

Master E.K.

# SCIENCE OF HOMOEOPATHY



KULAPATHI BOOK TRUST

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(Through Lenons & Lectures)

**Master E.K.**



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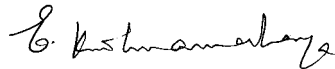
## PREFACE

Ever since I began teaching Homoeopathy to my students, I kept my shortnotes for teaching. Since then, till now, I have found no reason to change them or better them. This is because almost all the notes contain the matter given by the orthodox Masters of Homoeopathy, many times the very same sentences. In 1980, when I was teaching at Machilipatnam, my pupils, a few of them, expressed, it would be better to have the notes in the form of printed booklets. I began doing it in Telugu (our regional language) and I published this booklet as the first one. Then I could publish a practical, consolidated Homoeopathic Materia Medica of some popular and often used medicines. I also published a lucid translation of the Organon of Homoeopathy with my commentary in the form of teaching notes. I also published a practical guide and prescriber.

These booklets were published in Telugu while some of the portions have been recently published in the monthly journal "Homoeo Brotherhood".

Recently I have a demand to give out in English some of my Homoeopathy Lessons. Those students in the Occident, who followed my lectures in Homoeopathy and Ayurveda, felt it better to have the material in the form of little booklets. So, I translated the first one from Telugu and now I present it to them and to others who need it. On this occasion, I thank my students in India and in the Occident who caused the existence of this book. I also thank the Triveni Press brotherhood, who have taken every care to bring out this booklet neat and prompt.

Visakhapatnam  
4-7-1983



## FOREWORD

Medical Science in the 21st Century is sure to recognise the subtler or vital body of man who is the receptor and distributor of all Pranic Forces. The Science will advance to see the causes for the diseases as the congestion and blockages relating to the flow of Pranic Forces via Etheric Body of gross physical body.

Ayurvedic system recognised the settled mechanism of the human body. Homoeopathy is the first of the Western Sciences that recognised the principles of Vital Body. Hence it is the MEDICAL SCIENCE OF THE FUTURE. The causes for the various diseases lay in the emotional and lower mental patterns of human behaviour and their effects are manifest on the physical. Tackling the causes in preference to the effects is a wise approach and Homoeopathy carries such understanding in healing the human system.

Master E.K., has been one of the most authoritative Homeopaths. He treated a million patients. He trained hundreds of Homoeopaths and has been a potential force that promoted the cause of Homoeopathy. He has during his life-time established many free Homoeopathy Clinics and conducted many Homoeopathy Training Camps. He even educated masses about the way of life to prevent falling into disease.

In one of His Spiritual Tours to Europe; in the year 1983 he gave a seminar upon the Science of Homoeopathy to the participants that have grouped from many Nations to Europe. It was an International Seminar held in Coxyde during the week end. Many of the participants practising Homoeopathy felt benefitted by the freshness of Master E.K.'s approach of the Science of Homeopathy.

This book is called forth by many enthusiastic Homoeopaths and Homoeopathy Students in India and abroad. We are sure that it benefits the readers to gain clarity relating to the practice of Homoeopathy.

Kulpathi Book Trust humbly submits this Book (Second reprint) for the benefit of all those who seek to know about health and healing.

Visakhaptnam.  
22-12-2000

- K. PARVATHI KUMAR  
*Founder Chairman*  
Kulapathi Book Trust

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# THE SCIENCE OF HOMOEOPATHY

(Through Lenons & Lectures)

## 1. HEALTH

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Wise are those who can understand that '*Health is Wealth*'. Only those who are healthy can experience the happiness of life. Wealth, good food, taste, family happiness, children, friends, and vocations are all meaningful only to those who are healthy. Mental health includes the exclusion of fear, anger, doubt, jealousy, malice, faultfinding nature and creating sorrows by one's own procedure. Physical health is indicated by not experiencing distorted sensations like pain, burning, numbness, smarting and heaviness in any part of the body. It is also not to experience sensations like weakness, debility, palpitation, short-breath, cold, cough or fever. Those who have physical and mental health will enjoy good memory, imaginative power and proposing ability. They can exert physically and mentally and do their work with pleasure.

Medicines do not cause health. Live a balanced life in everything, it is the only method of maintaining health. If you know the quantity of food you have to take and if you know how to make the food enjoyable, it adds to your health. If you prefer to endure the labour of your work (doing it yourself instead of getting it done), it adds to your health. If you can stop thinking about your work during your hours of relaxation, it adds to your health. Plan to sleep during the hours of sleep. Do not eat when you are not hungry, drink not when you are not thirsty.

Do not stop eating and drinking when you are hungry or thirsty. Control yourself from doing things that are not needed, just for fun or curiosity. During busy hours of work, you should never postpone calls of nature. Do not control yawning, sneezing or coughing. The suitable age to have sex life is between twenty one and forty-nine. If you have a craving for sex before or after that age, it means that there is something wrong with your health. Adultery, thinking of sex at other times and indulging in the literature of sex cause serious disturbances in health. Health is a positive attitude which includes the above-said behaviour. It is never fighting against disease with medicines.

Fruits, fresh vegetables, roots, fresh milk, butter milk, butter and other milk products improve health. Brown rice, sugarcane juice, wheat and pulses increase strength and resistance. Honey restores health. If you regularly drink a mixture of lemon juice, honey and warm water early in the morning, you need no medicine. Let pepper and ginger replace chillies. Use gooseberries and the ash faced pumpkin as frequently as possible, you will be free from diseases. Make a frequent use of oil nuts and dried grapes, you will be free from Bright's disease and you can enjoy good sex life.

Better reduce salt, acid, and hot foods like chillies. Oil fry, polished rice and rice with gruel removed will cause many diseases. Nut powder, tobacco, alcohol and the various narcotics as well as adulterated oils spoil health. It is better to reduce eating cooked foods and increase fresh uncooked vegetables and fruits. It is conducive to health if you apply sesame oil to your body and practise yoga asanas after which you can have cold water bath. Better, bathe with well water, spring water or in a river or pond instead of tap water which is essentially chlorinated.

Let not ladies get exposed to extremes of heat and cold, like cooking, taking cold bath etc., during the period of menstruation. It is better for them to keep away from the routine work and take proper rest with calmness of mind. It is highly injurious to health to prepone or postpone menses by using medicines.

Equally dangerous it is to apply medical and mechanical methods for birth control. Such people lose their health at an early age. Meditation, Prayer and company of noble and tranquil persons and a regular habit of reading sentences from scriptures will add much to keep up health.

## **DISEASE**

Not observing the above mentioned principles causes disturbances in health. Diseases develop in such persons. It is always more desirable to keep up health than to cure disease. Even when there is a disease it is better to make necessary adjustments in food, drink and habits than to use medicines frequently. It is not at all desirable to use medicines for minor ailments. Complaints like headaches, colds, indigestion and simple fevers need no medicines to cure. It is enough if you stop taking strong foods and maintain nutritious liquid diet for about a day or two. You will discover that all simple ailments recede without medicine. Of course, You have to use medicines when the disease is strong enough. Even then it is better to take more rest, less of solid food and much less of medicine. Even the deeper disease begin to get cured in a proper way by doing so. Never resort to a frequent over use of medicines. External applications like ointments are highly dangerous. Let skin disease be allowed to get cured through constitutional treatment instead of getting them suppressed by external application. Do not resort to surgery unless it is emergency. Allowing surgery and abortion for birth-

control will disturb the health permanently. Any treatment that includes electric current, X-ray, Radium, and Cobalt exposures will cause permanent and irreparable damage to the constitution. Also do not get exposed to 'Barium Meal Test' and other such rough methods.

When medicine is needed, it is better to use the minimum possible quantity. The efficiency of medicines will increase when you decrease the quantity. More over, it prevents the constitution from being affected by a bigger quantity of medicine. Ayurveda, among the ancients, and Homoeopathy, among the moderns, are the two systems noted for minimum use of medicine. In Homoeopathy, the medicinal substance is taken in its minimum dose and used, mixed with sugar of milk or alcohol. When the dose is to be repeated then the medicine is more and more diluted. It is found that the efficiency of medicine is increased one hundred and one thousand times by following this method.

The potency and the dosage of medicine is decided according to the stage of the patient. One dose is administered and the doctor waits for the result instead of repeating the doses. When relief sets in, there is no repetition. A dose will be repeated only when the relief stops and there is reappearance of the troubles. Then the repetition will be in a higher dilution. It means the quantity of medicine becomes less and less with each repetition of the dose.

It is not permitted to use more than one medicine at a time. The use of many medicines in any system may control the suffering for a time but a real cure can never be effected. Each medicine is selected according to the totality of symptoms the patient has. When the medicine is

administered, it begins to establish a chain action in the constitution, tackling all the aspects of the disease in a succession. That single medicine rectifies the totality of symptoms of that particular patient. Hence that particular medicine should be selected and used alone without making a mixture of other medicines. When the symptoms disappear we should not use any more medicine. If the symptoms are changed, we should notice the new totality and change the medicine accordingly. We have to stop the previous medicine and then use the newly elected one. *Single remedy therapy* is one of the essential feature of Homoeopathy. Know that medicines will never cure diseases. It is the vital force in us that removes the diseases and establishes the health. It is always active in us to make us healthy. See how when it bleeds after an injury, the blood gets clotted as it is exposed to air. See how the crust is formed and the injury is healed within a few days. This is all due to the healing power of our vital force.

The purpose of medicine is to stimulate the vital force to proper action when needed. Never believe that the use of medicines is to cure a disease. The more we use medicines the more will be the wastage of the vital force in trying to fight out the medicinal substance. A constant use of many medicines cause a continuous drain of vital force after which you will not have proper resistance to fight out a disease. Misuse of medicines is nothing but misuse of the vital force. Occasional use of medicines cause a good economy of the vital force. Homoeopathy is best suited to establish such an economy.

Dr. Samuel Hahnemann is the one who invented the system of Homoeopathy. He was born in Germany and was treating his patients like any other Allopath in the beginning. He had many doubts about Allopathy. The

more frequent use of medicines caused a temporary suppression of sufferings. In course of time, the disease gains strength and makes the patient weaker year by year. Then it corners him to an incurable chronic disease and kills him. Surely such observations made Hahnemann believe that he was doing much injustice to mankind by over-medication. Then he began to think seriously for a solution.

God spoke to him for the first time in the following manner : Late in the night he was visited by an Asthma patient who was undergoing his treatment for a long time. That night he had a severe attack, but Hahnemann found the medicine in his clinic exhausted. Not to disappoint the patient he took the empty bottle inside, filled it with water, mixed it well and administered the dose to the patient. The patient had a very unusual, miraculous relief by the next morning. It was a revelation to Hahnemann, that the efficiency of medicines will increase when the medicinal substance is diluted. He repeated the experiment, verified many times and found it correct.

Hahnemann stopped treating patients and began to conduct his new experiments with medicine. He experimented upon his own body so that none else was harmed. At first, he made experiments with the juice of Cinchona bark (afterwards called *China*). He made a full record of the symptoms it produced upon his own body. Then he used the diluted doses of the same medicine for a person who was already having similar group of symptoms. He found a miraculous cure. He made the same experiment upon his body with many of the medicines and made a record of the symptoms produced by each medicine. Thus he constructed his first *Materia Medica* according to which he used medicines for patients with grand success.

That was how Homeopathy came into existence. A few intellectuals who could understand him came forth as the first group of his followers. They too conducted the same experiments and enriched the science at the cost of their health and body.

When Hahnemann first published his observations of Homoeopathy, there was a big uproar in the medical field. Long discussions took place and there was a big fight of ideologies through newspapers. An effective revolution took place in medical thought and there was a deviation from the accepted path. It was too much to hear for the existing doctors who banished Hahnemann out of jealousy. He was driven from country with his wife and children. He wandered from place to place without having food and shelter. He continued to work without deviation. He was sure of his positive help being extended to the humanity at large. Hence he never minded the difficulties. Success came to him and people began to recognize the truth and usefulness of his work. Even Dukes and Rules were treated by him, saved by him and bowed down their heads in veneration. Hahnemann made effective cures for thousands of people and made his life meaningful. Gradually his body became sick because of the many experiments he had conducted with medicines. In the last days, it was unbearable; he was struggling for life during the last moments, with dysentery. His daughter who was serving him remarked, *“You have cured many thousands of people and rendered much service to the children of God. God is indebted to you since you have helped His children. Is it not the duty of God to save you from suffering now?”* Hahnemann smiled and said, *“He is never indebted to us. He has given me this body and this wisdom. We are always indebted to God for*



what He has given us.” Saying so Hahnemann breathed his last.

If we know the principles of Ayurveda and put them in practice, we know how to protect our bodies from disease. *Homoeopathy* teaches us how to cure diseases properly and completely so that health is restored in its true sense. *Allopathy* teaches how to give immediate relief from the sufferings of any disease. *Unani* teaches us how to cure horrible, deep-seated diseases. *Naturopathy*, when properly applied, enables us to make necessary adjustments of food, drink and rest to remove the unnatural conditioning. There are many other systems, each having its own strong point in bringing about cures. Of all these systems, Ayurveda and Homoeopathy are comparatively desirable. By following these two systems one can get at the desirable state of life which we call health in the real sense. Homoeopathy means the system of curing according to the ***Law of Similars***.

All the substances around us are of two types : *food* materials and *poisons*. Those that are conducive to the mind and the vital force and nutritive to the tissues of the body can be called *foods*. Those that cause violent changes and suffering can be called *poisons*. Cereals, pulses, fruits, vegetables, milk and water are examples of food materials. Mineral substances like Sulphur and Carbon, plants like Calotropis and secretions from insects like scorpions and snakes are examples of poisons. They cause changes in the body that are unnatural and produce diseases. If the poisonous substance introduced into the body is too much it will kill. A human constitution produces sufferings when exposed to poisons. These sufferings are called *symptoms* and their purpose is to indicate that there is something dangerous going on in the body. They

are only indications that are used by nature to alert us. They are not at all diseases and they should not be treated for. The use of pain-killers is prohibited in Homoeopathy except in certain special cases. Diseases are produced by the use of poisons. Symptoms are produced when there is a disease in the constitution. Understand the nature of the disease by studying the symptoms but never treat the patient for symptoms.

Diseases occur even without introducing poisons into the body. There are many causes for a disease to attack. Exposure to snow, rain and heat of tropical summer may be sometimes the cause. Living near gutters, stagnated water and unclean places may be another cause. Working in areas of pollution like factory-smoke and chemical laboratories may be another cause. Living in places where there is no sufficient air or Sun-light is another cause. Failing to keep timings of food, rest and sleep may be another cause.

Supplying the required medicinal substance to the body and removing suffering are the two things that include real treatment. Treatment is of two types : *antipathic* and *homoeopathic*. Keeping the body happy with cool drinks and cool applications in summer and taking cold water bath after getting exposed to hot Sun are examples of antipathy. Applying ice to resist high temperatures is another example. Using air conditioned rooms in tropical summer and taking a shower bath early in the winter morning with much hot water are all antipathic measures. These measures cause relief and comfort in the beginning. Then they harm the constitution in the long run. The use of cool drinks and cold-water bath after exposure to summer-Sun is pleasant but it exposes the body to a great

risk to sunstroke and sometimes unexpected death. If you supply cold water to plants when the tropical Sun is hot, the plants die. Old people and weaklings take hot water bath in the early morning of tropical winter and become victims of paralysis. This is because they get exposed to the winter weather after a hot water bath. An exposure to very hot and very cold temperature causes nervous breakdown and paralysis and many times a heart failure.

Nature has invented many things to save us from all such risks. You might have noticed that your body is warmer in winter and cooler in summer. This is the device of nature to save you from the effects of the environment. All such protective measures are managed by the vital force in your body. The ability to behave accordingly is what we call health. Do you notice that the water in the wells, ponds and rivers is warm before sunrise in winter and it is cool in summer? If you take a dip it is conducive to your health since it prevents you from getting exposed to the extremes of cold and heat. Tap water and water gathered in containers do not show this balance of nature. The shade of big trees in forest is warm in winter and cool in summer in the tropical countries. It is after the *Law of Balancing* in nature.

Man could understand the Homoeopathic principle by observing such phenomena. Hahnemann had applied this principle in a systematised way and that is what we call Homoeopathy. He also gave us the verdict that the application of antipathy in treatment is dangerous. The sufferings of a patient are not at all diseases, they are the results of the fight of the vital body against the existing disease. Understand that there is something wrong when you find symptoms. Do not treat to control the symptoms.

Do not classify the symptoms as diseases. Similarly, the symptoms produced by the body, when it is exposed to poison, are not the effects of poison but they indicate that a fight is going on between the vital force and the poison. When a poison is introduced into the body it produces its effects upon the body at first, then there is a violent reaction produced by the vital force against the poison. This produces symptoms.

The first part of the action is called *primary action* and the second part is called the *secondary action* or reaction to that poison. Suppose a person is suffering from insomnia, a dose of Opium sends him to sleep. This is the primary action of Opium. In the subsequent nights he suffers from worst insomnia. This is due to the secondary action of the vital force against Opium. There was insomnia at first to indicate that there was something wrong in the body. Since Opium suppressed it, when used as an antipathic measure, then the constitution felt it dangerous and reacted to produce the secondary action. Head-ache is not a disease. It occurs to indicate that there is something wrong in the constitution. If we use Aspro it controls the head ache. Then the vital force reacts violently and expels the medicinal effects. Again there is head-ache as a secondary action. If the use of Aspro is repeatedly done, it goes on controlling the head-ache. The disease that is indicated by the head-ache goes on increasing until the constitution gets complicated. In the meanwhile, Aspro produces its own disease and the constitution is still more complicated. Aspro fails to give relief in course of time while the original disease, unchecked, takes a violent turn. This is what happens when antipathy is repeatedly applied.

The second method is the Homeopathic method. If you have a warm drink and the application of some

warmed oil to the body after exposure to severe Sun, then you are saved from Sun-stroke since your vitality is protected. If you feed a little ghee and warm water to a patient of high temperature, you will notice that the temperature comes down. Fever is an activity produced by the vital force to expel something undesirable. The body is producing more heat to expel some disease cause. If you supply warm drink, it means you have supplied the extra heat required. Then, the process becomes easy and the vital force is helped in expelling the disease cause. As a result of this the temperature of the body comes down since it need not produce more heat This is the way of treating according to the *Law of Similars*. This affects a better cure under safer conditions that ensure better conservation of vital energy. It proves that you have to avoid antipathic measures and prefer Homoeopathic measures as far as possible. Observe the following phenomena in nature :

1. *If small pox attacks a patient suffering from chicken pox then the chicken pox disappears. Only small pox runs its course.*
2. *An attack of small pox permanently cures long standing boils, ulcers, whooping cough or chronic indigestion. The patient is completely free from these long standing sufferings after an attack of small-pox.*
3. *A patient whose sight had been affected by chicken pox long time ago, gets an attack of small pox, then the sight defect will be cured permanently.*

A careful observation such phenomena in nature reveals a truth. It proves that when two diseases attack

simultaneously and if the two diseases have similar symptoms, then the stronger disease takes hold, while the weaker disease disappears permanently. The stronger disease cures hitherto existing sufferings provided they have a similarity with the symptoms of the newly attacked disease. Hahnemann could observe this and extract a valuable *Law of Cure*. If you can produce an artificial disease that bears similarity of symptoms with the existing disease and if it is stronger than the existing disease, then it cures the existing disease permanently. You have to find out a method to produce such an artificial disease on a temporary basis. The previously existing disease is cured by the artificial disease produced. Then the 'artificial disease' disappears within no time. What remains behind is health. This is the basic principle of Homoeopathy.

