of intermittent fevers.

Hahnemann says about typical intermittent diseases are where morbid state of fix character returns at a tolerably fixed period and patient is in good health between two paroxysms.

Typical intermittent diseases are again two types;

Aphorism 234; Non-febrile typical intermittent diseases .

Those apparently non-febrile, typical, periodically recurring morbid states just alluded to observed in one single patient at a time (they do not usually appear sporadically or epidemically) always belong to the chronic diseases, mostly to those that are purely psoric, are but seldom complicated with syphilis, and are successfully treated by the same means; yet it is sometimes necessary to employ as an intermediate remedy a small dose of a potentized solution of cinchona bark, in order to extinguish completely their intermittent type.

Non-febrile typical intermittent diseases are chronic diseases that observed in a single patient at a time, mostly they are psoric in origin but sometimes complicated with syphilis. If disease is psoric origin then anti-psoric treatment have to be given if complicated with syphilis then anti-syphilitic treatment should be given in alteration. Sometimes potentized cinchona bark have to be given to completely extinguish its recurrency.

Aphorism 235; Febrile typical intermittent diseases .

With regard to the **INTERMITTENT FEVERS**, ⁽¹²⁸⁾ that prevail sporadically or epidemically (not those endemically located in marshy districts), we often find every paroxysm likewise composed of two opposite alternating states (cold, heat—heat, cold), more frequently still of three (cold, heat, sweat). Therefore the remedy selected for them from the general class of proved (common, not antipsoric) medicines must either (and remedies of this sort are the surest) be able likewise to produce in the healthy body two (or all three) similar alternating states, or else must correspond by similarity of symptoms, in the most homeopathic manner possible, to the strongest, best marked, and most peculiar alternating

state (either to the cold stage, or to the hot stage, or to the sweating stage, each with its accessory symptoms, according as the one or other alternating state is the strongest and most peculiar) ; but the symptoms of the patient's health during the intervals when he is free from fever must be the chief guide to the most appropriate homeopathic remedy.

Hahnemann says about the intermittent diseases, in which he divides into four types;

1. Sporadic or epidemic intermittent fevers
2. Epidemic intermittent fever of marshy districts
3. Pernicious, individual intermittent fevers of non-marshy districts
4. Endemics in non-marshy districts

Aphorism 236; Administration of medicine .

The most appropriate and efficacious time for administering the medicine in these cases is immediately or very soon after the termination of the paroxysm, as soon as the patient has in some degree recovered from its effects; it has then time to effect all the changes in the organism requisite for the restoration of health, without any great disturbance or violent commotion; whereas the action of a medicine, be it ever so specifically appropriate, if given immediately before the paroxysm, coincides with the natural recurrence of the disease and causes such a reaction in the organism, such a violent contention, that an attack of that nature produces at the very least a great loss of strength, if it do not endanger life. ⁽¹³⁰⁾ But if the medicine be given immediately after the termination of the fit, that is to say, at the period when the apyretic interval has commenced and a long time before there are any preparations for the next paroxysm, then the vital force of the organism is in the best possible condition to allow itself to be quietly altered by the remedy, and thus restored to the healthy state.

Hahnemann says about the time of administration of medicine in which he says medicine should be given after the termination of the paroxysms.

Aphorism 237; Administration of medicine .

But if the stage of apyrexia be very short, as happens in some very bad fevers, or if it be disturbed by some of the after sufferings of the previous paroxysm, the dose of the homeopathic medicine should be administered when the perspiration begins to abate, or the other subsequent phenomena of the expiring paroxysm begin to diminish.

But in some times where the apyretic state is very short then suitable medicine should be given during the decline period of paroxysms.

Aphorism 238; Administration of medicine .

Not infrequently, the suitable medicine has with a single dose destroyed several attacks and brought about the return of health, but in the majority of cases, another dose must be administered after each attack. Better still, however, when the character of the symptoms has not changed, doses of the same medicine given according to the newer discovery of repetition of doses (see note to (§ 270)), may be given without difficulty by dynamizing each successive dose with 10-12 succussions of the vial containing the medicinal substance. Nevertheless, there are at times cases, though seldom, where the intermittent fever returns after several days' well being. This return of the same fever after a healthy interval is only possible when the noxious principle that first caused the fever, is still acting upon the convalescent, as is the case in marshy regions. Here a permanent restoration can often take place only by getting away from this causative factor, as is possible by seeking a mountainous retreat, if the cause was a marshy fever.

Commonly a single dose of well chosen remedy is sufficient to get desired result, but in some cases another dose is required after each paroxysm. Same medicine should be given in increasing potency if symptoms does not change.

Aphorism 239; Administration of medicine .

As almost every medicine causes in its pure action a special peculiar fever, and even a kind of intermittent fever with its alternating states, differing from all other fevers that are caused by other medicines, homeopathic remedies may be found in the extensive domain of medicines for all the numerous varieties of natural intermittent fevers and, for a great many of such fevers, even in the moderate collection of medicines already proved on the healthy individual.

Homeopathic material medica have many varieties of medicines which have the power of producing most similar state to the many varieties of intermittent fevers.

Aphorism 240; Administration of medicine .

But if the remedy found to be the homeopathic specific for a prevalent epidemic of intermittent fever do not effect a perfect cure in some one or other patient, if it be not the influence of a marshy district that prevents the cure, it must always be the psoric miasm in the background, in which case antipsoric medicines must be employed until complete relief is obtained.

Physician should think about psora, if permanent cure does not achieve, so that anti-psoric medicine should be use until complete relief is achieved.

Aphorism 241; Genus epidemicus .

Epidemics of intermittent fever in situations where none are endemic, are of the nature of chronic diseases, composed of single acute paroxysms; each single epidemy is of a peculiar, uniform character common to all the individuals attacked, and when this character is found in the totality of the symptoms common to all, it guides us to the discovery of the homeopathic (specific) remedy suitable for all the cases, which is almost universally serviceable in those patients who enjoyed tolerable health before the occurrence of the epidemy, that is to say, who were not chronic sufferers from developed psora.

Prescription should be based on the totality of symptoms of all patient, appropriate specific remedy to all cases can be selected. This is genus epidemicus, which is useful to all patients who are in perfect health.

Aphorism 242;Anti-psoric treatment of epidemical diseases .

If, however, in such an epidemic intermittent fever the first paroxysms have been left uncured, or if the patients have been weakened by improper allopathic treatment; then the inherent psora that exists, alas! in so many persons, although in a latent state, becomes developed, takes on the type of the intermittent fever, and to all appearances continues to play the part of the epidemic intermittent fever, so that the medicine, which would have been useful in the first paroxysms (rarely an antipsoric), is now no longer suitable and cannot be of any service. We have now to do with a psoric intermittent fever only, and this will generally be subdued by minute and rarely repeated doses of sulphur or hepar sulphuris in a high potency.

Treating with genus epidemicus or uncured or treated with allopathic medicines, the latent psora becomes active in the form of intermittent fevers. In this condition anti-psoric remedies have to be given such as Sulphur or Hepar Sulph in a high potency.

Aphorism 243;Anti-psoric treatment of individual intermittent fever.

In those often very pernicious intermittent fevers which attack a single person, not residing in a marshy district, we must also **AT FIRST**, as in the case of acute diseases generally, which they resemble in respect to their psoric origin, employ for some days, to render what service it may, a homeopathic remedy selected for the special case from the other class of proved (not antipsoric) medicines; but if, notwithstanding this procedure the recovery is deferred, we know that we have to do with psora on the point of its development, and that in this case antipsoric medicines alone can effect a radical cure.

These types of fevers should be first treated with acute remedies. These are non anti-psoric , if there is no benefit from these then anti-psoric remedies should be administered.

Aphorism 244;Endemic intermittent fever.

The intermittent fevers endemic in marshy districts and tracts of country frequently exposed to inundations, give a great deal of work to physicians of the old school, and yet a healthy man may in his youth become habituated even to marshy districts and remain in good health, provided he preserves a faultless regimen and his system is not lowered by want, fatigue or pernicious passions. The intermittent fevers endemic there would at the most only attack him on his first arrival; but one or two very small doses of a highly potentized solution of cinchona bark would, conjointly with the well-regulated mode of living just alluded to, speedily free him from the disease. But persons who, while taking sufficient corporeal exercise and pursuing a healthy system of intellectual occupations and bodily regimen, cannot be cured of marsh intermittent fever by one or a few of such small doses of cinchona—in such persons psora, striving to develop itself, always lies at the root of their malady, and their intermittent fever cannot be cured in the marshy district without antipsoric treatment. ⁽¹³¹⁾ It sometimes happens that when these patients exchange, without delay, the marshy district for one that is dry and mountainous, recovery apparently ensues (the fever

leaves them) if they be not yet deeply sunk in disease, that is to say, if the psora was not completely developed in them and can consequently return to its latent state; but they will never regain perfect health without antipsoric treatment.