How to create an artificial disease and make it work temporarily? The less is the quantity of the medical substance (poison) that is introduced, the less will be the harm that can be expected. We can use it fearlessly so that it may produce only a temporary disease. Then the vital force of the constitution reacts violently against the very small quantity of poison that is introduced. It drives out the disease that existed previously as well as the artificial disease that is produced. The only purpose of medicine is to stimulate the vital force into the required reaction and it is not at all to cure the disease. Hahnemann introduced this method for the first time and effected permanent cures in thousands of cases. His disciples followed his foot-steps and achieved wonderful results. For the first time they had the pleasure and satisfaction of rendering permanent cures. The art has been imparted to the next generation. One among them, very important was *James Tyler Kent*. He could devote the second half of

his span to the cure of disease and propagation of Homoeopathy. He could render Homoeopathy understandable and he could explain it to many. The Philosophy of Homoeopathy has been lucidly explained through his lectures which popularised Hahnemann's scientific principles. His lectures on *Homoeopathic Materia Medica* enable an average intellectual to understand the principles of the application of the science in the form of medicines. To teach the method to select the proper remedy, he had composed the grand book, *Repertory*. About the use of dosage and the repetition of doses, we can know much from his *Lesser Writings*.

A proper use of these books prevents us from harming the human constitution by over-drugging. It enables us to get rid of diseases permanently to live a happy life that is free from the stress of medication. If this method of treatment be applied since childhood, one can acquire stable and perfect health. Wise people are being relieved from frequent use of medicines, and living at the mercy of commercial practitioners. There is no better boon than this.

## 2. ACUTE DISEASES AND THEIR TREATMENT

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If you examine the living constitution you will find three divisions in it : body, life and mind. Body is matter. Life is the energy that galvanizes the matter. The mind makes it conscious. In every atom of our body we are living in all these three parts. We are expected to understand our work with the mind, to use the vital energy and move the matter of the physical body to do the work. The matter of the body is physical. Vital force is energy which is non-physical. Mind is consciousness which is neither matter nor force. So we have with us a capsule of matter, force and consciousness. The mind obeys us in stirring the vital force and the vital force moves the matter of the body. When this process is properly conducted it is called *Health*.

When this mutual relationship is disturbed, it expresses as *Ill-Health*. It diverts the vital force in many directions and causes many changes in the body. In such a state, the mind show desires and aspirations that are of no significance. It spends the vital force through the senses in trying to gratify these desires. The mind tries to do so even though it is not desirable. Then there is misbehaviour towards food, drink, work, rest and sex. This causes damage to the tissues of the body. The mind never remembers that the purpose of taste is to supply food to the body. We begin



to eat for taste instead of using taste for eating. We begin to indulge in physical pleasures instead of using pleasures for the comfort of the body we begin to misunderstand that pleasure and taste are to us; not to the body. What is the result? When you eat for taste the result is a disturbance in the digestion. One begins to experience constipation, diarrhoea or colic. Friendships are made for personal gratification and pleasure of sex. The result is infection and disease.

What is the cause of ill-health? It is generally understood as impure air, water and food, lack of rest or lack of work. Poisonous substances, insects, microbes and virus are also understood as the causes of ill-health. The use of over-ripe and over preserved fruits, vegetables and juices, the use of food stuffs preserved for a long time in the fridge are all causes of ill-health. It is generally understood so. Of course, there is truth in it, but these are not the real causes of disease. The real cause is the type of mind that accepts the use of such dissatisfactory foods and conditions. It is the wrong taste that is the real cause of disease. It has its origin in the mind. This real cause of disease is called *Psora* in Homoeopathy. It makes the mind deviate from its natural state and healthy methods of living. It makes the mind propose changes from the normal way of doing things and the result is a chain action of disease.

Some diseases attack speedily and trouble the body during a short period of time. Sufferings are rather violent. These are called *acute diseases*. Another type of diseases take hold of the constitution slowly and undermine through years and decades. Finally they render the constitution incurable and kill it. They are called *chronic diseases*.

Acute diseases become violent in short time and kill. Chronic diseases extend through longer periods of time. Generally this is the understanding. It is outwardly so, but there is a deeper and a more scientific understanding of acute and chronic diseases according to Homoeopathy. It is as follows :

1. **False Acute Diseases** : Occur due to inevitable situation that are purely personal. Getting exposed to the chill of winter, the heat of summer and getting drenched in heavy rain, exerting beyond one's capacity, not sleeping in time and postponing nutrition to the body due to busy work may cause a false acute disease. Violent outburst of anger, insult, psychological shock, injuries, blows and stings of insects also cause onslaughts of false acute disease. Fever, headache, weakness, indigestion, constipation, diarrhoea and pains in the joints are some of the features of such a disease. They hinder the constitution and debilitate it. Such diseases get cured with good rest and establishing good order in food and drink. Antipoisonous treatment is required to save from poisons. Digestive troubles will be rectified by fasting and regulated diet.

In fact, all these disturbances are not real diseases. These disturbances indicate a weak point in health that should be there by birth or acquired after a certain age. The weak point works as *susceptibility* to these disturbances. It is called Psora without which these disturbances in health have no possibility to occur. Two people get drenched in rain. One of them gets fever, cold, bodily pains and headache. The other one who is equally drenched is not in any way disturbed. So the cause of sickness in the first one is only his innate weakness or *susceptibility*. It is not

at all getting drenched. A third one gets an attack of malarial fever when drenched in rain. It means that he has been a long-standing malarial patient. The cause of the attack in him is his previous malaria and not at all the rain. A fourth one gets cough and an attack of asthma. His previous history of asthma is the cause and not the rain. If a person who has no previous disease condition will not be affected by getting drenched. So we find some people suffering from false acute diseases.

2. **Real Acute Diseases** are due to environmental causes. Here the cause exists locally in the climate or water and disturbs the health of people who get exposed. You know the influence of mosquitoes in stagnant water. Diseases like malaria and filaria occur to those people who receive the mosquito bite. In all probability people get these attacks during change of seasons and disturbances in the climate. People who change residence to such places will be victimised.

3. **Epidemic Diseases** are another type of acute diseases. An epidemic disease takes position of a particular area during a particular period. It pollutes the atmosphere and attacks people with great speed. Such diseases are more *contagious*. An epidemic develops with a great speed and kills many people during a short period before it leaves the locality. Cholera, cerebral fevers, flue, smallpox, chicken-pox and herpes come under this category. Such diseases attack the people of a locality during a particular period. That group of patients will show almost the same type of symptoms. Death occurs in a large scale due to the epidemics.

4. All those three types of diseases are incidental. Patients of the first type (false acute diseases) are to be separately examined and understood individually by the real

Homoeopath. Remedies should be selected individually according to the totality. He is not expected to make routine prescription according to the name of the disease (For example, Aspro for headache). Suppose three people are suffering from fever. You should not use the same medicine to all the three. The first patient got drenched in rain and spent his time on the grass, wet after the rain. That night he experienced severe joint pains, backache, powerful chills, headache and high fever. In the bed he is obliged to move from position to position. He feels better by moving and the pains shoot into the joints when he is not moving. He needs *Rhus Tox 200* one dose.

The second one was playing cards day and night for three days. He got headache, pain in the eyes, nausea, some vomiting and high fever. He is not able to see things and people around him properly. He is drowsy and sleepy. He cannot answer readily when questioned. He can recollect the names of people with great effort and delay. The headache is unbearable. He needs one dose of *Coculus Indicus 200*.

A third one travelled in the hot Sun and had a dip and a sip of stagnant water in a pond. He had stings of mosquitoes. The next day he felt the face very hot and had high fever. He had a gland enlarged in the groins and great chills. The skin was red and he was dreaming and startling. *Belladonna 200* one dose cures him.

Even though all the three people are fever patients three different drugs are selected according to the totality of symptoms. They had a speedy cure. Instead, if you had selected the same medicine for fever, then they would have got temporary relief. The first one gets completely cured, the second one was relieved from fever, but the headache, vomiting and nausea continue. Then he uses another medicine

to get further relief. He is left too weak. Weakness and vertigo continue for a time. Then he is expected to use a tonic. The third one was relieved of fever, but the gland and swelling were left uncured. Then he found his leg swelling gradually while the fever with all the symptoms making a recurrence. The swelling in the leg gradually increases. Instead of using such a treatment, if they had followed the method of selecting a remedy according to the totality of symptoms with each individual, then they would have been cured, permanently within a short time.

In the second type of diseases (acute diseases due to environmental causes) there will be some similarity of symptoms among the patients. The mosquito bite of a particular area causes filarial fever to all the patients. Terrible heat of body, burning, high fever, startling, dreaming and enlargement of gland indicate *Belladonna 200* one dose. Then he is cured. Another patient got chills, fever, gland, enlarged, restlessness and fear of death. He was thirsty and sipping small quantities of cold water frequently. *Arsenicum Album 200* cured him. Then you will find many other people having *Belladonna* or *Arsenicum Album*. In such cases it is easier for the doctor to select the drug since many people show the symptoms of the same limited number of drugs. The doctor has no necessity to individualise the case as he has done in the case of false acute disease. As the doctor receives the first group of patients in epidemics, he can understand that all these patients of the season come under a few drugs, may be three or four. So he can make a grouping of the patients and come to a conclusion about the remedy. Then he can get prepared for the future patients of that season since almost all those patients come under the totality of these three or four drugs. Let us take an example :

Cholera is prevalent in the city. One patient comes with vomiting and loose motions, as if rice flour is mixed in water, copious quantity of stool is being expelled every time. The stool smells like rotten eggs or decomposed meat. The whole of the surroundings smell. Now the patient indicates *Podophyllum 200* two or three doses to be administered according to need. Within 12 hours he is completely cured.

Another patient comes to you with vomiting and loose motions like gruel water. He complains of pain near the navel. The body is cold like corpse but there is no trace of sweat. The pulse is feeble and the patient shows a tendency to collapse. He needs *Camphor 6 C*, a dose every five minutes (3 or 4 doses). The patient is saved.

A third one is brought where stool and vomiting are copious like soap water. The muscles and the nerves of the abdomen produce violent cramps with unbearable twisting pain. The fellow screams and cries. He has the same type of cramps in the arms and the legs. He closes his fists and grinds his teeth. *Cuprum Metallicum 1 M.* cures the condition with one dose and within a period of two hours.

Another patient was brought. Involuntary stool, is continuously oozing. One dose of *Phosphorus 200 C* cured it. Like this you notice the first batch of patients during that season belonging to three, four or five drugs. Subsequently you will be able to expect many more patients of the epidemic, belonging to three, four or five drugs. A wise Homoeopath can program for the future patients.

So far we have noticed three types of acute diseases. All these three types will show the following features :

1. The diseases attack suddenly, progress quickly and dispose off quickly. Either the patient dies or the disease is cured quickly. Diseases like smallpox may take a week or two before cure. Typhoid, pneumonia, bronchitis and catarrhal fevers will be cured within one week when treated in Homoeopathy properly from the beginning. If such cases are brought after some irregular treatment, it may take about two weeks. If they are complicated with the previous treatment, it may take three or four weeks. Anyhow it is the nature of the acute diseases to attack suddenly, develop quickly and get cured quickly if they do not kill.

2. The sufferings and symptoms in acute diseases are quickly developing and rather violent.

3. You can notice three stages in the course of an acute disease :

The stage of prodrome, the stage of progress and the stage of culmination.

4. A person previously healthy will recover from an acute disease without any medication (except in some epidemics). It is enough if he has good rest, good environment and wise regulation of diet. Those who have been sick since long may die in the course of an acute disease. Same is the result when the treatment is foolish.

5. In acute diseases it needs more doses and more frequent repetition of medicine than in chronic diseases.

6. When a patient is properly treated in Homoeopathy for an acute disease, his cure leaves him healthy and strong. No weakness or enfeeblement or a period of convalescence is noticed after recovery.

### 3. CHRONIC DISEASES AND THEIR TREATMENT

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Diseases are of two types, *acute* and *chronic*. Something has been described about acute diseases. Chronic diseases are understood as those that take a prolonged period of time, that cause many complications in the course of their treatment and those that are difficult to be cured. This is the popular opinion about chronic diseases. Even the practitioners of the popular systems of medicine have the same opinion. When acute disease like pneumonia and bronchitis go into complications, being wrongly treated, take a long period and cause many complications. The practitioners are busy in dumping very powerful medicines, calling them chronic diseases after a few weeks. Even the medicines that are repeated for a prolonged period in such cases produce their own diseases to add to the existing complications. The original acute disease gets mixed up with the subsequent complications and cannot be traced independently. All such cases can be called “*false chronic diseases*”.

Apart from these, there are *real chronic diseases* which show their own characteristics. They show only two stages, the prodrome and the progress. The culmination never includes a natural cure since the disease invariably kills the patient unless medicated properly and timely. Acute



diseases get cured within a short period whereas real chronic diseases kill the patient after a prolonged period of time. The prodrome or incubation is rather slow and takes a very long time. The progress of a chronic disease is also too slow to be taken proper care of. The symptoms and the sufferings are rather passive and slowly developing. They are never violent until it is too late. Disease runs undercurrent without making a striking manifestation. The disease exists with the constitution secretly and makes the person frequently susceptible to all sorts of acute diseases. Any day during the progress they do not precipitate a crisis enough to be taken care of. Towards the culmination they take the shape of an incurable disease that attacks some parts of the body, brings violent tissue changes that cannot be cured and the patient meets his end very painfully. Tuberculosis, liver diseases, lung diseases, heart diseases, ulcers, cysts and internal outgrowths as well as glandular diseases are some of the culminations of a real chronic disease. Diseases like cancer, hydrothorax, diabetes, carbuncles, gangrene and paralysis are some examples of the culmination of any chronic disease. Unfortunately, these culminations are understood as independent diseases and treated with all the strength of the medicines without any result. The patient is never cured at this stage and he is sure to die as a patient.

Real chronic diseases should be understood and treated in the quite early stages. In the beginning, when they are curable, they, exist as part of the behaviour of the person. They never influence any part or organ of the body. They descend to the physical tissues in course of prolonged time and spoil the constitution. According to the organ attacked, the unwise doctor names it as the disease of that organ. He concentrates to treat that organ. Such a treatment

can do nothing but palliation and palliation is no cure. Also palliation proves useless in course of time. Palliation conceals the real condition of the patient while the disease advances secretly. The strong medicines that are repeatedly used produce their own diseases that affect some other organ. Thus, the disease and the medication greet the patient at the grave. Names of diseases are multiplied by the area affected by the disease. So we have hundreds of new diseases discovered every year. If the disease runs undercurrent for a time and attacks the heart, he is called a cardiac patient. If it is liver, he is a liver-patient, and so on. These names are understood as diseases. So we hear about the digestive troubles, intestinal troubles, gynec troubles, uterine troubles, bone diseases, urinary diseases, kidney troubles and so on. We also hear about eye diseases, ear disease, nose and throat diseases, mental diseases etc. It is our duty to set these names aside and understand the undercurrent chronic diseases with a really scientific approach. It provides us with such an approach.

Accordingly there are only three real chronic diseases that stand to observation and practical procedure to cure. They never occur in any part of the body. We have to understand their existence with the help of the peculiarities of the behaviour of a patient and treat them early. Since these real chronic diseases form part of the behaviour and since behaviour forms part of the person, you have to direct the treatment towards the person and not at all towards the disease. You have to select a medicine to rectify the behaviour of the patient rather than to cure a supposed disease in some part of his body. For example, if you direct your treatment towards the sugar in urine of a diabetes patient, you can never succeed. It is the patient who is to be treated and not the sugar or urine. Practitioners offer

a daily fight with the urine of their patient, to accept defeat in the end. To have real success, one should have a different approach. He should observe the peculiarities in the behaviour of his patient. Situations when he is angry, suspicious, jealous, etc., should be studied. His food, sleep and rest should be carefully observed. The abnormalities of his behaviour and habits should be recorded and understood as his symptoms. The totality of symptoms should be constructed with them. A remedy that bears similarity with this totality of symptoms should be well selected and administered. His disease (the totality of his abnormalities) will be cured and with it the sugar in urine disappears. We will take some examples.

1. One patient having sugar in urine suffers from internal heat, anguish, short-breath, puffiness and suffocated feeling. He has also smarting and pin-prick sensation in his feet and hands. The face and eyes are puffy and swollen, the feet show oedema, the eyes are red and watery. The eyes burn and eyelids are itching. He has much thirst and feels very happy with the application of cold water. This is the required information to cure him (not the sugar in urine). The totality of his sensations, feelings and behaviour indicates similarity with the remedy *Apis Mellitus* which, when administered, will cure his totality. Along with it, the sugar in urine disappears.

2. Another patient of diabetes complains of frequent headaches, pains all over the body and enormous thirst for large quantities of cold water. His pains are better when getting pressed and massaged. He feels happy in cool weather and cold applications. He also complains of burning in the urethra which is better while passing urine. He is mentally and physically lazy and inclined to postpone his

business. This bears similarity with *Bryonia* which cures him of the totality and also his diabetes.

Thus, you have to select the remedy for the patient and not the disease. Since it is a chronic disease you have to prescribe the dosage and repetition in a quite different way from the acute diseases. Unlike the acute diseases you have to use (most probably) limited number of doses, in longer intervals. The gap will be sometimes a few months. You have to stop repeating the dose when betterment starts. Repeat only when the complaints recur. The treatment takes a very long time and the selected remedy may be required in increasing dilution at longer intervals until there is a total disappearance of all the abnormalities and sufferings. Sometimes the symptoms change after a few months or a year. Then you have to make a rerecording of the whole case to select a new remedy based on the new group of abnormalities. This may cure the patient. Sometimes there may be the need to change four or five or more medicines at longer intervals. The previous remedy should be stopped whenever a new remedy is required. More than one remedy should never be used at a time.

*Real chronic diseases* that work silently in the constitution to produce the thousands of so called diseases are only three in number : *Psora*, *Sycosis* and *Syphilis*. It is to say that they are the only real diseases that undermine the constitution. At first each of these three makes its beginning as one of the contagious acute diseases. In that stage it can be easily eradicated as a simple acute disease. Instead of making an effective cure of it, if it is treated for suppression, it goes deep into the constitution and establishes itself as a chronic disease that live with the patient up to the grave.

1. ***Psora*** : When a person witnesses horrible scenes or reads books describing horrible situations, then there will be a stir in the vital force and the mental mechanism. Such a disturbed state of mind which receives a strong impression is *psora* in its origin. Then there is a violent reaction against this confused state. The vital force tries to purify the constitution from the conditioning. Then the person receives eruption on the skin after a few weeks. It is because of the disease being thrown to the surface. The person suffers from scabies or some such skin trouble for some time. It should be properly cured without suppression. Instead, if it is suppressed with the help of external applications, then it goes deep into the constitution and takes the form of the real chronic disease *psora*.

2. ***Sycosis*** : Sex contact which is of an impure nature, causes the acute venereal called gonorrhoea. It can easily be cured like any other acute disease. If, instead of cure, it is suppressed it goes deep and takes the form of the second chronic disease called *Sycosis*.

3. ***Syphilis*** : The same thing results in the contagion of another acute disease called syphilis. If it is suppressed instead of being cured, it results in the third chronic disease called *syphilis*.