Hahnemann advises few doses of cinchona bark in conditions where individual person is affected who live in marshy districts, then this medicine quickly cure him.

But in another class of people who is following physical exercise, healthy life style cannot be cured from cinchona. They have to take anti-psoric treatment.

Aphorism 245; Mode of using remedies.

Having thus seen what attention should, in the homoeopathic treatment, be paid to the chief varieties of diseases and to the peculiar circumstances connected with them, we now pass on to what we have to say respecting the remedies and the mode of employing them, together with the diet and regimen to be observed during their use. Every perceptibly progressive and strikingly increasing amelioration in a transient (acute) or persistent (chronic) disease, is a condition which, as long as it lasts, completely precludes every repetition of the administration of any medicine whatsoever, because all the good the medicine taken continues to effect is new hastening towards its completion. Every new dose of any medicine whatsoever, even of the one last administered, that has hitherto shown itself to be salutary, would in this case disturb the work of amelioration.

Hahnemann says that physician should give consideration about method of employment as well as diet & regimen during taking medicine.

Aphorism 247; Plusing method.

It is impractical to repeat the same unchanged dose of a remedy once, not to mention its frequent repetition (and at short intervals in order not to delay the cure). The vital principle does not accept such unchanged doses without resistance, that is, without other symptoms of the medicine to manifest themselves than those similar to the disease to be cured, because the former dose has already accomplished the expected change in the vital principle and a second dynamically wholly similar, unchanged dose of the same medicine no longer finds, therefore, the same conditions of the vital force. The patient may indeed be made sick in another way

by receiving other such unchanged doses, even sicker than he was, for now only those symptoms of the given remedy remain active which were not homoeopathic to the original disease, hence no step towards cure can follow, only a true aggravation of the condition of the patient. But if the succeeding dose is changed slightly every time, namely potentized somewhat higher (§§ 269-270) then the vital principle may be altered without difficulty by the same medicine (the sensation of natural disease diminishing) and thus the cure brought nearer.¹

¹ We ought not even with the best chosen homoeopathic medicine, for instance one pellet of the same potency that was beneficial at first, to let the patient have a second or third dose, taken dry. In the same way, if the medicine was dissolved in water and the first dose proved beneficial, a second or third and even smaller dose from the bottle standing undisturbed, even in intervals of a few days, would prove no longer beneficial, even though the original preparation had been potentized with ten succussions or as I suggested later with but two succussions in order to obviate this disadvantage and this according to above reasons. But through modification of every dose in its dynamization degree, as I herewith teach, there exists no offence, even if the doses be repeated more frequently, even if the medicine be ever so highly potentized with ever so many succussions. It almost seems as if the best selected homoeopathic remedy could best extract the morbid disorder from the vital force and in chronic disease to extinguish the same only if applied in several different forms.

Hahnemann instructs us that same unchanged dose should not be administered because the former dose has already worked on vital force. So he guides us every succeeding dose is changed every time and its potency is somewhat higher.

Aphorism 248; Plusing method.

For this purpose, we potentize anew the medicinal solution¹ (with perhaps 8, 10, 12 succussions) from which we give the patient one or (increasingly) several teaspoonful doses, in long lasting diseases daily or every second day, in acute diseases every two to six hours and in very urgent cases every hour or oftener. Thus in chronic diseases, every correctly chosen homoeopathic medicine, even those whose action is of long duration, may be repeated daily for months with ever increasing success. If the solution is used up (in seven to fifteen days) it is necessary to add to the next solution of the same medicine if still indicated one or

(though rarely) several pellets of a higher potency with which we continue so long as the patient experiences continued improvement without encountering one or another complaint that he never had before in his life. For if this happens, if the balance of the disease appears in a group of altered symptoms then another, one more homoeopathically related medicine must be chosen in place of the last and administered in the same repeated doses, mindful, however, of modifying the solution of every dose with thorough vigorous succussions, thus changing its degree of potency and increasing it somewhat. On the other hand, should there appear during almost daily repetition of the well indicated homoeopathic remedy, towards the end of the treatment of a chronic disease, so-called (§ 161) homoeopathic aggravations by which the balance of the morbid symptoms seem to again increase somewhat (the medicinal disease, similar to the original, now alone persistently manifests itself). The doses in that case must then be reduced still further and repeated in longer intervals and possibly stopped several days, in order to see if the convalescence need no further medicinal aid. The apparent symptoms (Schein – Symptome) caused by the excess of the homoeopathic medicine will soon disappear and leave undisturbed health in its wake. If only a small vial say a dram of dilute alcohol is used in the treatment, in which is contained and dissolved through succussion one globule of the medicine which is to be used by olfaction every two, three or four days, this also must be thoroughly succussed eight to ten times before each olfaction.

1 Made in 40, 30, 20, 15 or 8 tablespoons of water with the addition of some alcohol or a piece of charcoal in order to preserve it. If charcoal is used, it is suspended by means of a thread in the vial and is taken out when the vial is succussed. The solution of the medicinal globule (and it is rarely necessary to use more than one globule) of a thoroughly potentized medicine in a large quantity of water can be obviated by making a solution in only 7-8 tablespoons of water and after thorough succussion of the vial take from it one tablespoon and put it in a glass of water (containing about 7 to 8 spoonfuls), this stirred thoroughly and then given a dose to the patient. If he is unusually excited and sensitive, a teaspoon of this solution may be put in a second glass of water, thoroughly stirred and teaspoonful doses or more be given. There are patients of so great sensitiveness that a third or fourth glass, similarly prepared, may be necessary. Each such prepared glass must be made fresh daily. the globule of the high potency is best crushed in a few grains of sugar of milk which the patient can put in the vial and be dissolved in the requisite quantity of water.

Hahnemann advises olfactory method . this olfaction can be prescribed once in 2, 3, 4 days.

Aphorism 249; Development of new symptoms.

Every medicine prescribed for a case of disease which, in the course of its action, produces new and troublesome symptoms not appertaining to the disease to be cured, is not capable of effecting real improvement,¹ and cannot be considered as homoeopathically selected; it must, therefore, either, if the aggravation be considerable, be first partially neutralized as soon as possible by an antidote before giving the next remedy chosen more accurately according to similarity of action; or if the troublesome symptoms be not very violent, the next remedy must be given immediately, in order to take the place of the improperly selected one.

¹ As all experience shows that the dose of the specially suited homoeopathic medicine can scarcely be prepared too small to effect perceptible amelioration in the disease for which it is appropriate (§§ 275-278), we should act injudiciously and hurtfully were we when no improvement, or some, though it be even slight, aggravation ensues, to repeat or even increase the dose of the same medicine, as is done in the old system, under the delusion that it was not efficacious on account of its small quantity (its too small dose). Every aggravation by the production of new symptoms – when nothing untoward has occurred in the mental or physical regimen – invariably proves unsuitableness on the part of the medicine formerly given in the case of disease before us, but never indicates that the dose has been too weak.

² The well informed and conscientiously careful physician will never be in a position to require an antidote in his practice if he will begin, as he should, to give the selected medicine in the smallest possible dose. Like minute doses of a better chosen remedy will re-establish order throughout.

If new symptoms are produced by medicine, its action should be neutralize as soon as with the help of antidote medicine. After well chosen remedy for the current totality should be prescribed.

Aphorism 250; Antidote.

When, to the observant practitioner who accurately investigates the state of the disease, it is evident, in urgent cases after the lapse of only six, eight or twelve hours, that he has made a bad selection in the medicine last given, in that the patient's state is growing perceptibly, however slightly, worse from hour to hour, by the occurrence of new symptoms and sufferings, it is not only allowable for him, but it is his duty to remedy his mistake, by the selection and administration of a homoeopathic medicine not merely tolerably suitable, but the most appropriate possible for the existing state of the disease.

Bad effects of wrong medicine can be easily observed by accurately observing physician within 6, 8, or 12 hours after administration, especially in acute diseases. Then he replaces the right one.

Aphorism 251; Repetition of the same remedy.

There are some medicines (e.g., ignatia, also bryonia and rhus, and sometimes belladonna) whose power of altering man's health consists chiefly in alternating actions – a kind of primary-action symptoms that are in part opposed to each other. Should the practitioner find, on prescribing one of these, selected on strict homoeopathic principles, that no improvement follows, he will in most cases soon effect his object by giving (in acute diseases, even within a few hours) a fresh and equally small dose of the same medicine.

1 As I have more particularly described in the introduction to "Ignatia" (in the first volume of the *Materia Medica Pura*).

Some medicines like Ignatia, Bryonia, Rhus tox develop alternating actions, this is a type of primary action which are opposite to each other.

Aphorism 252; INTERFERENCE WITH THE ACTION OF DRUGS.

But should we find, during the employment of the other medicines in chronic (psoric) diseases, that the best selected homoeopathic (antipsoric) medicine in the suitable (minutest) dose does not effect an improvement, this is a sure sign that the cause that keeps up the disease still persists, and that there is some circumstances in the mode of life of the patient or in the situation in which he is placed, that must be removed in order that a permanent cure may ensue.

Sometimes after giving the best selected anti-psoric medicine in minute doses does not show any improvement, this shows some cause that keeps the disease continually and some cause related to mode of life of the patient, these causes must be removed for permanent cure.

Aphorism 253; Indications of aggravation and amelioration.

Among the signs that, in all diseases, especially in such as are of an acute nature, inform us of a slight commencement of amelioration or aggravation that is not perceptible to every one,

the state of mind and the whole demeanor of the patient are the most certain and instructive. In the case of ever so slight an improvement we observe a greater degree of comfort, increased calmness and freedom of the mind, higher spirits – a kind of return of the natural state. In the case of ever so small a commencement of aggravation we have, on the contrary, the exact opposite of this: a constrained helpless, pitiable state of the disposition, of the mind, of the whole demeanor, and of all gestures, postures and actions, which may be easily perceived on close observation, but cannot be described in words.¹

¹ The signs of improvement in the disposition and mind, however, may be expected only soon after the medicine has been taken when the dose has been sufficiently minute (i.e., as small as possible), an unnecessary large dose of even the most suitable homoeopathic medicine acts too violently, and at first produces too great and too lasting a disturbance of the mind and disposition to allow us soon to perceive the improvement in them. I must here observe that this so essential rule is chiefly transgressed by presumptuous tryos in homoeopathy, and by physicians who are converted to homoeopathy from the ranks of the old school. From old prejudices these persons abhor the smallest doses of the lowest dilutions of medicine in such cases, and hence they fail to experience the great advantages and blessings of that mode of proceeding which a thousandfold experience has shown to be the most salutary; they cannot effect all that homoeopathy is capable of doing, and hence they have no claim to be considered its adherents.

Almost in all diseases especially acute diseases, indication of aggravation and amelioration begins in the state of mind and in behavior of the patient. In amelioration we can observe comfortness, calmness, high spiritedness, and in case of aggravation helplessness, pitiable condition of mental state.

Only the minimum dose will indicate the amelioration in mental state.

Aphorism 254; Indications of aggravation and amelioration is clearly manifested.

The other new or increased symptoms or, on the contrary, the diminution of the original ones without any addition of new ones, will soon dispel all doubts from the mind of the attentively observing and investigating practitioner with regard to the aggravation or amelioration;

though there are among patients persons who are either incapable of giving an account of this amelioration or aggravation, or are unwilling to confess it.

Physician can easily understand both state, although some patients are unable to notice any sign of aggravation and amelioration.

Aphorism 255; Verify from case record.

But even with such individuals we may convince ourselves on this point by going with them through all the symptoms enumerated in our notes of the disease one by one, and finding that they complain of no new unusual symptoms in addition to these, and that none of the old symptoms are worse. If this be the case, and if an improvement in the disposition and mind have already been observed, the medicine must have effected positive diminution of the disease, or, if sufficient time have not yet elapsed for this, it will soon effect it. Now, supposing the remedy is perfectly appropriate, if the improvement delay too long in making its appearance, this depends either on some error of conduct on the part of the patient, or on other interfering circumstances.

We can use the case record form to verify the amelioration and aggravation from recalling the previous symptoms, what is the present state of symptoms in the case.

Aphorism 256; Development of new symptoms.

On the other hand, if the patient mention the occurrence of some fresh accidents and symptoms of importance – signs that the medicine chosen has not been strictly homoeopathic – even though he should good-naturedly assure us that he feels better, as is not infrequently the case in phthisical patients with lung abscess, we must not believe this assurance, but regard his state as aggravated as it will soon be perfectly apparent it is.

If patient complain of new symptoms, means prescribed remedy was not homeopathically chosen. Physician should be consider the aggravation of the diseases state.

Aphorism 257; Favourite remedies.

The true physician will take care to avoid making favorite remedies of medicines, the employment of which he has, by chance, perhaps found often useful, and which he has had opportunities of using with good effect. If he do so, some remedies or rarer use, which would

have been more homoeopathically suitable, consequently more serviceable, will often be neglected.

Hahnemann defines the quality of true physician that he would be careful about to making favorite remedies of medicines that he has got benefit result in the past from these remedies.

Aphorism 258; Favorite remedies.

The true practitioner, moreover, will not in his practice with mistrustful weakness neglect the employment of those remedies that he may now and then have employed with bad effects, owing to an erroneous selection (from his own fault, therefore), or avoid them for other (false) reasons, as that they were unhomeopathic for the case of disease before him; he must bear in mind the truth, that of medicinal agents that one alone invariably deserves the preference in every case of disease which correspond most accurately by similarity to the totality of the characteristic symptoms, and that no paltry prejudices should interfere with this serious choice.

True physician will not under the doubtful belief that he uses some medicine and he did not get good result from, it is because of incorrect selection or avoid their use in future.

He can only avoid the medicine, if it is unhomeopathic to the case of the disease.

Aphorism 259; Diet and regimen.

Considering the minuteness of the doses necessary and proper in homoeopathic treatment, we can easily understand that during the treatment everything must be removed from the diet and regimen which can have any medicinal action, in order that the small dose may not be overwhelmed and extinguished or disturbed by any foreign medicinal irritant.¹

¹ The softest tones of a distant flute that in the still midnight hours would inspire a tender heart with exalted feelings and dissolve it in religious ecstasy, are inaudible and powerless amid discordant cries and the noise of day.

Physician has to be very cautious regarding the minuteness of the dose as well as he should not allowed the patient any medicinal substance in diet. Because any medicinal substance in diet can disturb the action of medicine.

Aphorism 260; Diet and regimen.

Hence the careful investigation into such obstacles to cure is so much the more necessary in the case of patients affected by chronic diseases, as their diseases are usually aggravated by such noxious influences and other disease-causing errors in the diet and regimen, which often pass unnoticed.¹

¹ Coffee; fine Chinese and other herb teas; beer prepared with medicinal vegetable substances unsuitable for the patient's state; so-called fine liquors made with medicinal spices; all kinds of punch; spiced chocolate; odorous waters and perfumes of many kinds; strong-scented flowers in the apartment; tooth powders and essences and perfumed sachets compounded of drugs; highly spiced dishes and sauces; spiced cakes and ices; crude medicinal vegetables for soups; dishes of herbs, roots and stalks of plants possessing medicinal qualities; asparagus with long green tips, hops, and all vegetables possessing medicinal properties, celery, onions; old cheese, and meats that are in a state of decomposition, or that passes medicinal properties (as the flesh and fat of pork, ducks and geese, or veal that is too young and sour viands), ought just as certainly to be kept from patients as they should avoid all excesses in food, and in the use of sugar and salt, as also spirituous drinks, undiluted with water, heated rooms, woollen clothing next the skin, a sedentary life in close apartments, or the frequent indulgence in mere passive exercise (such as riding, driving or swinging), prolonged suckling, taking a long siesta in a recumbent posture in bed, sitting up long at night, uncleanliness, unnatural debauchery, enervation by reading obscene books, reading while lying down, Onanism or imperfect or suppressed intercourse in order to prevent conception, subjects of anger, grief or vexation, a passion for play, over-exertion of the mind or body, especially after meals, dwelling in marshy districts, damp rooms, penurious living, etc. All these things must be as far as possible avoided or removed, in order that the cure may not be obstructed or rendered impossible. Some of my disciples seem needlessly to increase the difficulties of the patient's dietary by forbidding the use of many more, tolerably indifferent things, which is not to be commended.

Physician much more follow strictly some rules in chronic cases, because these creates obstacles to cure such as errors of life and living and diet, like coffee, Chinese tea, beer, spiced chocolates etc.

Aphorism 261; Removal of obstacles.

The most appropriate regimen during the employment of medicine in chronic diseases consists in the removal of such obstacles to recovery, and in supplying where necessary the reverse: innocent moral and intellectual recreation, active exercise in the open air in almost all kinds of weather (daily walks, slight manual labor), suitable, nutritious, un-medicinal food and drink, etc.

After administration of the medicine in chronic cases physician should remove the obstacles of recovery as well as he should advice to the patient some intellectual recreations, exercise and nutritious food and drink.