When one of these chronic diseases makes its beginning, it exists dormant as a kind of susceptibility. We can know its existence only by the distortions in the behaviour of the patient. Since the chronic diseases exist dormant, they are called the chronic miasms. They make the patient suffer life long and also they are inherited through generations. Children are born with abnormalities like polyuria, bed wetting, headaches, debility, worms in stool and defects in sight, hearing and comprehension. They

also express as chronic diarrhoea, constipation and malnutrition. Thousands are the alternatives with which these children suffer. Some of them show their diseases by grinding teeth mourning, groaning, weeping, laughing or talking in sleep. You can easily distinguish congenital patients of chronic diseases. Fear, jealousy, vindictive nature, bluffing, thieving and hurting are also seen among problem children. Convulsions, epilepsy, hysteria, whooping cough, bone diseases and idiocy of various types indicate a congenital chronic patient. When shows signs of exhaustion, debility, weakness, loss of appetite, digestive disturbances and unbearability of heat or cold or both and he cannot stand any strain. Whenever there is pressure of work, he falls sick with pains, heat, chills or fever. In course of time he has headaches, nerve pains, irritability, pride and looking down others. A sense of aristocracy and false belief that he is always correct can be noticed.

Sycosis produces puffiness, bloating of the stomach, constipation, hemorrhoids, urinary troubles and respiratory difficulties including asthma. Whenever he is treated for these troubles and whenever he feels better he suffers from throat pain, sore-throat, sore-mouth, apthe, tonsillitis, adenoids, constant sneezing, colds, warts and hard shell like outgrowths on the skin Females suffer from gynec troubles, cysts, polyps, etc. Also sycosis causes corns in the feet and outgrowths in the ears or nose. Sometimes we find *exostosis* or outgrowths on bones.

When Syphilis begins to establish, you find redness, inflammation and burning of eyes, teeth, gums, boils, ulcers of the mouth, loosening of gums, early decay of teeth, cracks and hankcers of the skin, peeling of the skin and deep-seated long-standing ulcers of bones or muscles. It is

impossible to cure them during months and years. The mouth and the breath smell like decomposed meat. The person smells something like a corpse.

A chronic patient of Psora suffers from irritability and pride. A patient of Sycosis suffers from suspicion, jealousy, hatred, faultfinding nature, vindictive nature and deep, secretive habits. The patients of Syphilis suffer from lack of comprehension, partial or total idiocy. They will have many difficulties in education and social and vocational life. Their mind stops to grow with age. Some people suffer from eye troubles, ear troubles, deformities of bones and congenital deformities. These are examples of extreme cases. In the early stages many chronic patients show only the abnormal psychology (mental symptoms), the physique not showing any sign of ill health. They are generally understood as healthy. They suffer from lack of memory, insomnia, night mares, lack of concentration and lack of continuity of purpose. Many medical practitioners of purpose. Many medical practitioners examine them and assure that they have no disease.

Children born with sycosis manifest much weeping, crossness and have an instinct to destroy things, injure other children and a tendency to bite, scratch, rebel, disobey, pilfer, to spend money, to bluff and to run away from home frequently. The doctors examine them and advise psychological treatment since they are found physically healthy. Parents are always disappointed by the ineffective and expensive pieces of advice. Medical practitioners are not even ready to understand that these are signs of disease and that they can be cured with medicines. It is our daily experience to see such children cured of these abnormalities by simple medication in Homoeopathy.

These three miasms establish in the behaviour and psychology of the patient as seeds of disease that germinate through decades. Some people experience the hell since the beginning of sex-life. The physical plane gets damaged since that time. Some people have broken health since the time of a change of place. Some people suffer through constant journeys, untimely food and commercial foods. All such causes trigger the decay of the physique. The poor man is shattered by physical strain and malnutrition. The rich man is shattered by rich foods and lack of physical activity through sedentary habits. Some people go sick after every dinner and some people put up too much flesh while others go into emaciation.

Piles, Fistula, muscular growths, etc., are found only among those who suffer from chronic miasms. The body produces such growths to save the constitution from a crisis. The living cells that fight regularly with the disease and die should be regularly removed from the constitution. They find outlets in hemorrhoids, warts, corns and the like. As long as they exist there is safety to the patient. They are like the excretes to the constitution. Same is the case with boils, ulcers, eczema and ringworm. They can never be cured completely without making the patient a cripple. When hemorrhoids or warts or corns are removed through surgical methods the patient invariably goes into asthma, heart-disease or liver-disease within a few years. Same is the fate when the skin disease is externally cured. When the chronic diseases is really cured from within, all these external ailments disappear without any medicine. It is many times observed that the patient goes into skin symptoms when he is properly treated from the chronic disease. These symptoms should not be taken as contagious skin disease. No medication should be allowed to cure them. The moment the treatment is complete in Homoeopathy, the patient will be free from the skin troubles also.



## 4. DOCTOR, THE HEALER

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According to their own understanding about medication, we can divide medical people into two categories. The one category of people who try to understand diseases and try to cure them. Another group includes those who try to understand the patient and make him healthy. The one group aims medicines at diseases while the other group selects remedies for persons. The first category of doctors are always mistaken that disease exists as something different from the patient. They accept an absolute existence to disease. They can examine a disease in all its detail, but they can never examine a patient. They understand the human constitution in parts for specialisation. Each specialist conducts his own researches upon his own province. So we have specialists in the medical fields : the mind specialist, eyes specialist, specialist of teeth, ear, nose, throat, skin, urine and so on. Each specialist makes a through study, rather clinical study of the specialized part of the patient without understanding the constitution of the patient.

According to such specialists, diagnosis means giving the disease a name. It is obvious that the process is far from being scientific. The disease exists with the patient while the name of the disease come from the doctor. Medication is done according to the name and not at all according to the state in which the patient is. It leads to routine prescription and computerisation of a vital process. For example, medicines

are prepared long before persons become patients and they are advertised for them with welcoming colours. Aspro for headache, Anacin for body pains and Metacin for fevers. Needless to argue that the method is far from being scientific. To find out if Calcium is deficient in the constitution, it is good but it is not good to understand it as a disease. It is only the result of a disease that is secretly undermining the constitution. It is bad to understand Calcium deficiency as a disease and it is worse if Calcium supplementation is understood as real treatment. The cause for Calcium deficiency is not cared for in this method. The result is that the patient receives Calcium through medicines once or twice and shows betterment, but he soon becomes immune to medicines since the cause for the constitution not receiving Calcium, has not been removed. In the meanwhile the medical Calcium that is supplied will have its impact upon the constitution that is not also welcome. Such is the origin of new complications. The clinical tests in the laboratory show the various irregularities of the Biochemistry of the constitution, while the tabulated results have nothing to do with the causes. A treatment that is guided by these tabulated results will never be aimed at the real cause of the disease. Such a treatment can exhibit lighter and darker shades of the results of the disease, but it can never effect a permanent cure.

To the second group of medical men, it is the patient who is important and not at all the disease. It is important to study the trend of things under which he has become a patient and what abnormalities he could imbibe in his behaviour. It is foolish to believe that there exists something like a disease different from the changes that occur in the behaviour of the various levels of the constitution. That is why, it is prohibitive to aim medicine at diseases.

The changes that occur in a patient are of two types: Changes in behaviour and changes in the parts of the body. Changes in behaviour include two parts : the behaviour of the vital force and the behaviour of one's own nature. The behaviour of the vital force is the pulsation that causes respiration, circulation, heart-beat, digestion, assimilation, alimention, elimination, etc. One's own nature includes the type of thinking, understanding others, reading, writing, analysing, sorting out, allocating, liking and disliking, It also includes the functions of the senses. The capacity to understand and interpret also comes under this. He is a real doctor, who can study the changes and distortions that occur in all these levels. This makes us understand if the person is sick or natural. By natural person, real doctor understands the healthy person. Health is the natural state of affairs as understood through all these activities, while distortion indicates an unhealthy condition of things. Now it is simple to understand that health is an absolute entity, while disease is a conditioning, away from healthy state, itself being not a state at all. If the white light of an electric lamp is understood as white by 99 people, and coloured by one man, you can understand that one man as a patient. You can also understand that Phosphorus content of his constitution is disturbed. If you study him thoroughly and call him a Phosphorus patient, it is really more scientific.

Stomach ache, ear ache, heart ache and such pains indicate disturbance in the functions. Also, peculiarities like swelling, boils, ulcers, itching, hair-fall, irregular growth of bones, bad nails, decay of teeth, sore-mouth, etc., indicate changes in the physical tissues. They not only indicate that the person is a patient, but also indicate that the patient has allowed his disease to advance to the physical plane. Even then these changes are not so very important to gather and

to select a remedy. It is the distortions in the vital functions and the changes in the psychological set up and temperament that are most important to understand the state of the patient and select the remedy. This is because that energy and consciousness are nearer to man, the indweller than the physical body, which is only a vehicle, the outermost vehicle. The health of the physical body depends upon the health of the vital and mental vehicles. Whether the house we live in is well-kept or ill-kept depends upon the indwellers of the house and not at all upon the quality of the furniture and the walls. So it is the mental and vital functions that are more important to understand if one is a patient or not. The disturbances in the functions of the senses, mind and understanding give us a clear idea of the disease, while the changes in the physical body make us understand the results of the disease. All such disturbances, whether they be on the mental, vital or physical planes, indicate that there is something wrong in the constitution. Hence they are called symptoms.

Now it is clear that the mental and the vital symptoms are more important to notice than the physical symptoms. The mental and the vital symptoms decide the totality of the symptoms that points out the drug, which bears similarity to the totality. Vital symptoms are disturbances in vital functions. They include what the Homoeopath calls *modalities*, *generalities* and *sensations*. When these symptoms are considered along with the mental symptoms, we get the totality of symptoms for that patient. This procedure individualises the study of the case and gives a direct clue to the right selection of the drug. When we learn the dosage and its repetition, we can make a complete cure of the disease and restore the patient to health, provided it is not too late. When the drug rectifies the constitution the symptoms disappear automatically since they find no need to indicate the diseased condition.

There are only two purposes that symptoms serve. The one is to forewarn that something is going wrong in the constitution, thereby indicating that there is something wrong with our habits of food, work, rest and sex. The second purpose is to present a totality of symptoms and to indicate the required remedy according to the *Law of Similars*. Beyond these two functions, there is no purpose for symptoms. Hence the symptoms disappear automatically as soon as the medicine restores health. This is the right way of cure. If anyone tries to cure the symptoms, it is the wrong way. It leads to more than one complication. All the painkillers serve the purpose of shutting the mouth of the messengers (symptoms) who approach us to report that there is something wrong. When symptoms are suppressed, the doctor is helpless to understand the real situation and the patient goes down into deeper ill-health. Suppressing symptoms comes under palliation and each successful attempt to palliate give room to a considerable increase of the disease, and adds to its incurability. It is only in the last stages of a hopeless case that symptoms can be palliated to give a peaceful end. In all other cases pain-killing amounts to life-killing.

Let us take an example. It is the habit of all rural folk of various nations to use opium when children suffer from diarrhoea. It amounts to suppression. The digestive system, especially the intestines and the rectum are kept under a paralysed condition with opium. Hence there is a cessation of diarrhoea and it is a false cure. Loose motions indicate that the vital force is striving to eliminate something that is not desirable. If it is blocked with opium, it leads to real danger. That is why, there is infant mortality among those groups who use opium for children. A wise physician, more

so, a wise Homoeopath never resorts to treat for a symptom or symptoms.

Then what is it that is to be cured in a patient? It is the acute necessity that produces symptoms. Disease creates the necessity in the vital force to produce symptoms. Then, is there a real existence to what we call diseases? No. When the vital force is distorted, then it is called the diseased state. Such a vital force works to the destruction of the constitution. The vital force which hitherto has been protecting the constitution begins to work out the destruction of the constitution, when distorted. A river makes the land fertile when properly directed and feeds the people. When it is in flood and when the regulators are broken, the same water of the river kills. Same is the case with the vital force. When the vital force is distorted it is called disease. When it is in the normal condition, it is called health.

Let us understand that there is no separate entity that can be called disease. It is the duty of a wise physician to educate people as to how to keep up the natural condition of the vital force. He should inculcate the customs and habits of food, rest, sleep, work and sex among people. Medication is only a measure that is useful when health is disturbed. Medicines are not welcome when you are healthy. It is the mode of living that is important to keep you healthy. Health is your attitude towards life and not at all the procedure to use medicine. The distortion caused by some external force upon your constitution is what is called disease. It produces symptoms to indicate the diseased state and also indicate the remedy. What is to be cured is the distortion of the vital body. It is the cause that produces symptoms. When this cause is removed, the symptoms disappear. When all the symptoms automatically disappear, you need not make a

clinical investigation to find out if there is disease. Local attempts to cure symptoms include ointments, external applications and surgical appliances, that are not at all classified as cures. Such methods are to be applied only in emergency cases, cases that are neglected awfully beyond repair and cases where there is no real cure. Proper and timely treatment never permits (in the majority of cases) surgery, external applications and localised treatment. When used for patients that are curable such methods lead to complications and contribute to the incurability of the constitution.

What is curative power in the medicine? Is it the capacity to destroy the symptoms? Not at all. Is it to make the symptoms disappear? Not at all. Is it to remove the necessity for the symptoms to appear? Yes! exactly so. This is what Homoeopathy teaches. Fighting out the symptoms is no solution. When there is a dispute it is no solution to break a few heads and terrify the other parties. The dispute is not settled. You have to show real courage to stand between the two groups, question them, understand them and try to interpret the right attitude. Then only there is possibility of the end of dispute. Such is the process of a permanent cure with medication. The medicinal substance should enter into the constitution and rectify the distortion that took place to play the havoc. To rectify the disturbance in the vital force is the only purpose of medicine. It is not to expel something (the disease) from the constitution. It is the vital force that expels the disease and the medicine rectifies the distortion of the vital force. As long as there is life in the body, there are no worms. It is the function of the vital force that protects the body from decomposing. Similarly it is the duty of the vital force to restore health, while the medicine helps the vital force to do its function.

Medicinal substances are those substances that possess the power to distort the function of the vital force of a healthy constitution (in fact they are poisons). Disease cause also possesses such a power. The vital force that is diseased is distorted. The vital force that is exposed to a medicinal substance is also distorted. Then it produces symptoms. A medicinal substance causes the healthy constitution produce a group of symptoms that are always characteristic of that medicinal substance. That group of symptoms is called the totality of symptoms of that particular medicine. When the symptoms produced in a patient are similar to the symptoms produced in a healthy man by a medicinal substance, then that medicine cures that patient. This is because those symptoms indicate the fight of the vital force against something undesirable.

Observation tells you that no two diseases can exist in a constitution at a time. Only one diseased state exists though the sufferings are many. When a disease producing similar symptoms attacks the already diseased constitution and when it is stronger than the existing cause, then it drives the existing disease and takes hold of the constitution. Now you can use the medicinal substance to produce an artificial disease, stronger than the existing disease and capable of producing similar symptoms. Then the original disease disappears and the artificial disease takes hold of the constitution. If you take care to administer the medicine in a very minute dose, it rouses the vital force and gets automatically eliminated by it. The magic of minimum dose eliminates the existing disease and gets eliminated in no time. What is left behind is a health-restored constitution. This is the core of the *Law of Similars*, the Gospel of Hahnemann.

Can diseases be permanently cured by treatment according to the Law of Similars? Yes. But you should be



able to understand the nature of obstacles on the way to cure and how to eliminate them. Irregularities in behaviour with food, drink, sleep, rest, work, sex and social transactions are the prime factors that drive the constitution into diseased condition. You have not only to medicate the patient according to the Law of Similars, but also to eliminate the irregularities of diet and habits. Otherwise the patient will be cured again and again only to fall sick as many times. Sleeplessness, overeating, malnutrition, living in dirty environment and psychological shocks due to unhappy incidents in life, are all the causes that disturb the health basically. They are also the causes that work as obstacles when a medicine is restoring the health of a patient. As far as possible the daily routine should be regularised. There should be an equilibrium between rest and work as well as the skill to have a selective way of working. Mental peace and scientific investigation should supplement. Situations that kindle anger, malice, hatred, fear and suspicion should be avoided. To this end one should keep active in the positive lines. It is not enough to repeat the scriptures orally. It is not enough to pray or make confessions daily. It is very much necessary to prescribe something positive and healthy to the mind and to see that the mind accepts it. This needs a constant presence of people who are healthy, positive and devotional. Such an environment is to be created or sought for, if at all one wants to be continuously healthy.

The consistency of your health depends upon your birth and heredity. Accordingly you have to make alterations in your ways of living. No hard and fast rule can be applied to each and everyone. You have to select and reject your food, drink, environment and the programming of the day according to your constitution and its resistance. One who wants to have a permanent cure should have no compromise

with the break of principles about his food and habits. Some foods do not suit some people, and they should select and reject with experience and with the help of experts that are experienced. Some people cannot digest wheat, some cannot digest meat and some others cannot digest eggs. Then there is no use of giving the verdict of health that wheat, meat and eggs are healthy foods. No doubt, they are health-giving foods but the question is to whom? The same diet never holds good to all. The same pair of shoes, however, beautiful and luxurious, cannot suit all pairs of feet. The doctor should grow aware of all these things before he can prescribe and suggest to his patients. It is not good to prepare a *menu* for all in the name of dietetics. Some people are healed by fasting. If you prescribe fasting to a cardiac patient, he may die. On an average, you can prescribe a common diet and daily routine for health. Applying oil to the head and skin, taking moderate physical exercise and regularity of bath will help all. For those who are constitutionally constipated, you can prescribe fruits, and fruit juices. No regular medication for bowel movement should be permitted. Green vegetables, green leaves and salads should be encouraged and roots like potatoes should be discouraged to those who are constipated, flatulent or having a poor digestion. All such auxiliary methods should be used to remove the obstacles on the way of cure.

## 5. DILUTION & POTENCY

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Homoeopathic medicines are prepared in dilutions. In fact we can imagine each dilution as a measure of the medicinal properties of a substance. We should pay proper attention to the significance of the potencies before we can make a proper use of these medicines. Selection of the remedy is the first half of the doctor's task. Selecting the required potency and understanding the method to repeat the dose makes the second half. Homoeopathic philosophy is definite and precise about the selection, potency and repetition of the dose in the case of each patient. It is as important to study the principles of dilution and dosage as it is to read and understand the *Materia Medica* repeatedly.

There are people who read only the *Materia Medica* and rush to treat the patients. They use medicines in various potencies without knowing their significance. It is as bad as an untrained person leading squadrons of armies in the war. It is as dangerous as walking across a room having no lights at night, where two Eskimos are fighting and throwing swords, to receive medicine from a Homoeopath, who does not know the significance of potencies. Some doctors assure that they use medicine according to their experience. It is always an experience of pain and sorrow to the patient. Some favour certain potencies (according to their experience) and use any medicine accordingly. One doctor

takes pride in expressing, “I never stoop to use any medicine in a potency lower than 10 M.” Another doctor says, “I never use any medicine beyond the 6 dilution.” Both are wrong. If we administer the medicine in a lower or a higher dilution than required, it disturbs the patient with equal discomfort. Always the harm is same. Even a well-indicated, well-selected remedy proves useless when used in a wrong potency. We have before us, the guidance in the form of the well-established principles of the pioneers like Samuel Hahnemann and J.T.Kent. It is wise to pick up these principles with a tight grip and walk along the footsteps of these pioneers. Some of the principles are as follows :

1. When the disease is indicated by symptoms that are only physical, then we are expected to use the medicines in low dilutions, the highest being 30 C. If you find patients with indigestion, loose motions, eruptions and itchings that are of purely acute nature and if the patient has not shown any other symptoms or signals of a chronic disease, you can safely administer the medicine from mother tincture up to 30 C. Often in such cases, the decimal potencies like 3X, 6X and 12X give ideal cures. In all such cases the cure is complete.