Aphorism 262; Diet-acute disease.

In acute diseases, on the other hand – except in cases of mental alienation – the subtle, unerring internal sense of the awakened life-preserving faculty determines so clearly and precisely, that the physician only requires to counsel the friends and attendants to put no obstacles in the way of this voice of nature by refusing anything the patient urgently desires in the way of food, or by trying to persuade him to partake of anything injurious.

In acute diseases except cases of insanity, delirium, physician advices the friends & attendants regarding the diet which patient want to eat, should allowed to eat, except in this diet there is no any injurious things.

Aphorism 263; Diet-chronic disease.

The desire of the patient affected by an acute disease with regard to food and drink is certainly chiefly for things that give palliative relief: they are, however, not strictly speaking of a medicinal character, and merely supply a sort of want.

The slight hindrances that the gratification of this desire, within moderate bounds, could oppose to the radical removal of the disease¹ will be amply counteracted and overcome by the power of the homoeopathically suited medicine and the vital force set free by it, as also by the refreshment that follows from taking what has been so ardently longed for.

In like manner, in acute diseases the temperature of the room and the heat or coolness of the bed-coverings must also be arranged entirely in conformity with the patients' wish.

He must be kept free from all over-exertion of mind and exciting emotions.

1 This is, however, rare. Thus, for instance, in pure inflammatory diseases, where aconite is so indispensable, whose action would be destroyed by partaking of vegetable acids, the desire of the patient is almost always for pure cold water only.

In acute diseases, patient desires some food which palliate sufferings, if these desires does not contain any medicinal things then they can be allowed. Along with we should arrange patient room, his bed, room temperature according to patient wish.

Aphorism 264; Genuine medicine.

The true physician must be provided with genuine medicines of unimpaired strength, so that he may be able to rely upon their therapeutic powers; he must be able, himself, to judge of their genuineness.

Physician should use genuine medicine to curing the disease, which is prepared according to standard of pharmacy. Physician should have the knowledge of identifying the genuineness.

Aphorism 265; Genuine medicine.

It should be a matter of conscience with him to be thoroughly convinced in every case that the patient always takes the right medicine and therefore he must give the patient the correctly chosen medicine prepared, moreover, by himself.

If physician himself prepared the medicine, then there is no doubt in reliability. Only then physician is assured about the genuineness of the medicine.

Aphorism 266; Raw material.

Substances belonging to the animal and vegetable kingdoms possess their medicinal qualities most perfectly in their raw state.¹

1 All crude animal and vegetable substances have a greater or less amount of medicinal power, and are capable of altering man's health, each in its own peculiar way. Those plants and animals used by the most enlightened nations as food have this advantage over all others, that they contain a larger amount of nutritious constituents; and they differ from the others in this that their medicinal powers in their raw state are either not very great in themselves, or are diminished by the culinary processes they are subjected to in cooking for domestic use, by the expression of the pernicious juice (like the cassava root of South America), by fermentation (of the rye-flour in the dough for making bread, sour-crust prepared without

vinegar and pickled gherkins), by smoking and by the action of heat (in boiling, stewing, toasting, roasting, baking), whereby the medicinal parts of many of these substances are in part destroyed and dissipated. By the addition of salt (pickling) and vinegar (sauces, salads) animal and vegetable substances certainly lose much of their injurious medicinal qualities, but other disadvantages result from these additions.

But even those plants that possess most medicinal power lose that in part or completely by such processes. By perfect desiccation all the roots of the various kinds of iris, of the horseradish, of the different species of arum and the peonies lose almost all their medicinal virtue. The juice of the most virulent plants often becomes inert, pitch-like mass, from the heat employed in preparing the ordinary extracts. By merely standing a long time, the expressed juice of the most deadly plants becomes quite powerless; even at moderate atmospheric temperature it rapidly takes on the vinous fermentation (and thereby loses much of its medicinal power), and immediately thereafter the acetous and putrid fermentation, whereby it is deprived of all peculiar medicinal properties; the fecula that is then deposited, if well washed, is quite innocuous, like ordinary starch. By the transudation that takes place when a number of green plants are laid one above the other, the greatest part of their medicinal properties is lost.

We obtain substances from animal and vegetable kingdom have qualities of medicine in their crude and fresh condition. Medicinal qualities in these substance are not well developed in crude form, and in some substance medicinal qualities become diminished or destroyed by cooking.

Aphorism 267; Medicine prepared from indigenous plants.

We gain possession of the powers of indigenous plants and of such as may be had in a fresh state in the most complete and certain manner by mixing their freshly expressed juice immediately with equal parts of spirits of wine of a strength sufficient to burn in a lamp. After this has stood a day and a night in a close stoppered bottle and deposited the fibrinous and albuminous matters, the clear superincumbent fluid is then to be decanted off for medicinal use.¹ All fermentation of the vegetable juice will be at once checked by the spirits of wine mixed with it and rendered impossible for the future, and the entire medicinal power of the vegetable juice is thus retained (perfect and uninjured) for ever by keeping the preparation in well-corked bottles and excluded from the sun's light.²

1 Buchholz (Taschenb. f. Scheidek. u. Apoth. a. d. J., 1815, Weimar, Abth. I, vi) assures his readers (and his reviewer in the *Leipziger Literaturzeitung*, 1816, No. 82, does not contradict him) that for this excellent mode of operating medicines we have to thank the campaign in Russia, whence it was (in 1812) imported into Germany. According to the noble practice of many Germans to be unjust towards their own countrymen, he conceals the fact that this discovery and those directions, which he quotes in my very words from the first edition of the *Organon of Rational Medicine*, § 230 and note, proceed from me, and that I first published them to the world two years before the Russian campaign (the *Organon* appeared in 1810). Some folks would rather assign the origin of a discovery to the deserts of Asia than to a German to whom the honor belongs. O tempora! O mores!

a double proportion of alcohol is generally required for this object. Plants that are very deficient in juice, as Oleander, Buxus, Taxus, Ledum, Sabina, etc., must first be pounded up alone into a moist, fine mass and the stirred up with a double quantity of alcohol, in order that the juice may combine with it, and being thus extracted by the alcohol, may be pressed out; these latter may Alcohol has certainly been sometimes before this used for mixing with vegetable juices, e.g., to preserve them some time before making extracts of them, but never with the view of administering them in this form.

2 Although equal parts of alcohol and freshly expressed juice are usually the most suitable proportion for affecting the deposition of the fibrinous and albuminous matters, yet for plants that contain much thick mucus (e.g. *Symphytum officinale*, *Viola tricolor*, etc.), or an excess of albumen (e.g., *Aethusa cynapium*, *Solanum nigrum*, etc.), also when dried be brought with milk-sugar to the millionfold trituration, and then be further diluted and potentized (v. § 271)

Fresh juice of plants mixed with equal part of spirit, then allowed to stand for 24 hours in a closed bottle, so that fibrinous and albuminous matter deposited at bottom. This superincumbent liquid is to be decanted and use for medicinal purpose. But in some plants which have lot of mucus and less juice are mixed with double quantity of alcohol. And dry substances are to be triturated with sugar of milk.

Aphorism 268; Medicine prepared from exotic plants.

The other exotic plants, barks, seeds and roots that cannot be obtained in the fresh state the sensible practitioner will never take in the pulverized form on trust, but will first convince

himself of their genuineness in their crude, entire state before making any employment of them.¹

¹ In order to preserve them in the form of powder, a precaution is requisite that has hitherto been usually neglected by druggists, and hence powders, even of well-dried animal and vegetable substances could not be preserved uninjured even in well-corked bottles. The entire crude vegetable substances, though perfectly dry, yet contain, as an indispensable condition of the cohesion of their texture, a certain quantity of moisture, which does not indeed prevent the unpulverized drug from remaining in as dry a state as is requisite to preserve it from corruption, but which is quite too much for the finely pulverized state. The animal or vegetable substance which in its entire state was perfectly dry, furnishes, therefore, when finely pulverized, a somewhat moist powder, which without rapidly becoming spoilt and mouldy, can yet not be preserved in corked bottles if not previously freed from this superfluous moisture. This is best effected by spreading out the powder in a flat tin saucer with a raised edge, which floats in a vessel full of boiling water (i.e. a water-bath), and, by means of stirring it about, drying it to such a degree that all the small atoms of it (no longer stick together in lumps, but) like dry, fine sand, are easily separated from each other, and are readily converted into dust. In this dry state the fine powders may be kept forever uninjured in well-corked and sealed bottles, in all their original complete medicinal power, without ever being injured by mites or mould; and they are best preserved when the bottles are kept protected from the daylight (in covered boxes, chests, cases). If not shut up in air-tight vessels, and not preserved from the access of the light of the sun and day, all animal and vegetable substances in time gradually lose their medicinal power more and more, even in the entire state, but still more in the form of powder.