2. When the disease manifests prominently on the vital plane (the plane of sensations), you can use medium dilutions. All such patients complain of pains, burnings, heaviness, smartings, pin-pricks, headaches (occasional,) fever, bodily pains, loose motions or constipation. You will find such patients manifesting modalities. It means that they show times and conditions of aggravation and amelioration. Some people have sufferings in the night, others during the day. Some others in the morning, some others in the

evening, still others during noon. If such people do not manifest any abnormalities in their behaviour (on the mental and intellectual planes) and if their complaints are not of a recurring nature then the patient can be cured with dilutions between 30 and 200 centesimal.

3. Epidemics like cholera and summer diarrhoea as well as seasonal diseases like colic and blood motions should be understood as the results of the susceptibility to the seasonal and environmental changes. All such cases generally require dilutions between 30 and 200 C. In very dangerous situations in cholera, etc., we should follow a different method : Medicines like camphor, when used in such situations should be in the lowest dilutions like 2, 3, 4, 5, 6 C. Repeat the medicine as frequently as required (sometimes 1 dose every 5 minutes.). When the relief begins to establish, we have to stop repetition or increase the interval. At the same time, if the medicine is still needed we have to go to higher dilutions up to 30. If it is cured, leave it there. If there is recurrence, repeat the dose in 200 C.

4. In very dangerous diseases that exist on the nervous and mental planes like tetanus we have to use the indicated remedy in high dilutions, not less than 1,000 C. Often these patients require up to 10,000 or 50,000 C. Lower dilutions of the same indicated remedy dare not save them. Sometimes, they need repetition in these high dilutions. There were cases where the patient required 5 or 6 doses to get a complete recovery.

5. Patients of chronic miasms like Psora, Syphilis and Sycosis will have disease manifestation on the deeper planes of existence. They will show abnormalities of behaviour in their mind, intellect and emotions. They suffer from

complaints like insomnia, hemicrania, night-blindness, mistakes in reading, writing and speaking. In such patients, you can start the treatment with 200 C. and go up to 1,000 C. Dosage differs in such cases. You have to wait long before a dose completes its action and another dose is required. Many changes occur after each dose.

Sometimes the patient is better mentally but he is worse in his physical symptoms. Sometimes he presents altogether new symptoms temporarily. It is very important not to select a new remedy for the new symptoms. Wait for a few days, the new symptoms disappear, giving place to another group of symptoms that are altogether temporary. If night-blindness is better by a dose, the patient may get boils or itchings. If the doctor is careful not to select another remedy for the boils or itchings, then skin symptoms disappear and health is restored. Similarly if an old patient of malarial history is treated presently for weakness and palpitations, then the weakness is better but again he is laid up temporarily with an attack or two of malarial fever. Allow it to pass on without using the medicine and he is completely cured.

6. Those who have chronic miasms advanced enough suffer from mental abnormalities like despondency, hopelessness, suspicion, jealousy, malice, fear of the future, fault-finding, bitter criticism, using harsh language and objectionable language. Some people show symptoms like fear, loneliness, fear of thieves, enemies, etc. Such patients require medicines between 1,000 and 10,000 C. dilutions. Then the mental condition is cleared and they show symptoms of the senses. Wait and see, the plane of senses will be cleared and the patient shows physical troubles. Wait and observe without changing the drug or repeating.

Then the patient gets cured of everything but the cure takes months and sometimes years. When drugs are changed frequently, such patients go into complications and can never be cured.

7. If the disease has taken a deeper root down into the emotional plane of existence, then we notice dilutions, illusions and hallucinations. The imaginative faculty works behind the required limits and there will be a condition bordering on insanity. Patients see thieves chasing them, police searching for them, debtors enquiring about them, devils pestering them etc. Sometimes he sees animals in strange shapes. Sometimes he gets thoughts of murder, suicide, violence or crime. There are people who dash the head to the wall or ground when they are angry. Some people run to jump into a lake while others feel like throwing stones upon others. There are patients who dislike their people at home, their friends and their colleagues. There are husbands and parents who resort to violence against the wife and children. Sometimes they beat and injure when they are irritated. When disease exists in this plane then it is necessary to use the required remedy in 10 M, 50 M and C M dilutions. Often it requires a very long interval between two doses. In some cases the patient requires only one dose for a total recovery. You will notice the disease being cured from centre to circumference in various stages. For example, the patient is better on the mental plane but feels discomfort like headache or pains, fever, chills, etc. They disappear in course of time, giving rise to symptoms like hairfall, bad nails, eruptions and boils. They too pass away in course of time, leaving the patient completely healthy, when no other medicine is required.

8. If the doctor is hasty in using frequent doses of medicine, then the patient may show the symptoms of the

medicine along with the symptoms he was having. Then the constitution gets complicated and the situation misleads the doctor and the patient. For example, we find patients who require *Tuberculinum* or *Opium* in 50 M or CM dilutions. As children they pilfer money, they bluff and misrepresent things. They start at home in time for the school, but they wander on the streets. Sometimes they take a sudden journey without informing the parents. They disappear for sometime causing disturbance among the grown-ups. We find a lady and a male run away to a different place, enjoy physical pleasures for a few days or months and then separate. Also there are people who change profession, studies, residences and towns as often as they can. When a dose of *Opium* or *Tuberculinum* is given to them in high dilution, we have to wait for quite a long time 6 months or 1 year before we find results. But we find inexperienced people repeating the doses too often simply because they do not find results. For example, they repeat once in a month or 15 days. This leads the constitution into complications. The symptoms get confused and the doctor has no clue to understand the exact position of the patient. Sometimes there is the sudden death of a patient due to apparently no reason. Treating such patients needs experience. We may read many important books but we need the presence of a well- experienced guide to save us from the temptation to repeat the dose.

9. In cases of fall and injury we find bruised conditions that demand drugs like *Arnica*. When the physical suffering is too acute, it is proper to use frequent doses in low potencies like 6 C. The patient gets quick relief. According to the intensity of suffering you can administer even 4 or 5 doses in the day. Some people, instead, use *Arnica 200* and find no result. Then they use *Arnica I M*



only to get disappointed. This may lead to a gradual disbelief of Homoeopathic system itself. This is all due to the use of the wrong potency, even of the right drug.

10. In cases like snake-bite, scorpion-stings and food poisoning the situation needs very quick action. When we use medicines like *Echnechia*, we are expected to start the treatment with mother tincture. Take a half teaspoonful of the mother tincture, mix it with about three ounces of distilled water. Let the patient drink at the rate of a teaspoonful every five minutes. At the same time, you have to apply the mother tincture to the place of the sting or bite. Repeat the process until the patient is quite normal. When he reaches a safe condition use the same medicine in 30 C dilution, one dose, and leave him.

11. Then you have cases like dog bite, rat bite and cat bite. Sometimes we come across cases of human bite. As soon as possible administer *Belladonna* 6 C, 2 doses in 2 hours. Wait for 24 hours and give *Belladonna* 30 C, 2 doses in 2 days. Wait for a week and give *Belladonna* 200 C, 1 dose. Wait for 2 or 3 weeks and then give him *Thuja* 6 C one dose, one week interval and *Thuja* 30 C, one dose. As soon as possible after the bite, it is better to rub *Echnechia*, mother tincture, on the spot where the bite took place. You can rub it with cotton. Also remember that *Arnica* is not only unnecessary but also dangerous when use in bites and stings.

12. Fall, injury, bite, sting and food poisoning are not diseases. They are emergency situations caused by external causes and hence the course of treatment is a bit different from normal Homoeopathy. The treatment of real diseases should be different from the treatment of indipositions due to external causes. Among real diseases also the treatment of acute diseases is different from the treatment

of chronic diseases. In acute diseases, where there is a speedy precipitation of crisis, you have to start with lower dilutions frequently repeated. Even in acute diseases if you find collapsing conditions like anguish, restlessness, cold sweats and palpitations, you have to use the indicated remedy directly in 200 C, 1 M or 10 M potency. A single dose often saves the patient. In chronic diseases, the treatment is long-standing and requires a limited number of doses at longer intervals. Often such cases require dilutions from 200 C and above. A single dose goes on clearing the disease for a long time when the patient shows progressive relief. Wait until the relief stops and the sufferings recur. Then only you can repeat the dose. If you use a dilution less than the required one, even of the indicated remedy, you cannot cure. You will notice quick relief and speedy recurrence of all the symptoms in such a case. In some cases, a dose administered in a dilution lower than the required induces aggravation and the patient suffers. In all such cases, you have to administer the same medicine in a higher dilution than the previous one. Then the patient gets good relief and quick improvement.

In all such cases it is better to follow the procedure given by J.T. Kent. It is as follows : In all chronic diseases, it is better to start the treatment with low potencies and go higher according to the need. To start with 30 C, is good for all chronic diseases. If the potency is less than the required one, then you will find partial relief. Sometimes there is total relief for a short time and a more violent recurrence. Then administer the same medicine in 200 C. Like this you can exhaust each potency until the patient shows complete relief. When you find complete relief you have no business to use another dose. The case is cured and hence you can stop treatment.

## 6. SOMETHING ABOUT SYMPTOMS

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Knowing the nature of symptoms and grouping the available symptoms under proper headings are the two essential features that construct the real logic of Homoeopathy. It is only the presence of symptoms that helps us understand if someone is a patient or not. To select the proper remedy once again it is the symptoms and the symptoms only that come to our aid. In order to know if a substance works as medicine to cure diseases, it is possible only from the symptoms it produces. The capacity to rouse symptoms in a healthy constitution indicates the capacity to induce the vital force of a person who is already having a disease. Any medicine (medicinal substance) induces sufferings in a healthy constitution. When a healthy person is regularly fed with some medicine, he gets troubles like headache, toothache and fever. As he continues, he produces symptoms up to the mentals like despair, anxiety and fear. How to know which medicine is to be selected to which patient? There is a well-understandable method and it is the knowledge of understanding symptoms and grouping them. By doing so we can construct the *Materia Medica* of a medicinal substance in such a way that we can individualise the medicine away from other medicines. In the same way, we have to individualise the case of the patient by arranging his symptoms. Then we can select the remedy to the patient.

All sufferings cannot be classified as symptoms. *Bryonia* cures headache. *Arnica* also cures headache. Can we use either *Bryonia* or *Arnica* at random to a patient who is suffering from headache? Or shall we follow the trial and error method by using one medicine after another until the patient gets a cure? There are thousands of medicines listed in the *Materia Medica* that can cure headache. Are we to try one after another in the alphabetic order? If so the patient has to eat more quantity of medicine than food. Allopathic medicines are used in such a way. Some people use Homoeopathic medicine also in the Allopathic manner. If we follow such a procedure, we do not find patients still living to treat. Hahnemann gave us a method of grouping the symptoms and we are expected to know something about it.

If we speak of *Bryonia*, headache, body pains, colic and lumbago are sufferings that come under one category. Simply they are all “pains”- that is all. These are first group of symptoms.

Now let us observe the following specifications :

- a) When the painful parts are pressed, the patient feels better.
- b) When something is tied tight, then the pain is better.
- c) Feels comfortable with cool breeze and cool drinks.
- d) Enormous thirst for large quantities of cool water.

This group of symptoms is quite different from the first group.

Now let us switch on to a third group of symptoms :

- a) Feeling the body too heavy and not able to move.

- b) With every movement of the body, the sufferings increase and become unbearable for a time.
- c) With perfect rest and no movement the sufferings become less.
- d) The mind feels lazy and not inclined to do any piece of work.

The first group of symptoms is called *common symptoms*, the second group is called *modalities*, the third group is called *mental symptoms*. The first group of symptoms is common to all patients but the second and the third groups distinguish the patients of *Bryonia*. Hence they are called *the distinguishing symptoms* or *the individualising symptoms*. Medicines can be selected for patients on the basis of individualisation, that is with the help of the distinguishing symptoms. No one should select medicine for common symptoms. No sensible Homoeopath selects a medicine for headache or stomachache or any other common symptom.

Medicine should be selected for the person and not the disease. If we make such a selection it is not only useless, but also injurious to the patient. We should try to understand the person having headache with all the abnormalities in his behaviour (which we call the distinguishing symptoms). Treatment is to the patient and not at all to the diseases according to the first aphorism of Hahnemann. A wise author of a *Materia Medica* (Homoeopathic *Materia Medica*) enables the reader to understand the distinguishing symptoms of a drug away from its common symptoms. Each drug is to be studied through the scheme of Kent's *Materia Medica* in such a way that we can picturise the symptoms as living persons, so that we can remember

according to the importance of symptoms. We should make out a living picture of the description given in the *Materia Medica*. We should never try to memorise the symptoms.

Among the common symptoms we find hundreds and thousands. (For example : pains, shooting pain, burning, smarting, pin-pricks, shock-like pains, numbness, swelling, boils, ulcers and eruptions.) We should never give much importance to these things while studying the *Materia Medica* during the first few tens of times. Similarly, we should not give much importance to the states and names like paralysis, hyper tension, typhoid, liver disease, kidney, disease, bladder disease, etc. Names of diseases are only used by physicians for convenience and they are not there in the body. Hence do not search for typhoid, etc., to decide the medicine.

Among the distinguishing symptoms we have the mental symptoms as described above. For example, a patient is irritable, another one is suspicious, another one is jealous, some other one is dull. We have another group of distinguishing symptoms. They are called *modalities*. For example, some patients feel better by lying, some by sitting and some from walking. See if the patient feels better by lying on his belly. Some people feel comfortable by lying on the right side, while others on the left side. These modalities also help us in getting at the totality of the symptoms and selecting a drug. When a fellow feels his unbearable stomachache better by bending forward, *Colocynthis* is the medicine that cures him. Another patient feels his colic better by stretching backwards then he is cured by *Dioscoria*. If the headache is better by pressure, it may be cured by *Bryonia*. Another fellow feels a hell, if the painful part is touched. He is damn afraid, if somebody touches him. It means that he needs *Arnica* to get a cure.

The suffering of some people show some kind of periodicity. People suffer on alternate days from headache or malarial fever. It indicates a group of remedies beginning with *China*. One fellow passes a broad stool at 12 in the night. It indicates *China*. All his sufferings will be cured with *China*. There is a third patient whose headache starts at sun rise, increases with the sun until noon and then decrease towards the evening. He comes under *Natrum Mur* and its group of drugs. Some people feel suddenly hungry, weak, perspiring and trembling between 10 and 11 a.m. They are better by eating. It indicates that the patient requires *Sulphur*. Sulphur cures also the other troubles of that patient. These time-marking symptoms also come under modalities.

Again we have to find out under what circumstances the sufferings of a patient are better or worse. Some people feel better while hungry and worse after eating. You can understand that *Nux Vomica* is indicated. Some people feel much ameliorated by having ice-cool drinks. You may understand that *Sulphur*, *Bryonia* or *Phosphorus* may be one of their remedies. Some people crave for ice-creams and ice-cool drinks, but they go sick with throat pain and fever when *Pulsatilla* is indicated. Such symptoms also come under modalities.

More important is to observe the peculiarities in the emotional aspect of the patient. A lady goes into uncontrollable weeping while reporting her symptoms. It indicates that she needs *Pulsatilla*. An old man weeps on seeing his friends or relatives after a long time. Another one bursts into weeping when thanked or appreciated. Both these people require *Lycopodium*. Some people sit lonely and think of their future. They imagine financial difficulties, poverty and

going begging on the streets. They are always afraid of their financial future. Give *Calcarea Fluorica*, one dose in very high dilution. They stop thinking so. Not only this, also *Calcarea fluorica* cures all their present ailments. A fellow anticipates incurable disease, especially the heart disease and imagines heaviness and pain in the heart. He is much disturbed about it. *Arnica* in high dilution cures him. We should not record what all he reports and select according to his narration. These come under mental symptoms of a deeper and a more reliable nature. They should be given first preference to select a remedy. Then you should give equal importance to modalities and distinguishing symptoms. They are real symptoms and they appear mixed up with common symptoms like headache and stomachache. We should filter the common symptoms away and pick up the real important symptoms. This is the first step. Every patient manifests a few of these distinguishing symptoms. If we learn how to gather them, we can know the image of the disease with the patient. This image is called *the totality of symptoms*. Every drug produces its own totality of symptoms. It is our duty to select a medicine whose totality of symptoms is similar to the totality of the patient. This is the only way to effect a permanent cure.

Some people believe that the total symptoms given under the *Materia Medica* of the drug from the totality of symptoms of that drug. It is not correct. Totality never means the sum total of symptoms. You can never find a patient who possesses all the symptoms given under any one drug in the *Materia Medica*. It is impossible. Before the patient manifests about less than half of the symptoms of a drug, he dies. Totality is not the sum-total of the symptoms. It is the picture produced by the distinguishing symptoms that are present in a patient.



Sometimes a patient shows some minor symptoms after using the indicated remedy. They were not there before the patient took the medicine. These symptoms have been existing dormant in the patient and they came out due to the administering of the indicated remedy. They are changing symptoms and hence of temporary value. No medicines should be used to deal with them. They pass away when we allow time. For example, a patient who is having sugar in urine is suffering from much thirst for large quantities of water, burning of the urethra when not urinating, betterment of burning while urinating and much discomfort when the Sun is hot. A dose of *Bryonia* starts the cure. After two or three weeks the patient develops stomachache, with loose motions. Wait for a day or two, they will disappear. Since then his cure becomes more speedy. If we use another medicine to cure the stomachache and the diarrhoea, no doubt, there will be relief of the temporary symptoms while the main treatment is confused, the constitution gets complicated.

In this way, one should give prominence to the totality of symptoms for each medicine and remember it as long as a case is treated with medicine. (If the changing symptoms prove really dangerous to the life of the patient, you should immediately give another medicine and save the patient from life danger. In such cases, we should understand that either the selection of the previous drug is wrong or that the doctor has no other go except to palliate the patient from time to time as long as he lives.)

## 7. TO FIND OUT IF THE TREATMENT IS GOING RIGHT

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When a doctor is treating the patient according to the principles of Homoeopathy, it is his duty to see if the medicine administered is well selected or not and also to see if it is working in the desirable direction. He should have definite indication. He should have definite indication to know and be guided. Such indications that can be picked up simply are available in homoeopathy.

1. See if the selected remedy has the same totality of symptoms as that of the patient for whom it is selected. Select the dilution in accordance with the depth, intensity and speed of the disease. Decide the interval between two doses according to the principles laid down.

2. Observe the changes that are taking place in the patient :

a) If the disease symptoms are disappearing gradually and if the patient is getting stronger and feeling better about his everything, you can understand that the treatment is running on ideal lines.

b) If the symptoms are worse, but the patient is better (getting out of his debility and finding himself better with his activity) also understand that the treatment is running in right lines.

c) If the symptoms are disappearing (or becoming vague) and the patient is getting weaker, it means the treatment has taken a wrong direction.

d) If the symptoms are gaining strength or new symptoms are cropping up and patient is getting debilitated, then the treatment is awful and dangerous. For example,

1) a fever patient is given a dose of *Rhus Tox 200*. The headache disappears and the patient begins relishing food. The quantity of intake is increasing and he is able to go round, attending his business. Here we find that the disease symptoms recede and the patient is gaining in strength. Hence the treatment is running in ideal manner.