Exotic plants are not available in fresh state, commonly found in pulverized form. Due to presence of moisture medicinal substance becomes spoiled.

Aphorism 269; Dynamization.

The homoeopathic system of medicine develops for its special use, to a hitherto unheard-of degree, the inner medicinal powers of the crude substances by means of a process peculiar to it and which has hitherto never been tried, whereby only they all become immeasurably and penetratingly efficacious¹ and remedial, even those that in the crude state give no evidence of the slightest medicinal power on the human body.

This remarkable change in the qualities of natural bodies develops the latent, hitherto unperceived, as if slumbering² hidden, dynamic (§ 11) powers which influence the life principle, change the well-being of animal life.³ This is effected by mechanical action upon their smallest particles by means of rubbing and shaking and through the addition of an indifferent substance, dry or fluid, are separated from each other. This process is called dynamizing, potentizing (development of medicinal power) and the products are dynamizations⁴ or potencies in different degrees.

1 Long before this discovery of mine, experience had taught several changes which could be brought about in different natural substances by means of friction, for instance, warmth, heat, fire, development of odor in odorless bodies, magnetization of steel, and so forth. But all these properties produced by friction were related only to physical and inanimate things, whereas it is a law of nature according to which physiological and pathogenic changes take place in the body's condition by means of forces capable of changing the crude material of drugs, even in such as had never shown any medicinal properties. This is brought about by trituration and succussion, but under the condition of employing an indifferent vehicle in certain proportions. this wonderful physical and especially physiological and pathogenic law of nature had not been discovered before my time. No wonder then, that the present students of nature and physicians (so for unknowing) cannot have faith in the magical curative powers of the minute doses of medicines prepared according to homoeopathic rules (dynamized).

2 The same thing is seen in a bar of iron and steel where a slumbering trace of latent magnetic force cannot but be recognized in their interior. Both, after their completion by means of the forge stand upright, repulse the north pole of a magnetic needle with the lower end and attract the south pole, while the upper end shows itself as the south pole of the magnetic needle. But this is only a latent force; not even the finest iron particles can be drawn magnetically or held on either end of such a bar.

Only after this bar of steel is dynamized, rubbing it with a dull file in one direction, will it become a true active powerful magnet, one able to attract iron and steel to itself and impart to another bar of steel by mere contact and even some distance away, magnetic power and this in a higher degree the more it has been rubbed. In the same way will trituration of a medicinal substance and shaking of its solution (dynamization, potentation) develop the medicinal powers hidden within and manifest them more and more or if one may say so, spiritualizes the material substance itself.

3 On this account it refers to the increase and stronger development of their power to cause changes in the health of animals and men if these natural substances in this improved state,

are brought very near to the living sensitive fibre or come in contact with it (by means of intake or olfaction). Just as a magnetic bar especially if its magnetic force is increased (dynamized) can show magnetic power only in a needle of steel whose pole is near or touches it. The steel itself remains unchanged in the remaining chemical and physical properties and can bring about no changes in other metals (for instance, in brass), just as little as dynamized medicines can have any action upon lifeless things.

4 We hear daily how homoeopathic medicinal potencies are called mere dilutions, when they are the very opposite, i.e., a true opening up of the natural substances bringing to light and revealing the hidden specific medicinal powers contained within and brought forth by rubbing and shaking. The aid of a chosen, unmedicinal medium of attenuation is but a secondary condition.

Simple dilution, for instance, the solution of a grain of salt will become water, the grain of salt will disappear in the dilution with much water and will never develop into medicinal salt which by means of our well prepared dynamization, is raised to most marvellous power.

Hahnemann says about dynamization in this aphorism.

Aphorism 270; 50 MILLISEMAL POTENCIES.

In order to best obtain this development of power, a small part of the substance to be dynamized, say one grain, is triturated for three hours with three times one hundred grains sugar of milk according to the method described below¹ up to the one-millionth part in powder form. For reasons given below (b) one grain of this powder is dissolved in 500 drops of a mixture of one part of alcohol and four parts of distilled water, of which one drop is put in a vial. To this are added 100 drops of pure alcohol² and given one hundred strong succussions with the hand against a hard but elastic body.³ This is the medicine in the first degree of dynamization with which small sugar globules⁴ may then be moistened⁵ and quickly spread on blotting paper to dry and kept in a well-corked vial with the sign of (I) degree of potency. Only one⁶ globule of this is taken for further dynamization, put in a second new vial (with a drop a water in order to dissolve it) and then with 100 powerful succussions.

With this alcoholic medicinal fluid globules are again moistened, spread upon blotting paper and dried quickly, put into a well-stoppered vial and protected from heat and sun light and given the sign (II) of the second potency. And in this way the process is continued until the twenty-ninth is reached. Then with 100 drops of alcohol by means of 100 succussions, an

alcoholic medicinal fluid is formed with which the thirtieth dynamization degree is given to properly moistened and dried sugar globules.

By means of this manipulation of crude drugs are produced preparations which only in this way reach the full capacity to forcibly influence the suffering parts of the sick organism. In this way, by means of similar artificial morbid affection, the influence of the natural disease on the life principle present within is neutralized. By means of this mechanical procedure, provided it is carried out regularly according to the above teaching, a change is effected in the given drug, which in its crude state shows itself only as material, at times as unmedicinal material but by means of such higher and higher dynamization, it is changed and subtilized at last into spirit-like⁷ medicinal power, which, indeed, in itself does not fall within our senses but for which the medicinally prepared globule, dry, but more so when dissolved in water, becomes the carrier, and in this condition, manifests the healing power of this invisible force in the sick body.

1 One-third of one hundred grains sugar of milk is put in a glazed porcelain mortar, the bottom dulled previously by rubbing it with fine, moist sand. Upon this powder is put one grain of the powdered drug to be triturated (one drop of quicksilver, petroleum, etc.). The sugar of milk used for dynamization must be of that special pure quality that is crystallized on strings and comes to us in the shape of long bars. For a moment the medicines and powder are mixed with a porcelain spatula and triturated rather strongly, six to seven minutes, with the pestle rubbed dull, then the mass is scraped from the bottom of the mortar and from the pestle for three to four minutes, in order to make it homogeneous. This is followed by triturating it in the same way 6 – 7 minutes without adding anything more and again scraping 3 – 4 minutes from what adhered to the mortar and pestle. The second third of the sugar of milk is now added, mixed with the spatula and again triturated 6 – 7 minutes, followed by the scraping for 3 – 4 minutes and trituration without further addition for 6 – 7 minutes. The last third of sugar of milk is then added, mixed with the spatula and triturated as before 6 -7 minutes with most careful scraping together. The powder thus prepared is put in a vial, well corked, protected from direct sunlight to which the name of the substance and the designation of the first product marked /100 is given. In order to raise this product to /10000, one grain of the powdered /100 is mixed with the third part of 100 grains of powdered sugar of milk and then proceed as before, but every third must be carefully triturated twice thoroughly each time for 6 -7 minutes and scraped together 3 -4 minutes before the second and last third of sugar of milk is added. After each third, the same procedure is taken. When all is finished, the powder is put in a well corked vial and labelled /10000, i.e., (I), each grain containing

1/1,000,000 the original substance. Accordingly, such a trituration of the three degrees requires six times six to seven minutes for triturating and six times 3 -4 minutes for scraping, thus one hour for every degree. After one hour such trituration of the first degree, each grain will contain 1/000; of the second 1/10,000; and in the third 1/1,000,000 of the drug used.* Mortar and spatula must be cleaned well before they are used for another medicine. Washed first with warm water and dried, both mortar and pestle, as well as spatula are then put in a kettle of boiling water for half an hour. precaution might be used to such an extent as to put these utensils on a coal fire exposed to a glowing heat.

* These are the three degrees of the dry powder trituration, which if carried out correctly, will effect a good beginning for the dynamization of the medicinal substance.

2 The vial used for potentizing is filled two-thirds full.

3 Perhaps on a leather bound book.

4 They are prepared under supervision by the confectioner from starch and sugar and the small globules freed from fine dusty parts by passing them through a sieve. Then they are put through a strainer that will permit only 100 to pass through weighing one grain, the most serviceable size for the needs of a homoeopathic physician.

5 A small cylindrical vessel shaped like a thimble, made of glass, porcelain or silver, with a small opening at the bottom in which the globules are put to be medicated. They are moistened with some of the dynamized medicinal alcohol, stirred and poured out on blotting paper, in order to dry them quickly.