2) A patient is having fever, delirium, headache and a red boil. *Stramonium 200* is given in one dose. The first day, the boil has swollen and become painful. The temperature has increased by one degree. The delirium is controlled and the patient becomes sensible. His weakness is cured and appetite increased. Here the symptoms increased but the patient has improved. Since the patient is more important than the disease, we can understand that the treatment is running in right lines. The constitution is contributing to make the boil burst. To that effect there is an increase of pain and fever temporarily. The doctor has to understand that the treatment is running in right direction. He should not grow restless of the fever and should not change the medicine. Within the next two days the symptoms disappear and the fever comes down.

3) A patient is suffering from high fever and delirium for 10 days. He sees devils. He has severe headache and a boil, quite reddish. *Belladonna 200* is given. The fever has come down and the boil is also getting down. The

delirium has increased and the patient develops insane behaviour. He is debilitated, cannot walk, just stares. What happened here, is that the physical symptoms are suppressed and the mental symptoms became worse. The vital force is getting debilitated. The treatment has taken a wrong direction. Since the fever is suppressed, the boil is also suppressed instead of bursting out. The toxic condition made the mind insane. The symptoms are better, but the disease has gained strength. The patient should be saved by antidoting *Belladonna* and administering the correct remedy. Since it is a case of prolonged fever, *Belladonna* is not indicated. *Stramonium* would have done the needful.

4) A patient suffering from epileptic fits long time since is given one dose of *Belladonna 200*. The fits increased in intensity. The patient is losing his activity and going into drowsiness day by day. His relish for food has gone down and he is becoming weak. Here the disease has grown worse and the patient also has grown worse. We can understand that the medicine has nothing similar with the patient. The patient will die soon or go into insanity. Immediately the medicine is to be antidoted. It should not be selected for the fits. It should be selected according to the mental behaviour of the patient. The doctor has to remember these four alternatives and be guided in his treatment by the changes that are taking place.

3. There are **Three Laws in Homoeopathy** that guide the doctor in the treatment of chronic diseases :

- a) *The sufferings should get cured from above downwards.*
- b) *Otherwise the symptoms should be cured from centre to circumference.*

c) ***The sufferings should be cured in the reverse order of their previous occurrence.***

a) For example, a patient is suffering from hemicrania, stomachache, knee-joint pains and swellings of the feet. He feels comfortable in the cool breeze. His sufferings grow worse if he sits in the heat of the kitchen. In the morning his stool drives him out of bed. If he fails eating before 11 a.m., he suffers from headache, weakness and trembling. The doctor has given a dose of *Sulphur 200*. Headache is better during the first week. Stomach pain better during the second week. Knee joint pains are better during the third week. The weakness is less. The patient is gaining in strength and enthusiasm. Here, the *sufferings are getting cured from above downwards*. We can rely upon the drug and allow it to work.

Another doctor would have given him *Rhus Tox 200* instead of *Sulphur 200* (taking the knee joint pains into consideration). The swelling of the feet decreased during the first week, but the patient became weak due to increased quantity of urine. Knee joint pains are better during the second week. At the same time he is not able to stand up since the joints gave way. Cure started taking place from below upwards. It is wrong. Further it is against nature of a *Rhus Tox* patient to feel comfortable with cool air. The patient is ignored and the medicine is selected for knee joint pains. So it is wrong. It leads the patient into many complications.

b) One patient is not able to recognize his old friends during the past few years. He is not able to get at their names. He is having shooting pains in the stomach and loose motions with mucus. Whenever he wants to go out he feels like passing stool. He has a bad nail too. The

doctor prescribed *Argentinum Nitricum I M*, 1 dose. Within two weeks the patient is much better of his forgetting. Names of his friends are recalled to his mind soon. During the third week he reported better about stomachache and mucus motions. Two more doses of the same remedy have been given according to the reappearance of the symptoms. All the suffering disappeared and his nail got better. In this case it was the mental symptoms that were better at first. Then the vital plane symptoms (stomachache and loose motions) become better. The physical symptom of the nail became better towards the end. *The disease is cured from centre to circumference.* Hence the treatment is correct.

Had the doctor given *Phosphorus* by examining the bad nail, then the nail would have been better but the loose motions and stomachache would have grown worse. He also pass a blood in stool. Then suppose the doctor has given one dose of *Merc. Cor. 200*. The motions with blood and mucus disappear. The appetite becomes worse. The nail becomes worse again. The patient develops headache. If the doctor uses *Bryonia*, the headache gets better. Then the patient develops unaccountable fear, sleeplessness and nausea. This treatment has taken wrong direction. Hence it leads to complications. This type of changing the remedies according to the sufferings makes the patient worse and worse.

c) A malarial patient is better after using quinine for same months. After that he develops drenching sweats whenever he goes to sleep. Also humming sounds in the ears. He used some vitamins and is better with his sweats and sounds. Then he got shivering, heat and burning of the whole body. He used some tonic. The symptoms disappeared. Subsequently he developed palpitation, fear and fearful

dreams. Then he approached a Homoeopath who gave him a dose of *China 10 M*. The palpitation and fear disappeared. The previous symptoms (shivering, heat and burning) reappeared and disappeared within a week. Then the previous symptoms (sweats, humming sounds in the ears, reappeared. They disappeared within another week. Within two weeks he got a severe attack of malarial fever. When these changes are taking place the doctor neither changed the drug nor repeated the dose. Within the next two weeks, the malarial fever disappeared. Within a few months the patient regained all his health and became normal. In this way there will be a reappearance of all the previous sufferings of the patient in the reverse order of their previous occurrence. This happens when the chronic disease treatment is running in right lines.

4. In certain cases, the disease has advanced much and is beyond the possibility of cure. It may be due to prolonged negligence, wrong treatment or due to the advanced age of the patient. In such cases, it is highly dangerous to use medicines in high dilutions. The more similar the drug is with the condition of the patient, the more it is dangerous. The medicine tries to disturb the deeper layers of the patient's existence. Since the changes have gone beyond repair, the patient will be killed by the actions of the correct remedy. A patient of *Tuberculosis* has his disease suppressed by many courses of treatment. After ten or fifteen years the disease taken a different direction. He developed loose watery motions during the morning hours. This has become more and more frequent and the patient has gone weak. He feels hungry and debilitated in the morning between 10 and 11.

*Sulphur* is well-indicated but it should not be given since the case is not curable. When given, *Sulphur* cures

the loose motions and the patient goes into swellings of the feet. He feels heaviness of the heart, short breath, feverish feeling and heat along with dry cough. Now *Apis Mel.* is well-indicated. If given in 30 dilution, the heaviness of the heart, the swellings of the feet and the cough disappear, but the patient once gain goes into loose watery motions. Again *Sulphur 200* is given. The motions are controlled but the second set of symptoms make a worse appearance. If the doctor, in trying to go deeper, selects *Sulphur 1 M*, the patient is killed.

In such cases, where there is no possibility of cure, the most similar remedy kills the patient. Since there is no cure we have to take to a process of palliation. If *Tuberculinum* is respeated in 30 C dilution, it gives very good palliation and the patient can have a prolonged period of span. If *Lecithin* is given in 3 X daily, he will have some nourishment to the tissues. Since *Tuberculinum* is a very deep drug and since it is repeated in lower dilutions it may lead to a constitutional betterment and a permanent cure after a prolonged period of treatment. Of course, this is a very remote possibility in such an advanced condition. If we follow the basic principle of Homoeopathy like this, it is always safe and the treatment runs in right lines.



## 8. CHRONIC DISEASES

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Diseases continue with increasing depth and intensity in a constitution due to chronic miasms. They are of three types and are known as *Psora*, *Sycosis* and *Syphilis*. They cause constant deflection of the vital and mental activities. In course of time, they interfere with the functions of the organs as a result of which people experience defects in the functions of digestion, elimination, heart, lungs, liver, spleen etc. They suffer from various peculiarities like indigestion, lack of appetite, burning in the stomach, incapacity to assimilate strong food, abnormal thirst, stomachache, vomitings, loose motions, etc.

Others suffer from cough, phlegm, mucus, short breath and bronchial troubles. Some others experience palpitation, heaviness of breath, heart pain, cold sweats, reeling and debilitation. Still others suffer from disturbance of the functions of Kidneys, change in the quantity of urine, its colour, valuable tissues degenerating and escaping through urine in the form of sugar, albumen, etc. Urine is suppressed and some people have swellings, heaviness and dulness. Some patients go into constant fear, anxiety, apprehensiveness, doubt about the future, disturbance in memory committing mistakes in speaking, reading, writing and calculation. They also suffer from sounds in the ear, deafness, loss of taste or smell. Such diseases result due to disturbance in the mental and vital plane. Often such results are understood

as different diseases and treated independently for no better results. The result is only palliation and worse recurrence. The fact is that the real chronic disease exists as a miasm, as a distorting undercurrent, and it is not available as the trouble of any part of the body. Diseases exist as background susceptibilities while trouble occur to the parts of the body in course of time. If the doctor loses time in treating for the separate organs, then the same disease takes a deeper root and causes tissue-changes in the body. Then the patients experience bad liver; ulceration in the stomach, cardiac dropsy, ulcers in lungs, kidney failure, gland inflammation and so on. Further, the muscles, bones, skin, nails and teeth show signs of disintegration. Bad teeth, obstinate ulcers, cancer, gangrene, paralysis and dropping of parts of body appear in course of time. Since the patient has crossed the stage of curability by that time, he dies with one of these diseases though the doctor follows the ritualistic procedure of treatment. Cancer and Ascites are considered to be independent diseases and people say “he died of cancer”. The fact is, he died of the ultimates of an incurable miasm that worked under current.

Cure is possible in such cases only when the miasm is traced and treated decades before (when the tissues were not yet affected). It is not so difficult to understand the existence of a chronic miasm in the constitution long before it affects the tissues. The presence of anger, hatred, malice, insomnia, disinclination to work, worry, despondency and unaccountable fear indicates the presence of such a chronic disease that would kill the patient when neglected for decades. A chronic disease always exists in the form of a psychological distortion producing an abnormal behaviour without any disease at all in its beginning stage. At this stage we can gather the mental symptoms and the modalities

of the patient and select a medicine to be used for a prolonged period of time. Then it is quite easy to make a permanent cure of the miasm and save the patient from all the consequences. Instead, if the doctor cannot understand the psychological abnormalities as the basic form of disease. Then time passes and the tissues and the functions are affected when it is incurable. The method of understanding a disease through clinical results is not at all useful to understand the origin of a chronic disease and its cure. When persons complain of insomina, the doctor gets the clinical observations to decide that there is nothing wrong with the patient. It is simply superstitious. Some people experience haunting thoughts not allowing to sleep. Immediately the doctor has to understand such experience as basic traits of a chronic, deep rooted disease. He should lose no time in selecting proper remedy and preventing the disease from further expansion. Such a type of treatment is available only in the Homoeopathic system. Allopathy has not yet reached a stage to understand and accept chronic miasms and susceptibilities. How can we expect good treatment of such diseases by prescribing sedatives and sleeping pills? It is inhuman. Insomnia is only a symptom that indicates the presence of a deeper disease. Also the awful ingredients of these sleeping pills produce additional troubles in the constitution when repeatedly used and the original disease gets complicated We should repeatedly remember that the chronic diseases of Psora, Sycosis and Syphilis exist only as the background diseases and cause destruction to the constitution. The many affects that are produced should not be confused as diseases.

By the distortions in the vital and mental planes of a patient we should understand the presence of a chronic disease. It will be one among the three chronic miasms and

nothing else. To know which of the three is working in the patient we have certain indications.

**1. Psora :** In the beginning it starts by the suppression of the skin symptoms. Immediately the fellow develops irritability, indifference, aristocracy and pride. He also experiences itchings and very small water boils, sweating, weakness and inability to bear mental exertion. He is disturbed of continuity of purpose and effort. He is much disturbed in sleep. You find him kicking, rolling, groaning, moaning and grinding of teeth during sleep. He feels like eating and drinking sleep. He feels like eating and drinking irrespective of hunger and thirst, feels sex thoughts when it is not time and is often angry. When these symptoms are neglected the disease goes deeper. Then the patient loses his resistance. He cannot withstand Sun, chill, rain and any atmospheric change. Frequent fevers are cured by medicines but only to recur. The constitution succumbs to the effects of climatic changes and every infection in the atmosphere. When further neglected, the functions like digestion, respiration or circulation will be affected. When further neglected, it leads to tissue changes.

**2. Sycosis :** When the acute infection of gonorrhoea is suppressed, then the patient invites this chronic miasm, It lives with him. Such a patient develops suspicion, jealousy, fault finding, vindictiveness, fear and anxiety. When neglected we see the patient losing relish for food and drink, dislike of persons, insomnia, constipation and painful enlargement of glands. Growth like polypi, cysts, enlarged tonsils, adenoids, nose block, colds, sneezing, throat pain and various diseases of the respiratory organs. Also he develops piles, fistula, urinary diseases, diabetes, prostate gland enlargement, stoppage of urine or stool. Women

develop uterine outgrowths and various types of menstrual diseases and sometimes repeated abortions. A strange feature about sycosis is that when the throat troubles are cured, they develop troubles with rectum or urinary organs which when cured once again produce throat troubles. Warts, corns fig-warts and various types of layers on the cornea are also present. The chronic miasms prove hereditary when children develop various strange complaints. Children grow secretive and misanthropic. They insult other children, scratch them, bite them, harm them. When the parents are hospitable to other children, they cannot tolerate. They grow angry, they rebel, they steal and develop spendthrift tendencies. They pilfer, spend money, abscond from school. They wander about the streets, develop abnormalities of sex, even when it is not age.

**3. Syphillis :** Suppression of an acute infections disease called Syphillis leads to the chronic miasm of Syphillis. Then it lives with the patient. In such people, you will notice progressive decrease of intelligence, loss of memory, dullness, carelessness, dropping and losing things, keys, umbrellas and shoes are often lost, forgotten. After some time, they cannot understand lessons, books and topics of discussion. They try to reproduce lessons in an examination without understanding but the memory is also awful. Little children suffer from optic troubles and headaches and are obliged to use spectacles. Unbearable foul smell of stool, urine, nasal discharges and pus from the ears. The breath is foul, the mouth emits foul smell, the saliva is sticky and thready, gums, swelling and bleeding, sore mouth, aphtae, redness of throat, tongue and eyes. Tooth decay, toothache and loose teeth are also present. The glands in the groins, axil and round the neck are swollen, painful and sometimes get inflamed and develop boils. There will be

cracks in the palms and soles. They may develop big boils with pus or foul watery discharge, bone boils that take duration of months or years. Ladies experience false pregnancy, abortion, still born children and infant mortality.

Thus we see that each of the three miasms has its own mental symptoms, modalities, functional distortions and tissue changes. Psora patients may have the one or two of the other miasms and get complicated enough to produce epilepsy, cancer, gangrene, etc. Some people develop insanity. When these miasms exist as undercurrents, there will be external causes that work as triggering causes which bring disease like manias and insanity. Drenching in rain causes pneumonia in some people. Financial difficulties, family disturbances, separations, estrangements and bereavements work as stimulating causes to inaugurate insanity, hysteria, idiocy, paralysis, heart disease and heart attack. In all such cases, it is the undercurrent of the chronic disease that causes havoc and not at all the stimulating cause. A person who is quite healthy, having no chronic miasm, will never be susceptible to pneumonia when got drenched in rain. Financial crisis makes him begin something new but it never makes him depressed or insane. Estrangement or bereavement never cause hysteria or insanity. Instead, he takes better care of the remaining members of the family. A healthy man never shirks his responsibilities. Nor does he run away, committing a crime.

**4. Tuberculosis :** Some scientists admit the existence of a fourth chronic miasm called Tuberculosis. It may be a complication of one or two previous miasms for a prolonged period of time. Or it may be a long history of malaria, repeatedly suppressed with drugs like quinine. Weakness, mental worry and shivering commence and

develop slowly. Repeated attacks of fever with chills and daily attacks of feverishness and low temperature will be present. There may be either frequent cough and cold or indigestion with loose motions or both. You find marked emaciation and lack of resistance to cold motions or both. You find marked emaciation and lack of resistance to cold climate. Many of these patients develop an incurable skin disease like eczema. Every attempt to palliate it results in weakness, cough, fever and heat with occasional chills.

The mind is unstable and the patient continuously craves for a change. Frequent changing of professions, residences and employers is seen. He changes friends, cooks, servants and doctors again and again for no satisfaction. It appears to him inevitable. New acquaintances are appreciated much as gentlemen but within a few months, they are understood again as unworthy people. They criticise and speak very bad of people behind their back. In all probability they face premature death due to emaciation, fever or tuberculosis.

Sometimes they develop acute disease like typhoid and go into complications and die. There are people among them who attempt suicide due to sorrow, despondency, poverty, insolvency or timidity. There are people who leave the family, town or country because they cannot withstand their bad impressions about others around them. "It is uncultural and brutish to live in this country. My relatives and friends are all brutes and uncultured fellows. I dislike to live among them. I will go away to the States and settle there." Such ideas are found among them. Anger and intolerance along with inconsistency is found among them. Often they develop self-pity. Tuberculosis also gives its heredity. We find children as puny creatures who eat and drink very little, digest almost nothing cannot stand physical

or mental strains. On enquiry, you will find a history of a series of premature deaths in the family through generations.

When treated properly during childhood, these four miasms can be cured. When treated during youth or middle age, you can cure them with great difficulty to the doctor and suffering to the patient. After about forty-five years of age, you may not hope to cure him permanently. The only thing you can do is to palliate. Such patients do not often show good response to short acting drugs like *Aconite* or *Belladonna*.

Antimiasmatic drugs should be understood separately and selected for such people. Drugs like *Sulphur*, *Mercury*, *Thuja*, *Psorinum*, *Medorrhinum*, *Syphilinum* and *Tuberculinum* should be used in a quite scientific way for prolonged periods.



## 9. THE SPECIAL FEATURES OF CHRONIC DISEASE TREATMENT

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All medicines cure diseases according to the *Law of Similars*. That means they act when the totality of symptoms agrees. Even then, there are differences in the modes of cure among the different medicinal substances. Certain medicines finish with their action when properly administered and then they have nothing to do with the constitution. That means the influence of these medicines is only of a short duration. They are called *short acting remedies* like *Aconite* and *Belladonna*.

High fever, redness of body, burning, severe headache and violent delirium are symptoms that belong to *Belladonna*. When administered, *Belladonna* acts immediately. Some people do not get it again after *Belladonna* but others find a recurrence many a time. It is because the first patient is a simple case whereas the second patient is having a chronic miasm in his constitution. To the first patient *Belladonna* serves the purpose whereas it fails when used for a second or a third time to the second one. You have to select a medicine from another group. This group is called *deep acting, antimiasmatic remedies*.

When used upon a healthy constitution these deep acting remedies make a reappearance of disease symptoms again and again, at intervals. That means these medicines

can cure diseases that are deeper and that have a recurring nature or periodicity as one of their symptoms. Most of these remedies, when used upon a healthy constitution with much repetition or sufficiently high dilutions, then the disease produced by the medicine remains with the patient as long as he lives. No system of medicine can cure him of the disease. It means that the medicine, can eradicate an incurable disease when properly used. The doctor should be an expert in handling such deep acting medicines with experience and skill. Otherwise he cannot hope to cure deep diseases.

The doctor should make a separate grouping of short acting, surface acting remedies, away from the deep acting, long acting, anti-miasmatic remedies. The totality of symptoms should include the symptoms of periodicity and deep, long acting disease with such remedies. *Sulphur*, *Psorinum Thuja* and *Merc. Sol.* belong to this category. *Sulphur* is capable of fighting out anyone of the three miasms or any two or all the three put together, when the symptoms agree. *Merc. Sol.* eradicates Syphillis when the totality of symptoms tallies. *Thuja* can remove Sycosis wherever there is similarity of symptoms. These are examples of anti-miasmatic remedies. Of course, there are many such remedies found in the *Materia Medica*.

We should not use these medicines according to the miasms. For example, using *Sulphur* for Psora, *Thuja* for Sycosis and *Mercury* for Syphilis is not correct. The medicines should be selected only on the basis of similarity of symptoms with the patient. Select *Sulphur* only when the patient show the totality of *Sulphur* and so on. Instead, if we use *Sulphur* for Psora it is not Homoeopathy. It is Isopathy and it creates horrible problems. The patient may

get symptoms that are not included in the totality of his disease and they may remain with him life-long. Always the principle is similarity of symptoms and nothing else. Whether the patient has a miasm or not, we have to follow this rule. When a deep acting, antimiasmatic remedy like *Thuja* is indicated for a patient of acute disease like typhoid you have to use *Thuja*, whether the patient is having a chronic miasm or not. If there is no chronic miasm, the single dose of *Thuja* cures the patient and establishes perfect health after the disappearance of the acute disease. If the patient is really having the chronic miasm indicated by *Thuja*, then the patient may require some more doses after the treatment of the acute disease. He requires doses in longer intervals, showing the concerned symptoms. In either case you have to use *Thuja* because it is indicated.

When the chronic miasm is in its early stages, the patient gets an early cure without much suffering. Let us take an example. A lady, after a delivery begins to feel some fear when alone. At nights, she feels the presence of someone going round in the house. When she is holding the child in her arms she feels that there is another child in the cradle. She feels that there is someone sitting in darkness. She was not having these symptoms before delivery. What we have to understand is that she was really healthy by birth. Her contact with the husband made her a patient of Sycosis.

The above symptoms tally with *Thuja*. Administer *Thuja 200*, the symptoms disappear with the first dose. Menstrual disturbances, colic, headache and such symptoms will be disturbing her after the disappearance of the mental symptoms now and then. Do not use any medicine to control them because they appear in the sequence of the cure. Understand that the cleaning was not properly taken place after delivery

and it worked as the immediate cause of stimulating the miasm in her. If you wait after the first dose of *Thuja*, the mentals disappear and the physical sufferings appear and disappear in a sequence. Some patients may get warts or corns which continue for about a year or two before they drop off. Since they make their appearance due to the dose of *Thuja*, we should not meddle with them by using other remedies. Wait and repeat *Thuja* only when there is a recurrence of the mental symptoms. Sometimes the intermediary physical symptoms may cause continuous unbearable sufferings after the first dose of *Thuja 200*. Please understand that the dilution is not sufficient. You have to administer a dose of *Thuja 1M* and the patient is relieved of the sufferings, after which the treatment runs smooth. Continue this process until the patient show no more symptoms. That is the end of the treatment.

After the total disappearance of the symptoms, you should neither repeat nor use any other medicine. When treatment is started in the early stages, cure takes a smooth and straight course. In all such cases, the husband is also to be treated before the wife completes her treatment. Then only the cure is permanent. Otherwise the wife goes sick again and again because of her contact with the husband. You should not imagine that the husband requires the same medicine as that of the wife. You should record the husband's case, find out the symptoms and select his drug. His drug should tally with his mental symptoms and modalities. You should also advice them celibacy as long as the treatment continues. Then there will be a permanent cure to both of them.

In the beginning stage of a miasm, and specially if the patient is of thirty years of age or less, then the cure is easy. If it is overlooked she goes into complications as age advances. The disease descends to the physical level

and begins to cause tissue changes. There may be a cyst or a polypus in the uterus. Then it is very difficult to treat her. The indicated remedies cause much inflammation, pain, burning and bleeding for prolonged periods of time with a recurrence as long as the cyst is being cured. Such a painful period may continue for a year or two before the cyst is removed and before the tissues are set right. If it is delayed further the tissue changes establish deep and it is not possible to cure. Surgery is the only alternative left.

After a surgical treatment of any type, health will never be established since the body is crippled of its part. Surgical treatment is only an emergency, life-saving method which has nothing to do with restoring the original condition of health. Similarly, if the husband allows the sycosis advance from its mental symptoms into the physicals, then he may have painful piles. If the piles are operated, then the fellow goes into respiratory troubles or lung disease within a few years. Piles are only measures to keep off the disease excrete, from attacking the lungs or the more important organs. Similarly warts and corns save the patient from having diseases of deeper tissues in the vital organs.

When sycosis is still further allowed to advance, it attacks the glands and the flesh. The constitution crosses the stage of curability and produces a physical centre of disease. It goes on multiplying the cells. Then, and then only, the doctor names it Cancer. Long before, the cancerous tissue forms on the physical plane, the patient produces cancerous constitution and crosses the stage of curability. This is the reason why cancer has no cure.

When a chronic disease patient crosses the possibility of curability, then his mental symptoms and modalities disappear one after another. It is to say that the distinguishing

symptoms will be totally absent when a patient is totally incurable. He shows only common symptoms, sufferings and pathological conditions. Then the true Homoeopath is helpless because he has no clue to select the constitutional remedy of the patient. When the mental symptoms and modalities, etc., are not present, how can the doctor select the drug? On what basis can he make the selection?

For example, the same lady who wanted a dose or two of *Thuja* for her fear, etc., when overlooked for years, develops a cancerous growth in the uterus. Then the fear and other symptoms are totally absent. What is available to the study of the doctor is but the physical and pathological conditions along with the sufferings. Similarly an *Argentinum Nitricum* patient loses his mental symptoms of having fear of height, fear of vehicles, hurry and confusion. What he can show or report to the doctor is the cancerous trouble with an ulcer on the neck or in the throat. Then you have no available data to study and select the drug. Even if you can gather information about his past history and recapitulate his mental symptoms and even if you can select the correct remedy it is not only useless but also dangerous.

If you administer the correct remedy, when the case is incurable, it kills the patient. Fighting with cancer (through any system of medicine) is like restoring things in a house where there are thieves. The disappearance of valuable articles in the house is due to the persons in the house and not due to the defect in the article. Any amount of restoration will not compensate. Same is the result when the doctor declares a fight against cancer with the help of medicines, tonics, ointments, Radium therapy, Cobalt therapy, etc. Just as the thieves in the house take advantage of the stored articles, so also the disease gains strength by the

same vitamins and tonics that are supplied and it kills the patient. So we repeat that the chronic diseases should be cured when they have not advanced into the tissue changes. One should be alert with the abnormalities of mind and behaviour before the physical tissues are affected. Otherwise what we achieve is only a tough fight with the disease and the resultant pain and fatigue to the patient. Let us take an example.

A person suffers from despair, hopelessness and despondency for twenty years. He believes that he is a great sinner, he has no chance of meeting lucky days and that nothing goes well for him. He wept when alone and tried to kill himself many times. For twenty years he has wanted to sleep and the doctor has no solution except sedation and psychological *sermons on the mount*.

Twenty years passed after which there is the appearance of a bone ulcer on the ankle. Blackish liquid with some blood comes out with bad smell. Then the mental symptoms disappear soon and the patient grows silent and weak. He no more has the despair, despondency and thoughts of suicide. That means he reached the stage of incurability. His mental symptoms in early stage indicated *Aurum Metallicum 50 M*. A dose or two of it would have cured him within a period of two years. The only thing the doctor can do in the advanced stage, is to use *Aurum Metallicum* or one of its compounds in dilutions of 6, 30 or 200 (and not more). These doses keep the ulcer clean, keep the discharge continuous so that the patient lives with a relish of food and drink to the last minutes. If we use the higher dilutions at this stage the ulcer may show signs of healing, the patient goes into stuporous conditions and dies.

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## Lecture - 1

*Friday - September 23, 1983*

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I thank you all on behalf of India and I thank you all on behalf of Homoeopathy and Doctor Samuel Hahnemann and the great saintly scientists who have followed his footsteps. Which ever branch a subject belongs to, whatever maybe the knowledge, knowledge is pious and it is Divine. It is very commendable that my friend Brahma makes such possibilities every year. For the past ten years, he has made the arrangements whenever I came here and I am very happy to be with him in your midst once again. And I also thank the Homoeopathic Doctors who have graced the occasion with their presence here and I feel there is a great need for you to do in the future and I also thank all those who very much like Homoeopathy, those who know Homoeopathy from their neighbouring doctors, those who are on the steps of learning Homoeopathy and finally those who sympathize with the cause of Homoeopathy. A few words to the Homoeopathic doctors before I enter into the subject by way of my invocation into the good sense in them.

The present decade is showing signs of great changes in the Science of Medicine and the changes which were not made possible during the past two or three centuries are fast taking place in almost all the nations in one way or another. The crystalization of the medical science into one system exclusively seems to have gone and it seems that

we have entered into the spirit of the new age even in the field of Medicine and Healing. Of course, there are many fields of learning which show the signs of the new age; during the past twenty years, the field of Medicine also is showing such signs. Especially during the past ten years it is encouraging. But at the same time it is a bit discouraging that there is not yet a good network of the people of *The New Era Healing* in the field of Homoeopathy, Ayurveda, Eskadar, Dietetics, Naturopathy and Spiritual Healing, the use of Magnet, the use of Colour and Sound. They are fast progressing; they are trying to better the needs of the suffering humanity because the existing system have shown different signs of insufficiency. It is the spirit of the New Age, that is, the Aquarian age to have every branch of wisdom as inclusion and not exclusion. We believe in the principle of inclusion instead of thinking which branch is better and which branch is worse. We are trained to think in which way each branch is useful. That is the positive way of approach. Homoeopathy is a system which discourages antipathy and those who have entered into the real spirit of Homoeopathy, they have no antipathy to any other systems because basically they don't believe in antipathy.

The one thing that is required is, some other systems may be having an antipathic attitude towards Homoeopathy and even then we need not take much notice of the fact. Even in that respect, we have the positive way of approaching, than the negative way. Before last year, and last year, I put forth the first aspect of the positive way before you, that is to form an International Brotherhood of Homoeopathy, so that, an imperceptible network of wisdom is made available. Once again, I make the same appeal to the good sense in you all. In every country there are pioneers in the field who are doing their best to bring up Homoeopathy.

But still everyone is wrestling in his own independent way. Once again, I make an appeal that you do it in the Aquarian way rather than the Piscean and the Arian way of doing. This is the one appeal I make to all of you before I enter into the subject.

The second aspect I stress is that, let there be better communication between the Homoeopathic doctors. Let there be methods to know things more speedily and in a better way. Each and every Homoeopath should have a method to know about what is happening with every Homoeopath in Belgium, France, Switzerland and Germany. I think that is one of the more important and immediate aspects which go a long way to build up the network. A Network of wisdom is like light in darkness. We need not fight the darkness out. It is enough if we have the lights in the four corners of the hall. Darkness takes its own course. We need not to fight it out. This is what I mean by requesting you to make a better means of communication from person to person, from town to town, from city to city, from zone to zone, from country to country, so that after two to three years of such an effort put forth by all of us simultaneously, we may have a little book on our table which like the telephone directory makes us know and refer to everything happening about Homoeopathy in every country. I think I am not unreasonable in putting forth this proposal.

The third positive proposal I want to put forth to the Homoeopathic doctors is to make as many common people as possible familiar with Homoeopathy, the real scientific basis of Homoeopathy and the difference between the true Orthodox Homoeopathy and the other branches. Let the average citizen know what is true and what is not, so that it may not be purely a professional and a commercial concern. If you remember

that Homoeopathy was born in love for humanity and was not born out of commercial motives, we remember with what spirit we have to maintain it.

In general, the humanity is suffering from some evils in the modern age. One of the evils is overdrugging. And in this respect, I feel it is our duty to inform the common public, enlighten them in a systematic way, as non-technical as possible about the necessity of reducing the overdrugging and the fact that the human being lives by food, work and rest and not by medicine. The use of medicine should not be frequent but rare. Medical science should be a Science of Health and not unfortunately a Science of Diseases only. These are the few aspects which are to be informed to the common man. Excluding a very few branches of Healing, the common tradition of the day is that the common man is educated into a regular overdrugging and medicines are necessitated psychologically and gradually the common public lost the belief that they could live without medicines. So a positive self reliance is to be given to the common public; a self confidence that health is natural and disease is not natural and that natural things can be more easily and naturally maintained than the unnatural things. The common man is also to be equipped with the fundamental principles of hygiene and Homoeopathy so that the common man finds self-sufficiency in his fundamental knowledge of these facts. I am making an attempt on these similar lines for the past twenty years in India and I am more than a success according to my expectations. During these twenty years, we have not only trained the doctors but also thousands of families who have at least one Homoeopath in their family and all of them are self dependent as far as the average maintenance of health and the cure of routine troubles are concerned.

But if we go on making communications, things become easy, and when once the common public begin to understand the goodness of your attitude, it is enough. These are my sentiments about what we have to do in the near future. Every country can conceive of the details or the methods according to the facilities. It may be in the form of little local journals and magazines, in the form of little booklets, pamphlets and leaflets and in the form of practical instructions to the patients who come to you. This is what we do in India. For example, we have a little sheet of paper given to every patient, which educates him as to how to use Homoeopathic medicine and how to undergo Homoeo treatment and what he is to do and what he is not to do while he is undergoing the Homoeo treatment; why other treatments are not to be taken by him, why he, himself, should not take the initiative of purchasing Homoeopathic medicines and use them for himself. Like this, we have produced many sheets of leaflets during these twenty years and we have found lot of changes in the behaviour of the public, and also the degree of general health is increased and with such a type of education being continuously imparted to the public, in a most unconventional way, we find the cures of chronic diseases also wonderful. In this connection, I wish to express that wherever there are no brilliant results about the cure of the true chronic diseases, more than 50 percent of the cause exists with the patient, because we failed to educate him as to what to do with Homoeopathy.

At first, in the beginning years, we felt a bit timid in educating the common man. For example, to inform a patient of asthma, that in all probability, he is going to get a skin eruption, which he has to bear, without applying anything. We thought, that people get discouraged and go

away. But experience confirms the fact, day after day, to us that the public have a greater common sense than we expect and that they are inclined to understand the doctor better when they are properly enlightened and that their common sense permits them to understand the inconveniences in the right sense and wherever we fail to inform about these inconveniences in the beginning itself, the patient begins to lose confidence in the doctor in course of time and when once the patient loses confidence in the doctor, there is nothing that medicine or doctor can do by way of help to the patient.

With this as the last point, I conclude my appeal to the Homoeo doctors about what is to be done in the nearest future. During these two days, I wish to explain the Science of Homoeopathy in a lucid and non-technical manner from the point of view of the non-technical people who gathered here and I request the Homoeopaths also to approach with the same light whenever they have a possibility to make an approach to the public. Now we are entering into the subject.

Man tried to heal himself from the beginning of the evolution of Humanity on this earth and man has the habit of systematizing what he knows, calling it scientific. That we have been doing for the past millions of years. Even today the human being does the same thing. If the progress made till now in the medical line or the line of healing through other methods were to be considered put together, it is definitely not sufficient to better the needs. Man has much more disease than the methods of cure he has discovered, not that disease is natural but that the defaults with nature are more with the human beings. The animals eat only when they are hungry; drink only when they are

thirsty, and mate only when it is season for sex. In such matters, the human being has made his own advancements against nature and he penalizes himself for what he has done and nature has the benevolence to offer certain amount of pain and suffering without which we would not have understood what is right and what is wrong. If by mistake I place the finger on fire; suppose Nature has not so arranged that fire burns, then, what happens? Until my finger is completely damaged, I can not understand. But Nature is so benevolent as to arrange some suffering at every defaultation and the moment I bring the finger near the fire, there is burning sensation which indicates that I am putting my finger under the fire. And I take the finger away from the fire automatically.

The only branch of medical science that makes us understand the sufferings in this sense, and the symptoms from this point of view, is only Homoeopathy. To understand the purpose of pain and the value of symptoms, it is essential one should go into the Homeopathic way of logic. Otherwise, there is every possibility of understanding pain in a wrong sense and the result is an unscientific approach to cure.

What is Science? When we understand Nature and frame rules to behave accordingly, it is Science in true sense. Whenever there is a mistake in understanding nature and when we frame our rules in such a way that there are nothing to do with what happens in Nature, then, it is bound to be unscientific. This should be the standard of Science. Whether we accept it or not, this is the standard or norm of Science. If we view the symptoms and sufferings from this point of view, and if we do not understand the language of Nature, as to why



Nature produces pain or suffering, then we are prone to approach from the wrong direction. Then instead of using medicine for rectification, there is a possibility of trying to cure pain. This we have done for not only decades but for centuries. It is only to save humanity from this danger that Homoeopathy has come down to earth; to understand Nature and the language of Nature properly. Why it produces pain and suffering and symptoms? Since we could not understand for a long time; we aimed at killing the pain for a long time. Always it is a tragic story, leading the patient into tragedy in course of time and leading the doctor into secret insincerity, enough to use medicine to kill pain.

We have advanced one more step also by the discovery of what we call as painkillers. Of course, all these things have their own value in emergency situations. When everything is too late, when the doctor and the patient have slept for a very long time and when the disease is definitely beyond cure and the patient is suffering, in such a condition these painkillers have their own sacred purpose. But we did not use them in that spirit. We always used them to cure pain wherever we found even the slightest pain like headache and toothache and this had its own consequences upon us.

So, Nature has given pain to draw our attention that there is something wrong in the constitution and that we have in some way or other defaulted, that there is something wrong in our behaviour with food, drink, sleep, work and sex and that the misbehaviour is being continued due to our ignorance. So that we make necessary attempts for rectification. And to this end, it is only Homoeopathy up to now that has explained us about symptoms and sufferings. So, let us try to understand what is health and what is disease and let us remember that we are more educated into disease

and its cure in the present century, than about health and maintaining health.

**Health & Disease :** Major portion of the medical science of the present age has remained as a science of disease than a science of health. Try to study the difference between health and disease in the required manner. When everything is natural, the result is what we call health; what we experience as real comfort. And when something is wrong, the result is some discomfort and pain which is not the disease but which is the result of disease. So, scientifically speaking, disease is like a shadow which is an obstruction of material substance to light. This is the point of view we should have and to understand that the disturbance in health is what we call disease. When we once accept the existence of disease, we are inclined to give it an independent existence and recognize it as an independent entity as independent as health. Therein lies the defect of the traditional way of teaching about health.

We should go back to the older tradition or advance into the Aquarian way of understanding. Both are equally scientific for the simple fact that there were Aquarian Ages in the past also. It is not for the first time that the equinox is passing through the sign Aquarius after the creation started. So let our mind be scientific in its true sense, not to deny anything but to have the principle of exclusion of prejudice and inclusion of anything which is positive. We have the understanding of a disease by a clinical examination. The technician takes a specimen of the disease apart, makes the required analysis, and gives results tabulated. For example, sugar in urine, phosphates, pus cells, etc., and in the phlegm there are some coccus; there are some bacilli and they are systematized and arranged in the form of a column. Then

try to bombard the disease with the required antipathic measures. If there is sugar, go on supplying the required material like insulin to the body; if there is acidity eat anti acids; if there is Calcium deficiency, supply Calcium. This is one way of understanding disease and tackling it.