6 According to first directions, one drop of the liquid of a lower potency was to be taken to 100 drops of alcohol for higher potentiation. This proportion of the medicine of attenuation to the medicine that is to be dynamized (100:1) was found altogether too limited to develop thoroughly and to a high degree the power of the medicine by means of a number of such succussions without specially using great force of which wearisome experiments have convinced me.

But if only one such globule be taken, of which 100 weigh one grain, and dynamize it with 100 drops of alcohol, the proportion of 1 to 50,000 and even greater will be had, for 500 such globules can hardly absorb one drop, for their saturation. With this disproportionate higher ratio between medicine and diluting medium many successive strokes of the vial filled two-thirds with alcohol can produce a much greater development of power. But with so small a diluting medium as 100 to 1 of the medicine, if many succussions by means of a powerful machine are forced into it, medicines are then developed which, especially in the higher degrees of dynamization, act almost immediately, but with furious, even dangerous violence,

especially in weakly patients, without having a lasting, mild reaction of the vital principle. But the method described by me, on the contrary, produces medicines of highest development of power and mildest action, which, however, if well chosen, touches all suffering parts curatively.* In acute fevers, the small doses of the lowest dynamization degrees of these thus perfected medicinal preparations, even of medicines of long continued action (for instance, belladonna) may be repeated in short intervals. In the treatment of chronic diseases, it is best to begin with the lowest degrees of dynamization and when necessary advance to higher, even more powerful but mildly acting degrees.

* In very rare cases, notwithstanding almost full recovery of health and with good vital strength, an old annoying local trouble continuing undisturbed it is wholly permitted and even indispensably necessary, to administer in increasing doses the homoeopathic remedy that has proved itself efficacious but potentized to a very high degree by means of many succussions by hand. Such a local disease will often then disappear in a wonderful way.

7 This assertion will not appear improbable, if one considers that by means of this method of dynamization (the preparations thus produced, I have found after many laborious experiments and counter-experiments, to be the most powerful and at the same time mildest in action, i.e., as the most perfected) the material part of the medicine is lessened with each degree of dynamization 50,000 times yet incredibly increased in power, so that the further dynamization of 125 and 18 ciphers reaches only the third degree of dynamization. The thirtieth thus progressively prepared would give a fraction almost impossible to be expressed in numbers. It becomes uncommonly evident that the material part by means of such dynamization (development of its true, inner medicinal essence) will ultimately dissolve into its individual spirit-like, (conceptual) essence. In its crude state therefore, it may be considered to consist really only of this underdeveloped conceptual essence.

Hahnemann talks about the new improved method of dynamization, that is fifty millisemal potency.

Aphorism 271; Preparation of own medicine.

If the physician prepares his homoeopathic medicines himself, as he should reasonably do in order to save men from sickness,¹ he may use the fresh plant itself, as but little of the crude article is required, if he does not need the expressed juice perhaps for purposes of healing. He takes a few grains in a mortar and with 100 grains sugar of milk three distinct times brings them to the one-millionth trituration (§ 270) before further potentizing of a small portion of

this by means of shaking is undertaken, a procedure to be observed also with the rest of crude drugs of either dry or oily nature.

1 Until the State, in the future, after having attained insight into the indispensability of perfectly prepared homoeopathic medicines, will have them manufactured by a competent impartial person, in order to give them free of charge to homoeopathic physicians trained in homoeopathic hospitals, who have been examined theoretically and practically, and thus legally qualified. The physician may then become convinced of these divine tools for purposes of healing, but also to give them free of charge to his patients – rich and poor.

Physician use fresh plants to prepare medicine his own, in curing the mankind, so in this preparation only small quantity is required.

Aphorism 272; Administration of single remedy.

Such a globule,¹ placed dry upon the tongue, is one of the smallest doses for a moderate recent case of illness. Here but few nerves are touched by the medicine. A similar globule, crushed with some sugar of milk and dissolved in a good deal of water (§ 247) and stirred well before every administration will produce a far more powerful medicine for the use of several days. Every dose, no matter how minute, touches, on the contrary, many nerves.

1 These globules (§ 270) retain their medicinal virtue for many years, if protected against sunlight and heat.

Hahnemann says that only one single simple medicinal substance should be given at one time. One dry globule should be placed on tongue. Here few nerve endings are touched with the medicine. If we give similar globule crushed with some sugar of milk and dissolve in a large amount of water, stirred well before taking it will produce more powerful effect for many days

Aphorism 273; Simple, single medicine.

In no case under treatment is it necessary and therefore not permissible to administer to a patient more than one single, simple medicinal substance at one time. It is inconceivable how the slightest doubt could exist as to whether it was more consistent with nature and more rational to prescribe a single, simple¹ medicine at one time in a disease or a mixture of several differently acting drugs. It is absolutely not allowed in homoeopathy, the one true,

simple and natural art of healing, to give the patient at one time two different medicinal substance.

1 Two substances, opposite to each other, united into neutral Natrum and middle salts by chemical affinity in unchangeable proportions, as well as sulphurated metals found in the earth and those produced by technical art in constant combining proportions of sulphur and alkaline salts and earths, for instance (natrum sulph. and calcarea sulph.) as well as those ethers produced by distillation of alcohol and acids may together with phosphorus be considered as simple medicinal substances by the homoeopathic physician and used for patients. On the other hand, those extracts obtained by means of acids of the so-called alkaloids of plants, are exposed to great variety in their preparation (for instance, chinin, strychnine, morphine), and can, therefore, not be accepted by the homoeopathic physician as simple medicines, always the same, especially as he possesses, in the plants themselves, in their natural state (Peruvian bark, nux vomica, opium) every quality necessary for healing. Moreover, the alkaloids are not the only constituents of the plants.

In any condition of disease, no necessity of administering the more than one single, simple medicine at one time.

Aphorism 274; Simple, single medicine.

As the true physician finds in simple medicines, administered singly and uncombined, all that he can possibly desire (artificial disease-force which are able by homoeopathic power completely to overpower, extinguish, and permanently cure natural diseases), he will, mindful of the wise maxim that “it is wrong to attempt to employ complex means when simple means suffice,” never think of giving as a remedy any but a single, simple medicinal substance; for these reasons also, because even though the simple medicines were thoroughly proved with respect to their pure peculiar effects on the unimpaired healthy state of man, it is yet impossible to foresee how two and more medicinal substances might, when compounded, hinder and alter each other’s actions on the human body; and because, on the other hand, a simple medicinal substance when used in diseases, the totality of whose symptoms is accurately known, renders efficient aid by itself alone, if it be homoeopathically selected; and supposing the worst case to happen, that it was not chosen in strict conformity to similarity of symptoms, and therefore does no good, it is yet so far useful that it promoted our knowledge of therapeutic agents, because, by the new symptoms excited by it in such a case, those

symptoms which this medicinal substance had already shown in experiments on the healthy human body are confirmed, an advantage that is lost by the employment of all compound remedies.¹

¹ When the rational physician has chosen the perfectly homoeopathic medicine for the well-considered case of disease and administered it internally, he will leave to irrational allopathic routine the practice of giving drinks or fomentations of different plants, of injecting medicated glysters and of rubbing in this or the other ointment.

True physician knows that when a single, simple medicine is sufficient to overcome patient from disease. So it is wrong to use more than one medicine at a time.

Aphorism 275; STRENGTH OF THE DOSE.

The suitability of a medicine for any given case of disease does not depend on its accurate homoeopathic selection alone, but likewise on the proper size, or rather smallness, of the dose. If we give too strong a dose of a medicine which may have been even quite homoeopathically chosen for the morbid state before us, it must, notwithstanding the inherent beneficial character of its nature, prove injurious by its mere magnitude, and by the unnecessary, too strong impression which, by virtue of its homoeopathic similarity of action, it makes upon the vital force which it attacks and, through the vital force, upon those parts of the organism which are the most sensitive, and are already most affected by the natural disease.

THEB suitability of the homeopathic medicine totally does not depend upon the selection of the medicine, but also upon the size of the dose and minuteness of the dose.

Aphorism 277; MINIMUM DOSE.

For the same reason, and because a medicine, provided the dose of it was sufficiently small, is all the more salutary and almost marvellously efficacious the more accurately homoeopathic its selection has been, a medicine whose selection has been accurately homoeopathic must be all the more salutary the more its dose is reduced to the degree of minuteness appropriate for a gentle remedial effect.

Because of this, if the dose is small, well potentized medicine, becomes curative and more beneficent.

Aphorism 278; MINIMUM DOSE.