But the question which cannot be solved through this process is - why the fellow is having a deficiency of Calcium? Is Calcium not available at all on this planet? Or is the fellow poor to purchase Calcium? Suppose that this watch is stolen, if you purchase another watch and put it here, it is no solution to the evil. Tomorrow, this watch and the table also will be stolen. So, this method makes the disease steal away the patient bit by bit. If sugar is escaping through urine, why is such a thing happening? Why is it not happening to the other person? What makes sugar escape? We have closed our eyes and ears to this dimension and began to supply Calcium to the child who has bowed legs. The child is better for a few months but next time the watch and the table are also stolen from his body. A worse Calcium deficiency and a lesser sufficiency of the Calcium supply is the inevitable result. There should be something more which we are to understand : Why is the biochemistry in the constitution of the fellow defective? Then the question comes : what is it that is maintaining the biochemistry of our constitution? Then we have to accept that beyond the matter of the tissues we have, there is something which is moving the matter which we can call force and we want that branch of anatomy and physiology which accepts the existence of force and include this factor also. With many respects to the present scientists who have given us the text books of anatomy and physiology, let it be remembered that it is inevitable to include the other dimension also so that a New Era Anatomy Text Book is required.

Here is a third dimension also, i.e. *Mind*. At least these three dimensions are to be accepted, not by the physician but by the anatomy professor and the physiology professor, so that the very quality of the literature produced is changed. I wish one, two, three, four or five of our Homoeopathic doctors would bestow their attention upon this fact. Don't feel any fear complex in putting forth your own dimension in a new way to the world. Don't feel that it will be opposed. It will be welcome because it is needed. Let your convictions be produced in the form of systematised text books. This is one thing which is still awaiting of us. If you say "Homoeopathic Anatomy" or "New Era Physiology", don't be ashamed of doing it. Have pleasure and courage to do such things.

Let the doctors hurry up in making a network of literature and good work. It is decided in the Homoeopathic logic, when the mind is directing the force in our body, and when the force is properly distributed in the various parts of the body, that is matter, it is called health, and what we experience is comfort and ease. Every cell in our body is moved by the force in us and the mind directs the force properly and creates taste in us to maintain the required habits in diet etc., a distortion from which is called mental symptom. This is one aspect I present to you from Homoeopathy.

Whenever we have a tendency to misbehave with our food or drink, understand that it is an oddity in our behaviour. This belongs to the mind and the existence of which is a still higher cause. Because of this distortion of our behaviour, which is technically called the mental symptom, we begin to misbehave. Let it be with the food, drink, sleep, rest, work or sex. Suppose we feel like working late into

the night, and try to convince ourselves that we have no time to work during the day, it is only an abnormality of our own behaviour and it is not a fact that we have no time during the day time. Because, when we work up to two, three or four in the morning, without sleeping, automatically the efficiency of the work during the day falls off and the work which we ought to have done in one hour, we take five hours or six hours to do it with an awfully deficient degree of perfection. If the student reads through out the night, before he appears for an examination in the morning, you know what is the fate of the fellow. He may argue that he is not having time; to read during day time, if you take the total effect and scientifically apply the cause and effect theory, you will understand that the fellow is having a deficiency in his logic, understanding and argument which should be more systematically understood until you find the required remedy in the *Materia Medica*. If you administer a single dose or two of the required remedy, in a sufficiently high dilution, after one year you will find the fellow having his own original logic, free from disease. That is what is called health. Once again, let us repeat : when the mind directs the force in us properly, and when the force is distributed in every part of the body, then the matter of the physical body is moved with ease. It is called natural state of affairs, and the comfort the fellow feels is called health.

Conversely, whenever there is a little misbehaviour in our daily routine, for example : we eat for taste. The fellow who is naturally healthy enjoys taste utmost while eating whereas he never eats for taste. There is another fellow who eats for taste, and he is unfortunate not to enjoy the taste as the other fellow enjoys. Same thing in all matters. So, then what happens? The matter conditions the force in his body. Suppose I go on eating here; suddenly there is

suffocation because Nature is benevolent. If it permits to eat more, I will die. If I disobey Nature even then, there is what is called nausea which never allows me to eat even a morsel more, salivation comes from the mouth. If still I try to disobey, there will be a kick and there will be a vomiting. So Nature tries to save us at any cost. Suppose the fellow is having great discomfort and blocking and pain in the stomach, then we can say that the force in his stomach is conditioned by the matter in his stomach and the force and matter are conditioning his mind which we call pain. So traffic is running in the opposite direction. When there is only one way traffic in the street, the fellow is driving his car in the opposite direction just like they do in countries like India. The result is accidents and crashes. This is called disease. You can easily understand that it is not an independent state in itself and that it is a deviation from the natural state. So, compare this way of understanding from the clinical way of understanding. Why there is sugar in urine? we will find its answer in its way of understanding. Why there are phosphates in urine, why there are pus cells, why calcium is deficient, will be explained in this way, because in the next step lies the answer.

We take the three planes of existence : matter, force and mind. We find that the mind is directing the force. Force is moving matter. So we find the cause of health existing in mind and force whereas the results are enjoyed in the material plane of the body. Now, we can appreciate the conclusion of Homoeopathy; that the causes of any disease do not exist on the physical plane at all. Unless there is a proper set up, we cannot make the common man appreciate this truth. We should provide the proper set up so that the common man understands it in the right sense. So the proposition is : the cause of health exists in mind

and force while the results of health are enjoyed on the body. Conversely, when there is something wrong, the cause of disease also exists in mind and force. It is only the results of the diseases that we are experiencing on the material body. So, if we follow exclusively only the clinical way of understanding the cause of a disease, we are testing only the products of the physical body, that is we are searching the material body for the causes and the result is we do not find the causes and we attribute cause to wrong things. For example, if the child is not able to walk, if he has a delayed teething, the cause is given as Calcium deficiency. Deficiency of Calcium is the result and not the cause. When there is a multiple cause, when there is a chain action of causes, it is not wise to accept the previous action as the cause. You should go through all the chain actions and go to the real cause. What is good of calling the previous step by the name cause? So, the cause for delayed teething is Calcium deficiency diagnosed. That is the procedure which the classical system follows. And this is called the clinical way of understanding a disease and its remedy. Here the remedy is only a substitution of the materials that are deficient. That is replacing. If the watch is lost, replace another watch. So neither the understanding of causes nor the matter of cure is efficient. Let us not feel timid to accept that the method is not sufficient to cure. But if we follow the Homoeopathic way of understanding, the causes of any disease exist in the mind and in the vital force. Force is called in Homoeopathy as vital force.

And in the *Science of Spiritualism* and Aquarian Science, it is called *Etheric Body*. In Homoeopathy it is called the *vital body*. Every subject has its own terminology and we should be able to equate the terminology of two different sciences. So we should understand that the cause

exist in mind and vital body whereas what we examine or what we observe on the physical body are only the results of disease. If something is painful in the belly, it is the result of something which has happened inside, which in itself is the result of his odd eating yesterday. The odd eating is a mental trait and what has happened in the digestive system is vital and the pain is occurring on the physical plane.

The secret is, pain also is not physical in its nature. Pain gives you only the location of the trouble but at the same time pain is not physical. Pain is a sensation which is essentially mental and vital. The body tissues have no pain for themselves. For example, if you withdraw the vital force from any part of the body, by giving local anesthesia, or if a part is paralysed, pain is absent, not because there is no disease, but because the sensation is withdrawn. So, even though, the diseased part is existing physically, the pain will be cut off when the mental and the vital application is cut off to that part. This common sense clearly proves us that pain is essentially vital and mental though the location is physical. This is by way of introducing what is health and what is disease.

*Q : Can the cause of the disease be only on the vital plane and not on the mental plane?*

**A :** Yes! Sometimes it is possible when the disease is not in its true sense a disease. For example, you have carried a weight for about half an hour and there is its impact upon your muscles and nerves; after two or three days there may be some consequences on the vital plane which have nothing to do with the mental aspect. Such things are not typical diseases, whereas a typical disease, especially a true chronic disease according to Homoeopathic way of understanding, first of all attacks the mind and produces



abnormalities in behaviour which condition the logic of the fellow according to which he begins to behave with his food, drink etc. and automatically there are bad results.

*Q : What about epidemics? Do they also belong to the same type of illness?*

**A :** Even the epidemics can attack us really when we are susceptible on the mental and vital planes and remember there is no direct attack or contagion on the physical plane at all. No contagion on the face of earth is possible on the physical plane. Why? Once again the answer is that Nature is benevolent. What would have happened if contagion is possible on the physical plane? People are attacked by contagious diseases irrespective of any health condition and they succumb to the epidemics and die. Whereas the fact is that there is on the mental and vital planes what is called is the true disease in the fellow and which is existing as susceptibility for a very very long time, normally for more than decades, and in more than 50 percent of the cases it is congenital. Only those who have this susceptibility succumb to the epidemic and others do not. Do you know that the epidemic attacks only some people in the village or the town and not all. What is the basis? Is there any basis or is it blind? If Nature were to be blind, it would not have been so benevolent as to conduct our respiration and heart beat while we are sleeping. The very fact that we are living even while we are sleeping proves the great intelligence and the benevolence of Nature.

*Q : How can one explain in this system the fact that vaccination has been able to control Epidemics and certain diseases ?*

**A :** Yes. That is the main subject that we are entering

into. The system has a self-supporting nature because of the mental and the vital planes at work and as long as there is no danger the functions take place normally; for example respiration, heart beat, circulation and digestion. But when there is some attack from external source the whole of the mental and the vital kingdoms undergo a great change immediately. There will be a sudden alertness and awareness in the system. What happens when some war is declared against a country or a nation whose government is morally good. Every citizen will be affected by the news of the war. Such a change occurs in the body when something dangerous is introduced into the system and immediately armies and the military are sent to the frontiers. So similar attempts are immediately made in the constitution and forces that heal the disease are immediately produced at a high rate when a substance like vaccination is introduced into the constitution. These forces produce what are called the anti-bodies which go on protecting the constitution life long. Then there is no possibility of that disease attacking the fellow once again. This is the principle on which Homoeopathy is based. But there is a difference between using the vaccination method and the Homoeopathic method. The Homoeopathic method is the safest and the most scientific as it uses a substance like vaccine whereas the vaccination method is risky and many times dangerous.

*Q : The tendency in a baby to have a certain sickness; can one say that the disease is hereditary, congenital or karmic?*

*A :* The physical plane of the parents makes the cause of the conditioning of the congenital disease and the disease existing on the mental and the vital planes of the parents cause the congenital disease deep seated in the patient. Why

the child is attracted to such parents is called the karma. So, the cause of karma exists in operating the law of magnetism, that is the fitness of the parent and the child and when the karma decides the fitness of the parents, then the constitution of the parent decides heredity. They are two complementary aspects of the same phenomenon, but still the two sciences are not efficiently developed in the twentieth century; that is the *Science of Karma* and the *Science of Heredity*. They are unfortunately considered as two different subjects. Sometime, in the twenty first century, the medical science will teach the two aspects together. For the present, the orthodoxy of the medical science never permits an inclusion of higher scientific truths like *karma*.

*Q : When a child has one of those, say, measles for example. Does it show that there is a cause on the vital and mental plane and does this illness in some way heal the illness on the mental and vital plane because they have measles there ?*

**A :** Both. Unless the boy has something to be expelled from his constitution, there is nothing like susceptibility in him. Unless he has a susceptibility for measles, his constitution never accepts measles, and when measles is accepted, the reaction of the vital force makes a secret ritual of all the sickness; that is to expel what is there. Then, if we permit the situation in a natural way. The purification takes place in an ideal manner.

*Q : When the childhood's illness is repeated, for example, does it mean that the purification was incomplete or that person had a new illness?*

**A :** There is only one illness that is causing the recurrence and the constitution is not able to clear it out

completely and the susceptibility has conditioned the vital force in such way, that it is not able to make a sufficient effort to clear out the situation completely. It is under such conditions that a Homoeopathic remedy helps immediately; it stimulates the vital force by supplying the required quantity of vital energy, a little bit stronger than the strength of the existing disease. Then the vital force automatically will be able to cure. So we should remember that medicines never cure diseases. It is the vital force that cures. A proper medicine only gives the required stimulation to the vital force. In such conditions the constitution is not able to cure itself independently without a medicine.

*Q : It is a question on Spiritual Healing. Since the causes are on other planes than the physical plane, does it suppose that the spiritual healer has to be clairvoyant to see the initial cause or does he just let the higher planes work through him and does not need to see for himself.*

**A :** In fact, when the medical science develops into its full fledged perfection and the *Science of Spiritualism* is developed into its total understanding the demarcation line between the two will be understood only as imaginary. We are dealing with the two subjects separately, calling one Spiritualism and the other Medical Science simply because the Science of Spiritualism is new to this century and the Science of Medicine is not yet fully developed into its scientific dimensions. Actually the two are only two branches of the same science and are supplementary to each other. Some people also believe that when there is spiritual healing, no medicine should be given. That is also not correct. Because what we call spiritual healing is one branch of healing and what we call Medical Healing is another branch

of healing. The one is compulsory in some degree of disease whereas the other is required in some other degree of disease. For example, there is a decayed tooth which is painful. If you apply spiritual healing the fellow will be better for a day or two but again it recurs as surely as any thing because the cause has descended to the physical plane and in such a condition physical removal of the tooth by a dentist is as necessary as spiritual healing. If it is late in the night, immediately give him spiritual healing, or if it is a country like Occident where if the patient telephones to the doctor, the doctor gives an appointment after three months. In such a case, you heal the patient immediately with spiritual healing and then follow the other procedure in the normal way. So the two are not different from each other. They should be properly understood as two branches of the same science.

*Q : Often the disease is the result of a misunderstanding of natural laws?*

*A : - No, No, misbehaving.*

*Q : Does not the Homoeopathy doctor prevent the patient from understanding what is wrong in his behaviour?*

*A : That is what is called gathering mental symptoms and giving him proper remedy. Then, what happens is, at first his tendency to misbehave will be rectified and then the disease has a permanent cure. This happens whenever there is a chronic disease condition. The value of mental symptoms is foremost in Homoeopathy exactly for the same reason. Whenever we want to apply a remedy to a patient, in all true diseases, we have to select the remedy on the basis of mental symptoms, i.e. his behaviour, his understanding, his desires, likes and dislikes, modalities, etc.*

## Lecture - 2

*Saturday - September 24, 1983*

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Good morning to you all, brothers and sisters! Before going into the subject, I want to speak a few words about a question that was put to me a few minutes ago. One of our brothers has asked me how I view the mixing of the various systems of medicine while conducting a treatment. I said I would declare my answer before all so that we may have an open discussion for the use of all sensible people. So I present my view point to you first.

I personally believe that every system has a grain of truth in it and no system is totally useless, but no system has reached that stage of perfection which can cater to all the needs of cure. So within these two limitations we are existing and we have to accept the supplementation of one system by another and the desirability of the supplementation is as follows according to me :

Let us not mix up any two medicative methods at a time. That is my personal view. No doubt, sometimes the patient requires Allopathic treatment or surgery which in fact does not belong to any system of medication. But when the patient is being treated by Homoeopathy, let him be treated by Homoeopathy exclusively and if he is being treated by Allopathy, let him be treated by Allopathy exclusively for the simple reason that every system has its own approach

to the constitution of the patient, each approach basically differs from the approach of another medicative system. I sincerely believe that the constitution goes into complications if we treat him simultaneously through two medicative systems. The selection of medicine in Homoeopathy is unique in itself and the selection in Allopathy has a different basis. One is having a purely physiological and vital basis and the other is having the pathological basis; i.e. in Homoeopathy we take the healthy constitution as the standard; in Allopathy we take the patient's existing condition as the standard. So, basically there is a difference which cannot be compromised, In the system of Allopathy, the doctor decides the course of treatment whereas in Homoeopathy the doctor has no place at all in deciding the medicine. It is the patient who indicates the remedy through totality of symptoms and the doctor never prescribes. The doctor takes the indication from the patient and helps the patient in having the remedy. So there is a lot of difference in the doctor prescribing for the patient and the patient indicating the remedy to the doctor. Medication in each system works in a different direction. So, when the treatment is taking one direction let there be no cross currents.

**Q :** *So we cannot mix and cure by herbs and Homoeopathy?*

**A :** Herbs also are used to stimulate the vital force. So cannot be mixed. We can make a supplementation of the non-medicative methods. For example, a *yogi* can give his presence to the patient; a positive psychologist can give his healing conversation to the patient; a born optimist who is very pleasant can give his vibrations to the patient. The magnets can be used, light and sound can be used with perfect mastery and skill. It helps a speedy recovery. And

in fact, it facilitates the action of the remedies. Sometimes the process is hastened in a desirable way by such supplementation by non-medicative method and the strain that the patient undergoes through out the process of cure is minimized.

In regard to use of herbal remedies, I put forth the Homoeopathic view point :

According to our understanding of Homoeopathy, we can divide all the substances in nature into two groups : Poisons and the non-poisons. Any substance, when introduced into the human constitution, let it be by way of touch or by way of alimentation or inhalation it has either a poisonous effect or a non-poisonous effect. We can define poisonous effect as something that works detrimental to the vital principle, i.e. which has a shattering effect upon the constitution, and which goes a long way in the disintegration of the work that is going on in the constitution. The other group belongs to substances which do not have any poisonous effect on the constitution. We can name them as nutritive food substances and are welcome by the constitutuion.

One of the vital gifts of nature is what we call the taste and the appetite. Why do we feel the taste of food? Why do we feel like eating when we are having appetite? We should go a little bit deeper in to it and study the functions of Nature. Nature has given us hunger and thirst, not only to enjoy the taste but the taste also has a pious mission to do. The physical body requires food and water and there should be something to indicate that the body requires food and water. And Nature had produced hunger and thirst. So we should question ourselves about the phenomena of Nature and find their significance and usefulness more and more as we gain experience in life.



That's the reason why I said the animals eat when they are hungry only and drink only when they are thirsty. We cannot bring a horse to water and make him drink when there is no necessity of water. But we can make a friend eat because it is the marriage of our son.

In the human kingdom we transgress because we have a capacity to transgress, but in fact nature has given us the capacity to think and decide not to transgress because the capacity to think, decide and discriminate is given only to the human kingdom and it is not given to the animal or the plant kingdom. That is the reason why things are left to our own choice in the human kingdom, but since we too are not perfect in Nature, Nature has kept indications by way of pain and suffering so that we may know whenever we transgress. So let us try to understand hunger and thirst also in the same light. All the things that produce appetite to us and all the things that please our hunger and thirst are welcome by the constitution and they are what we call food substances. Substances of the other group are unwelcome. The constitution throws out indications like nausea, or vertigo, vomiting, temperature or perspiration etc., immediately when any substance of the poisonous group is introduced.

This is one of the fundamentals of Homeopathic logic, on the edifice of which all the Science of Homoeopathy stands. And why the poisonous substances produce reaction should be carefully explained not to the Homoeopathic doctor but to the common man because the Homoeopath already knows it and believes it. Why do these substances produce a reaction? It is for the simple fact that the vital force reacts against something undesirable. Yesterday it was explained that matter is moved by force, steered by mind and when we consider the mind and the vital force put

together as one unit, we can scientifically understand the one unit as intelligent force which we do not meet in the objective plane of the world. Whenever you create a machine, whenever you set up a plant to produce energy or force, for example, a dynamo or an electric motor, it needs an intelligence to handle, it cannot work of its own accord, how even perfect and self-sufficient it is. You have to start and then, the machine begins to work. You have to suggest when to stop. So the 'A' to 'Z' should be with the human being and not with the machine. This is what we know in the objective world.