Here the question arises, what is this most suitable degree of minuteness for sure and gentle remedial effect; how small, in other words, must be the dose of each individual medicine, homoeopathically selected for a case of disease, to effect the best cure? To solve this problem, and to determine for every particular medicine, what dose of it will suffice for homoeopathic therapeutic purposes and yet be so minute that the gentlest and most rapid cure may be thereby obtained – to solve this problem is, as may easily be conceived, not the work off theoretical speculation; not by fine-spun reasoning, not by specious sophistry can we expect to obtain the solution of this problem. It is just as impossible as to tabulate in advance all imaginable cases. Pure experiment, careful observation of the sensitiveness of each patient, and accurate experience can alone determine this; and it were absurd to adduce the large doses of unsuitable (allopathic) medicines of the old system, which do not touch the diseased side of the organism homoeopathically, but only attack the parts unaffected by the disease, in opposition to what pure experience pronounces respecting the smallness of the doses required for homoeopathic cures.

If we administer small dose of medicine, selected homeopathically, now the question dose should be how small for curing the diseases. So dose of the medicine depends upon the pure experiment, observation and ensitivity of patient and as well as experience.

Aphorism 279; Potentized medicine.

This pure experience shows UNIVERSALLY, that if the disease do not manifestly depend on a considerable deterioration of an important viscus (even though it belong to the chronic and complicated diseases), and if during the treatment all other alien medicinal influences are kept away from the patients, the dose of the homoeopathically selected and highly potentized remedy for the beginning of treatment of an important, especially chronic disease can never be prepared so small that it shall not be stronger than the natural disease and shall not be able to overpower it, at least in part and extinguish it from the sensation of the principle of life and thus make a beginning of a cure.

While treating the chronic diseases, we should be bear in mind that the dose of medicine neither to small that is not able to produce stronger medicinal disease nor so much large that it produces some harm to the patient.

Aphorism 280; Homeopathic aggravation.

The dose of the medicine that continues serviceable without producing new troublesome symptoms is to be continued while gradually ascending, so long as the patient with general improvement, begins to feel in a mild degree the return of one or several old original complaints. This indicates an approaching cure through a gradual ascending of the moderate doses modified each time by succussion (§ 247). It indicates that the vital principle no longer needs to be affected by the similar medicinal disease in order to lose the sensation of the natural disease (§ 148). It indicates that the life principle now free from the natural disease begins to suffer only something of the medicinal disease hitherto known as homoeopathic aggravation.

When physician administers continually medicine, it does not produce any new symptoms and patient feeling better. At that time patient feels old symptoms in a milder degree, it shows that cure would be completed to near, this is the homeopathic aggravation.

Aphorism 281; Use of higher potency gradually.

In order to be convinced of this, the patient is left without any medicine for eight, ten or fifteen days, meanwhile giving him only some powders of sugar or milk. If the few last complaints are due to the medicine simulating the former original disease symptoms, then these complaints will disappear in a few days or hours. If during these days without medicine, while continuing good hygienic regulations nothing more of the original disease is seen, he is probably cured. But if in the later days traces of the former morbid symptoms should show themselves, they are remnants of the original disease not wholly extinguished, which must be treated with renewed higher potencies of the remedy as directed before. If a cure is to follow, the first small doses must likewise be again gradually raised higher, but less and more slowly in patients where considerable irritability is evident than in those of less susceptibility, where the advance to higher dosage may be more rapid. There are patients whose impressionability compared to that of the insusceptible ones is like the ratio as 1000 to 1.

To get cure in chronic diseases, the selected medicine should be administered initially in small doses and gradually increasing to higher doses. Physician has to consider the irritability of the patient. Physician should gradually increase and in patient who has less susceptibility dose can be increased rapidly.

Aphorism 282; Homeopathic aggravation.

It would be a certain sign that the doses were altogether too large, if during treatment, especially in chronic disease, the first dose should bring forth a so-called homoeopathic aggravation, that is, a marked increase of the original morbid symptoms first discovered and in the same way every repeated dose (§ 247) however modified somewhat by shaking before its administration (i.e., more highly dynamized).

1 The rule to commence the homoeopathic treatment of chronic diseases with the smallest possible doses and only gradually to augment them is subject to a notable exception in the treatment of the three great miasms while they still effloresce on the skin, i.e., recently erupted itch, the untouched chancre (on the sexual organs, labia, mouth or lips, and so forth), and the figwarts. These not only tolerate, but indeed require, from the very beginning large doses of their specific remedies of ever higher and higher degrees of dynamization daily (possibly also several times daily). If this course be pursued, there is no danger to be feared as is the case in the treatment of diseases hidden within, that the excessive dose while it extinguishes the disease, initiates and by continued usage possibly produces a chronic medicinal disease. During external manifestations of these three miasms this is not the case; for from the daily progress of their treatment it can be observed and judged to what degree the large dose withdraws the sensation of the disease from the vital principle day by day; for none of these three can be cured without giving the physician the conviction through their disappearance that there is no longer any further need of these medicines.

Since diseases in general are but dynamic attacks upon the life principle and nothing material – no *materia peccans* – as their basis (as the old school in its delusion has fabulated for a thousand years and treated the sick accordingly to their ruin) there is also in these cases nothing material to take away, nothing to smear away, to burn or tie or cut away, without making the patient endlessly sicker and more incurable (Chron. Dis. Part 1), than he was before local treatment of these three miasms was instituted. The dynamic, inimical principle exerting its influence upon the vital energy is the essence of these external signs of the inner malignant miasms that can be extinguished solely by the action of a homoeopathic medicine upon the vital principle which affects it in a similar but stronger manner and thus extracts the sensation of internal and external spirit-like (conceptual) disease enemy in such a way that it no longer exists for the life principle (for the organism) and thus releases the patient of his illness and he is cured.

Experience, however, teaches that the itch, plus its external manifestations, as well as the chancre, together with the inner venereal miasm, can and must be cured only by means of specific medicines taken internally. But the figwarts, if they have existed for some time without treatment, have need for their perfect cure, the external application of their specific medicines as well as their internal use at the same time.

All miasmatic diseases can be treated with internal administration of dynamic medicine. But in case of figwart, requirement of specific remedy internally or externally.

Aphorism 283; Harmless small dose.

In order to work wholly according to nature, the true healing artist will prescribe the accurately chosen homoeopathic medicine most suitable in all respects in so small a dose on account of this alone. For should he be misled by human weakness to employ an unsuitable medicine, the disadvantage of its wrong relation to the disease would be so small that the patient could through his own vital powers and by means of early opposition (§ 249) of the correctly chosen remedy according to symptom similarly (and this also in the smallest dose) rapidly extinguish and repair it.

In practice true physician will prescribe medicines in small doses, if by fault he selects improper medicine, so harm will be insignificant, it would be vital force alone and repaired by more similar medicine.

Aphorism 284; Route of administration.

Besides the tongue, mouth and stomach, which are most commonly affected by the administration of medicine, the nose and respiratory organs are receptive of the action of medicines in fluid form by means of olfaction and inhalation through the mouth. But the whole remaining skin of the body clothed with epidermis, is adapted to the action of medicinal solutions, especially if the inunction is connected with simultaneous internal administration.¹

¹ The power of medicines acting upon the infant through the milk of the mother or wet nurse is wonderfully helpful. Every disease in a child yields to the rightly chosen homoeopathic medicines given in moderate doses to the nursing mother and so administered, is more easily and certainly utilized by these new world-citizens than is possible in later years. Since most

infants usually have imparted to them psora through the milk of the nurse, if they do not already possess it through heredity from the mother, they may be at the same time protected antipsorically by means of the milk of the nurse rendered medicinally in this manner. But the case of mothers in their (first) pregnancy by means of a mild antipsoric treatment, especially with sulphur dynamizations prepared according to the directions in this edition (§ 270), is indispensable in order to destroy the psora – that producer of most chronic diseases – which is given them hereditarily; destroy it both within themselves and in the foetus, thereby protecting posterity in advance. This is true of pregnant women thus treated; they have given birth to children usually more healthy and stronger, to the astonishment of everybody. A new confirmation of the great truth of the psora theory discovered by me.

Hahnemann describes various route of administration of medicine ;

Oral

Olfactory

Skin

Mothers milk

Through mother during pregnancy

Aphorism 285; Route of administration.

In this way, the cure of very old disease may be furthered by the physician applying externally, rubbing it in the back, arms, extremities, the same medicine he gives internally and which showed itself curatively. In doing so, he must avoid parts subject to pain or spasm or skin eruption.¹

¹ From this fact may be explained those marvellous cures, however infrequent, where chronic deformed patients, whose skin nevertheless was sound and clean, were cured quickly and permanently after a few baths whose medicinal constituents (by, chance) were homoeopathically related. On the other hand, the mineral baths very often brought on increased injury with patients, whose eruptions on the skin were suppressed. After a brief period of well-being, the life principle allowed the inner, uncured malady to appear elsewhere, more important for life and health.

At times, instead, the ocular nerve would become paralyzed and produce amaurosis,

sometimes the crystalline lens would become clouded, hearing lost, mania or suffocating asthma would follow or an apoplexy would end the sufferings of the deluded patient.

A fundamental principle of the homoeopathic physician (which distinguishes him from every physician of all older schools) is this, that he never employs for any patient a medicine, whose effects on the healthy human has not previously been carefully proven and thus made known to him (§§ 20,21). To prescribe for the sick on mere conjecture of some possible usefulness for some similar disease or from hearsay “that a remedy has helped in such and such a disease” – such conscienceless venture the philanthropic homoeopathist will leave to the allopath. A genuine physician and practitioner of our art will therefore never send the sick to any of the numerous mineral baths, because almost all are unknown so far as their accurate, positive effects on the healthy human organism is concerned, and when misused, must be counted among the most violent and dangerous drugs. In this way, out of a thousand sent to the most celebrated of these baths by ignorant physicians allopathically uncured and blindly sent there perhaps one or two are cured by chance more often return only apparently cured and the miracle is proclaimed aloud. Hundreds, meanwhile sneak quietly away, more or less worse and the rest remain to prepare themselves for their eternal resting place, a fact that is verified by the presence of numerous well-filled graveyards surrounding the most celebrated of these spas.*

* A true homoeopathic physician, one who never acts without correct fundamental principles, never gambles with the life of the sick entrusted to him as in a lottery where the winner is in the ratio of 1 to 500 or 1000 (blanks here consisting of aggravation or death), will never expose any one of his patients to such danger and send him for good luck to a mineral bath, as is done so frequently by allopaths in order to get rid of the sick in an acceptable manner spoiled by him or others.

IN such way physician can cure old chronic diseases, hence speed up cure by daily rubbing on the back, limbs with the same medicinal solution, more beneficial to be taken internally.

Aphorism 286; Magnetism.

The dynamic force of minerals magnets, electricity and galvanism act no less powerfully upon our life principle and they are not less homoeopathic than the properly so-called medicines which neutralize disease by taking them through the mouth, or by rubbing them on the skin or by olfaction. There may be diseases, especially diseases of sensibility and

irritability, abnormal sensations, and involuntary muscular movements which may be cured by those means. But the more certain way of applying the last two as well as that of the so-called electromagnetic lies still very much in the dark to make homoeopathic use of them. So far both electricity and Galvanism have been used only for palliation to the great damage of the sick. The positive, pure action of both upon the healthy human body have until the present time been but little tested.

Galvanism & electricity have a strong effect like dynamized homeopathic medicines. Some types of diseases such as; irritability, abnormal sensation, involuntary muscular movements, can be cured by these.

Aphorism 287; Magnetism.

The powers of the magnet for healing purposes can be employed with more certainty according to the positive effects detailed in the *Materia Medica Pura* under north and south pole of a powerful magnetic bar. Though both poles are alike powerful, they nevertheless oppose each other in the manner of their respective action. The doses may be modified by the length of time of contact with one or the other pole, according as the symptoms of either north or south pole are indicated. As antidote to a too violent action the application of a plate of polished zinc will suffice.

Magnets can be used in homeopathy for healing purpose. Both poles of magnets have equal power and they oppose each other. Both poles have curative effects.

Aphorism 288; MESMERISM.

I find it yet necessary to allude here to animal magnetism, as it is termed, or rather Mesmerism (as it should be called in deference to Mesmer, its first founder) which differs so much in its nature from all other therapeutic agents. This curative force, often so stupidly denied and disdained for a century, acts in different ways. It is a marvellous, priceless gift of God to mankind by means of which the strong will of a well intentioned person upon a sick one by contact and even without this and even at some distance, can bring the vital energy of the healthy mesmerizer endowed with this power into another person dynamically (just as one of the poles of a powerful magnetic rod upon a bar of steel).

Mesmerism is a marvelous and priceless gift of God, the strong will of well intentioned person, who has vital energy of a healthier mesmeriser into an other person who is sick, through touch or without touch, replacing the life energy which is lacking in some part.

Aphorism 289MESMERISM.

All the above-mentioned methods of practicing mesmerism depend upon influx of more or less vital force into the patient, and hence are termed positive mesmerism.¹ An opposite mode of employing mesmerism, however, as it produces just the contrary effect, deserves to be termed negative mesmerism. To this belong the passes which are used to rouse from the somnambulic sleep, as also all the manual processes known by the names of soothing and ventilating. This discharge by means of negative mesmerism of the vital force accumulated to excess in individual parts of the system of undebilitated persons is most surely and simply performed by making a very rapid motion or the flat extended hand, held parallel to, and about an inch distant from the body, from the top of the head to the tips of the toes.² The more rapidly this pass is made, so much the more effectually will the discharge be effected. Thus, for instance, in the case where a previously healthy woman,³ from the sudden suppression of her catamenia by a violent mental shock, lies to all appearance dead, the vital force which is probably accumulated in the precordial region, will, by such a rapid negative pass, be discharged and its equilibrium throughout the whole organism restored. So that the resuscitation generally follows, immediately.⁴ In like manner, a gentle, less rapid, negative pass diminishes the excessive restlessness and sleeplessness accompanied with anxiety sometimes produced in very irritable persons by a too powerful positive pass, etc.

1 When I here speak of the decided and certain curative power of positive mesmerism, I most assuredly do not mean that abuse of it, where, by repeated passes of this kind, continued for half an hour or a whole hour at a time, and, even day after day, performed on weak, nervous patients, that monstrous revolution of the whole human system is effected which is termed somnambulism, wherein the human being is ravished from the world of sense and seems to belong more to the world of spirits – a highly unnatural and dangerous state, by means of which it has not infrequently been attempted to cure chronic diseases.

2 It is a well known rule that a person who is either to be positively or negatively mesmerised, should not wear silk on any part of the body.

3 Hence a negative pass, especially if it be very rapid, is extremely injurious to a delicate person affected with a chronic ailment and deficient in vital force.

4 A strong country lad, ten years of age, received in the morning, on account of slight indisposition, from a professed female mesmeriser, several very powerful passes with the points of both thumbs, from the pit of the stomach along the lower edge of the ribs, and he instantly grew deathly pale, and fell into such a state of unconsciousness and immobility that no effort could arouse him, and he was almost given up for dead. I made his eldest brother give him a very rapid negative pass from the crown of the head over the body to the feet, and in one instance he recovered his consciousness and became lively and well.

Mesmerism is a dynamic influx of vital energy into the patient is called positive mesmerism. It helps to distribute equally vital energy all over the body. Another method of mesmerism is negative mesmerism, in which excessively accumulated vital energy in the particular organ is discharged.

Aphorism 290; MASSAGE.

Here belongs also the so-called massage of vigorous good-natured person given to a chronic invalid, who, though cured, still suffers from loss of flesh, weakness of digestion and lack of sleep due to slow convalescence. The muscles of the limbs, breast and back, separately grasped and moderately pressed and kneaded arouse the life principle to reach and restore the tone of the muscles and blood and lymph vessels. The mesmeric influences of this procedure is the chief feature and it must not be used to excess in patients still hypersensitive.

Different types of massages are useful for the patient, they are cured of their chronic illness, but still they are suffering from loss of flesh, weakness of digestion and lack of sleep.

Aphorism 291; BATH.

Baths of pure water prove themselves partly palliative, partly as homoeopathic serviceable aids in restoring health in acute diseases as well as in convalescence of cured chronic patients with proper consideration of the conditions of the convalescent and the temperature of the bath, its duration and repetition. But even if well applied, they may bring only physically beneficial changes in the sick body, in themselves they are no true medicine. The lukewarm baths at 25 to 27° serve to arouse the slumbering sensibility of fibre in the apparent dead (frozen, drowned, suffocated) which benumbed the sensation of the nerves. Though only

palliative, still they often prove themselves sufficiently active, especially when given in conjunction with coffee and rubbing with the hands. They may give homoeopathic aid in cases where the irritability is very unevenly distributed and accumulated too unevenly in some organs as is the case in certain hysteric spasms and infantile convulsions. In the same way, cold baths 10 to 6° in persons cured medically of chronic diseases and with deficiency of vital heat, act as an homoeopathic aid. By instantaneous and later with repeated immersions they act as a palliative restorative of the tone of the exhausted fibre. For this purpose, such baths are to be used for more than momentary duration, rather for minutes and of gradually lowered temperature, they are a palliative, which, since it acts only physically has no connection with the disadvantage of a reverse action to be feared afterwards, as takes place with dynamic medicinal palliatives.

Bath acts as a palliative , it is used in acute diseases and in convalescence of chronic diseases. It helps in restoration of health.

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