We may not be much familiar with the intelligent energy that is working on the subjective and semi-subjective planes of the human kingdom. We should make it familiarized to our mind and construct the required steps of logic to understand and make the common man understand it. This intelligent energy has not only the automation of the human constitution but also an alternation of currents according to the desirability or undesirability from outside. As long as things go desirable, it goes on working in its normal way and when there is something undesirable, then immediately there is a reaction, a deviation from the normal way of functioning, because it has not only self-preservation but also self-protection. That is why I prefer to call it intelligent energy, because even what we call intelligence, when scientifically analysed, is nothing but energy on a higher plane just as we see water and block of ice on different planes, the substance being the same, they exist in two different states.

Similarly, some day or other, we will have to understand energy and intelligence on the same level : Two states of the same existence, that is the existence of the

indweller or the living organism. For the time being, we are understanding it as matter; force and mind but sometimes in the twenty first century, they may learn to understand it as we understand of electricity and magnetism will be understood as the vital force in us after sometime. When the same energy is produced by a natural machine that is a machine produced by Nature, we are calling it *vital force* in Homoeopathy and the *etheric body* in the spiritual sciences; but when we produce the machine ourselves that is when the natural machine produces a secondary or a tertiary machine, then we are calling it electricity or magnetism. So we are on the way to understand the ultimates of scientific concepts. And when the vital force and mind put together are understood as intelligent energy, automatically there is a reaction in the constitution, whenever something undesirable is introduced.

The next step which we have to make the common man understand is, that the reaction belongs to the vital force and not to the poisonous substance. This makes much difference in the understanding or misunderstanding of the medicines. The understanding of medicines by a doctor who remembers that the reaction belongs only to the constitution is definitely much more scientific than the understanding of the doctor who wrongly remembers that the reaction belongs to the medicinal substance. This is the basis for us to make the common man understand why antipathy is not desirable.

There are two methods of approaching a sick person : The one way is Antipathy and the other way is Homoeopathy. And why Doctor Hahnemann condemned the system of antipathic measures as undesirable, lies on the fact that the constitution has a power to react against undesirable things. It has the power to accept that which

is desirable and reject that which is not desirable. Then you can ask, why the human mind is accepting something which is undesirable? It is a vital question which always faces the human being. The answer is : when the water in container is pure it is transparent. But when the container is made impure and if you take water from it to drink, it is coloured and sometimes it has a smell which the water has not.

So the impurity belongs to the container and not the mind. So when matter conditions force, and matter and force condition the mind, we have a container which is not pure and the mind is contained in an impure container; then our thinking is conditioned by the impurity. As a result, everyone has his or her own logic which differs from the logic of others. No doubt, everyone tries to know the truth and argues for truth but everyone has his or her own concept of truth which carries essentially the zero error of the machine. This is what we call the *difference of opinion*; whereas in the facts of Nature, there is no room for difference of opinion. If you say this is water there is no possibility for difference of opinion. Same is the case with any truth in Nature.

So, whenever the mind is conditioned by the container, (that is matter and force put together taken as one unit, they form the container) the mind with all its layers of consciousness, is the content which includes also the indweller in us, but of course, the mind is not the indweller, but for medicinal purpose it is enough to take the mind as one unit, it forms the unit of intelligent energy which needs a vehicle on the physical plane and which feeds and knows the needs of the vehicle and also which feels the responsibility of protecting the vehicle. And when we approach from the bottom side of it, matter and force put together, they form the vehicle

of the third aspect which we call mind, the indweller, and whenever there is something undesirable the first unit begins to react to protect the second unit. The middle aspect, that is force, is the fulcrum, because it is included in both the aspects. So there is sometimes a confusion in our understanding it, because in one aspect, it is included with the vehicle, and in another aspect it is included with that which is conducting the functions.

So it had mind in the form of applied mind and it has matter in the form of applied matter and this includes the five senses and their functions. Now, the entire thing is an intricate mechanism. We are entering into a new dimension of science which awaits the human comprehension in the next century and also which dominated the human comprehension in the previous ages, i.e., the previous Aquarian Ages, the records of which we can have from the ancient scriptures and also in the scientific yoga literatures. If you go to the psychology given in the yogic text book we can make a better supplementation of this new dimension of science, understand the structure of the five senses and their functions and the mind working through the five senses as the false '*I am*' in us and the real indweller who shines forth through out all these things as the real '*I am*' in everyone of us. We have to make a supplementation from these psychologies of the yogic sciences, because with due respect, modern psychology is only a science of problems without solution. We have a beautiful analysis of every problem. If I suffer from insomnia, psychology can explain why I am not sleeping on a perfect scientific basis. At the same time it has no solution to offer. Psychology of the yogic branches of science teaches us much about the senses, their activity and the mind, which, in Homoeopathy we call the *vital* and the *mental*

planes. So you can take it as the three dimensional cinema on a screen. It is a little bit complicated.

Now we have the basis to explain to the common man, why it is dangerous to introduce a poisonous substance. There is nausea, and vertigo and sometimes sweat and perspiration. All these are considered to be the effects of poison. Now, Homoeopathy teaches us for the first time that these are not the effects of the poison at all. These are the effects of the vital force fighting against the poison. Every one of us forced to accept that this way of understanding poisons is made possible only after the advent of Doctor Samuel Hahnemann and not before that when we used to believe that poisons produce these effects and even now it is not the fault of the common man if he believes in the same theory. We, the Homoeopaths have the necessity to make the common man understand the subtlety. If at all the poison works to have these effects, it should have affected the body also. In the philosophical discourses of the ancient scriptures, it is said that cold and heat are sensations but not true; and if an ice block is cold, it is not true, but the reaction of your skin to the ice block is cold. If something is sweet when tasted, it is unscientific to believe that the substance is sweet but it is scientific to say that the reaction of your tongue towards that substance is what you call sweetness. This is what was commented in the philosophy books of the ancient scriptures, teaching about environment and its effects and our reaction to it. Only Hahnemann and no one else, in between who has explained these things.

It is the reaction of the vital force and these are the symptoms produced by the vital force. By these symptoms we understand that there is something abnormal, say some food poisoning happened in the constitutuion and then we

understand that there is sufficient cause without which nothing goes wrong in the constitution. It not only indicates that there is some food poisoning but also tries to protect the vehicles from the effect, first by nausea, that is instantaneously not allowing you to eat anymore until the undesirable effect is rectified and then if it is more dangerous it produces a vomiting to save the constitution from the poison, i.e., to expel the poisonous material and some of the already absorbed poisonous material is thrown out through sweating; sometimes an increased urination, sometimes, diarrhoea, sometimes salivation, sometimes frothing and foaming from the mouth etc.,

These are all the attempts of the vital force to protect the constitution and to sustain and maintain it until the vehicle is fallen to a proper treatment, i.e., until we apply more effective curative methods. Evidently, when the poisonous substance is less in its quantity than the vital force, the effect produced by the poisonous substance is less than the force of the vitality in the constitution. Then the person survives after these symptoms. But when the poisonous effect is stronger than the vital force, inevitably the constitution succumbs and the poison kills the person. We should try to understand sequence in a natural set up. So, when there is something undesirable, the vital force produces a reaction and if it is more undesirable the reaction is violent and more violent and it continues to react until the purificatory process is complete. These things we call *symptoms*. We can convince the common man about the importance of symptoms. If you would excuse me, it is more easy to convince the common man than to convince a medical man because sometimes the medical man is too much educated about the values of pathological aspects than the symptoms. My twenty years of experience of

teaching to the common man teaches me that it can be taught ideally to the common man than to a person whose mind is conditioned by the pathological approach. And now we try to explain something about the two different approaches.

We have understood that there are two types of substances in the world : poisonous and non-poisonous. The poisonous substances arouse a reaction in the constitution and the result is the production of a group of symptoms. We can understand that any poisonous substance produces its own group of symptoms and as long as the substance is the same. The group of symptoms will be the same in any one of the living organisms especially the human constitution and if we give a little margin to the individual differences of the constitution, the remaining part of the reaction is the same. There will be some differences between individual and individual but that which is common is more. So, while proving a medicinal substance and constructing the Homoeopathic Materia Medica of that substance, the pioneer masters have shown us how to filter the individual differences, and how to take that which is common; That is the inevitable group of symptoms that are produced by each substance. So, whenever we take new substances and try to make new provings and construct the Materia Medica for the new substances, we have to filter away the symptoms that are not common and accept only that are common and also, grouping these common symptoms according to the order of preference. This is what Hahnemann and other Masters did in constructing the Materia Medica.

Now, we take a patient and make a list of his sufferings : nausea, vomiting, perspiration, headache, toothache etc. If that patient is educated to purchase a tablet to attack toothache or headache, he should understand what is wrong



in his procedure. Unless we have belief in Homoeopathic theory, we cannot make the common man understand it. First of all, let us be convinced of the theory that such an attack is wrong. If there is pain killer which immediately controls the pain, what is happening in the constitution? Same thing which has happened in the constitution of the person who is food-poisoned. He is not allowed to expel that which is not desirable. Suppose what would have happened if you had stopped the vomiting of the fellow who had food poison. A sure and direct death, because he is not allowed to expel that which is dangerous. Let us also understand about the patient in the same way because the vital force is the same; the function of the mental and vital planes is the same, it is the same intelligent energy that is working in the patient also.

So any undesirable effect should be understood only as symptom and not a part of the disease. They are the results of the reaction of the vital force against a poison which is similar to the poison or the food poisoning. In the first case, you know the poison, in the second case you don't know the poison, you call it disease. The nausea of the patient has the same meaning as the nausea of the poisoned fellow. The headache of the patient has the same meaning as the headache of another fellow. It is the result of a purificatory process. In the first case it was trying to purify the constitution from the food poison; in the second case it is trying to purify from something else which we call disease. Now we have to understand what a disease is. But before doing that, we should convince the common man not to attempt to cure these sufferings except in a few emergency cases where the very life is at stake. Since the purpose is to save life, let us have the ideals only to save life. Let us not victimize the patient for the ideals. So in very rare cases, where there is an emergency, i.e. the patient is going to die

of the sufferings produced by the disease, due to feeble constitution from the beginning or it is too late to render medical assistance we can allow the symptoms to be cured immediately. Even then, it is not scientific but because it is the only way left for the patient to survive. It is done only as a step of inevitability, as a step of helplessness but not natural or scientific. But naturally speaking, we should never allow the fellow to take a medicine to kill the symptoms or to suppress the symptoms or to ameliorate the symptoms because they are only the messengers from the interior which indicate that there are secret enemies in the constitution. Is it good to shut the mouth of the messenger for fear of bringing a bad message?

So it is not towards toothache or headache, nausea or vomiting or sweat that you have to direct your medicine, but something else. Some people ask : what is the best medicine to use when people suffer from headache? The Homoeopath has no answer at all. The better the Homoeopath is, the more helpless he is to this question. Excuse me if a Homoeopath has a ready answer to such question. We are expected to have our own doubts and suspicions about the fellow. We should be careful not to accept a dose from that particular Homoeopath and the common man has to know this, because we must know the symptoms. We are not expected to attack the sufferings. When we question why there is a headache, sometimes there is an answer that the vascular system is under great pressure and congestion.

When we apply aspirin then there is an automatic dilatation of the vascular system and that is the cure. Very dangerous because aspirin does the same thing with the vascular system of the heart also; it cannot keep quiet with the head or the hand or the toe. Whatever substance is supplied to the human constitution it works against or for,

to the entire activity in the constitution. It is not restricted to any area of the body. This is another point which the common man is to be made to understand. If aspirin were to be used for the head, we should remember that aspirin works upon the person and then upon the head. If it suits the patient, it saves the patient, it saves the person. If it does not suit the person, it kills the headache and kills the person also so that he may not have any possibility of headache in the future. So, is it to cure the disease or to cure the patient? The common man should be made to get by heart the first aphorism by Hahnemann: *'The real duty of the physician is to heal the sick; that means the sick person, and not to cure the disease'*. This is what we have to be convinced of in the beginning. But you can convince anyone by proof, because when applied, the medicine begins to work on predictive lines, i.e., everything becomes predictable. Then the common man is convinced of the truth.

In hot countries like India, when you go in the streets in summer, I think some of you have an idea of the summer in India, you will have horrible experiences and people take ice cool drinks from the frigidaire which soothes the fellow. That is what is called Antipathy. Within half an hour, the fellow meets his hell. He feels horrible, he does not know what it is and in his restlessness, he repeats the dose once again, that is the fluid from the frigidaire. He feels better but less better than it was in the first dose and for a shorter time than he was previously and once again he feels horrible, more horrible than what he felt after the first dose of cool drink. Instead we have an *Ayurvedic* way of doing things. It is to have a glassful of warm water with a few grains of salt in it and a half teaspoonful of ghee, (i.e. butter boiled and dehydrated until it produces a beautiful flavour,) after you return from an exposure to the summer Sun and within

half an hour, you are essentially safe from the risk of Sun stroke. If there is already a Sun stroke which is highly dangerous and cardiac in its nature, then immediately *Ayurveda* prescribes that ghee is to be applied to some parts of the body with a hot water bath/shower followed by nutritious warm drink; then the fellow is safe from danger.

Exactly the same is the theory of Homoeopathy. When the patient comes from an exposure to winter cold, let him not have too much warm room to soothe him. Because after he comes out into the exposure once again or the moment he opens the window he has every possibility of having a violent shock on his nervous system. Many old people, go into a temporary or permanent hemiplegia due to such an exposure. This is the result of antipathic measures.

I use one example to convince my students in India about Homoeopathy. Suppose there is a metallic article in your house; when the atmosphere is cool, it is cold, when the atmosphere is warm, it is warm. What about you and the atmosphere? It is the opposite. When the weather is cool, your body is more warm, when the weather is warm, your body is less warm and when you go into the summer of the Indian areas, you will sweat and the body becomes cold. So, it is just the opposite. The behaviour of your constitution against the atmosphere. This is because the metal has the action of the temperature whereas your constitution has the reaction against the temperature. Yours is a living organism and it has the intelligent force or energy working. When the winter is too cool, unless this intelligent energy produces more calories of heat in your body, it is not possible for us to live. So there are automatic regulators in the constitution and the number of calories is increased or reduced according to necessity suitable to the climate and

the temperature around us. The need to produce the extra number of calories according to heat or cold are also explained to our mind by the constitution itself. By producing more hunger in winter than in summer, because the constitution requires more fuel to produce more number of calories as a result of which our hunger and appetite is more in winter than in summer, especially in the hot countries. I don't know how it is in these countries; I don't know whether you feel in India. But always the constitution has an automatic regulating mechanism and this is all due to the intelligent energy that is working. If your constitution were to be only a metallic substance that has only action and no reaction, then Antipathy would have worked wonders. It would have cured every disease wonderfully. But, since there is reaction in the constitution, producing the opposite type of effect, to save the constitution from the ravages of the climate, you have to adopt only homoeopathic measures and not antipathic measures. That is, in the heat of the summer in the hot countries, you can save your constitutions by using warm drinks and not cool drinks, and in strong winter not by protecting it against the cold of the climate, but by producing greater resistance to cold in the constitution.

For example, there was a professor in our university in my native place who travelled in mid summer in an air-cooling railway compartment and after seven hours of journey he got down the train to the plat form when it was 10' clock in the afternoon and the weather was too hot and within two minutes he felt heaviness in the cardiac region. He had a pinching pain. He was immediately removed to the hospital and he died there without going home. This is because of his travelling in an air-cooled compartment and suddenly getting down into the heat of the summer. As long as he was in the compartment there was an automatic

contraction of the vascular system. The moment he got down there was a sudden jerk because of the expansion of the vascular system while the blood produced a tension directly upon the heart. The best cardiologist of the place had no time to save him. This is an example that took place just a few years ago in our place. Many such examples we can see if we examine.

So, convince the common man of the undesirability of the antipatic way of cure. When there is too much acidity in the stomach, let him not use antacids. Tomorrow he will have to use a bigger dose with lesser efficiency and the constitution goes into more and more incurability for the simple reason that the overproduction of gas is not a disease, but it is the emergency situation of the vital force that is producing to save the constitution from the actual disease which exists in the interior. The same thing with temperature also. When a fellow is having a higher temperature than normal, the temperature is not the disease, but the temperature is produced by the constitutuion to make some rectification in the interior, where the disease exists, i.e. the temperature is only a curing process. This logic should be supplied to the common man and selecting a remedy to cure headache or toothache or any symptom or any suffering should be mercilessly cut short as long as it is not an emergency. He should have a basis to select a remedy.

Now, let us try to understand the importance of the group of symptoms. If a fellow produces nausea, vomitings, sweats, headache and toothache, because he had some food poisoning; another fellow has produced the same group of symptoms because he has some disease and no poisoning. In both the cases, we should understand that the vital force is making the same attempt, i.e. to set up a reaction against something undesirable; in the first case, the poison it is; in

the second case and it is the diseased condition and which the constitution is directing, and just as you understood in the first case, that these are not the symptoms of the poison but these are the symptoms on account of the reaction of the vital force; in the second case also you should understand that these are not the symptoms of the disease but these are the symptoms produced by the vital force because there is a disease. This logic gives us a clue to select a remedy. It indicates that when a *Poisson* is introduced into the constitution it produces some group of symptoms in the constitution of a patient. Vital force also produces a similar effect in both of the cases in order to cure. Now we want a substance that produces a similar effect in the constitution of a patient. So, here instead of food poisoning, we are trained to introduce a poison voluntarily to produce the same symptoms. This is what Homoeopathy teaches us.

The next important thing is to make the average patient know how to represent himself to a Homoeopathic doctor. The whole responsibility lies with the Homeopathic doctor, not the patient, because they do not know how to present their own troubles and what is the information they have to supply to the doctor. Frequently we meet with such difficulties. I meet these difficulties in some part of the Occident more than in India. One reason is my unfamiliarity with the language. Once I had a ten minute period of ignorance with a patient. A young lady came to have a prescription form me. It was in 1972 and it was my first visit to the Occident. It was something new to me and I was also a little bit nervous about the understanding of this situation- and I asked what was the trouble with her. She said, Master, “*Boulimie*”. I could not understand anything. And again I questioned her : “please explain”. She said “*Boulimie*”. For ten minutes the conversation was on my

question and her answer “Boulimie”. Then someone came to my rescue and explained what it was. Some cold, some cough and some temperature and some discomfort and having an indisposition to get up and work; all these things put together, the lady was pleased to call it “Boulimie”.

Sometimes we hear “I have troubles with my bronchia”. “Can you explain what your troubles are” ? Then she says: “the doctor said that there was something wrong in the bronchia”. So it is very difficult to elicit symptoms because the common public are educated, too much into the terminology. They are inclined to use names instead of describing what they have. A non-technical way is to be introduced once again. The patient should come nearer to the scientific way of explanation. The more non-technical he is in his explanation, the nearer he comes to the scientific way. This is what the Homoeopaths want. The more rustic, rural and non-technical, the more it is scientific to a true Homoeopath. I think all of you accept this. In India also we have many such difficulties. He says: “I am suffering from acidity”. Sometimes the fellow says : “I am having gastric troubles. Then you ask him: “do you have any burning?” He says “No”. “Or vomitings after few hours after eating” “No.” “But what it is that you’re having?” He says : “gastric troubles”. Simply by the word gastric, he means some gas inside.

So, be careful. So you should not take as it is. You should translate into as less technical and more factual language. So, case taking is an art which has a great healing effect not only upon the patient but upon the person who is taking the case. I find great changes taking place in people who record the cases. In every clinic of mine in India, we have at least five or six people recording cases and after two or three years we find great healing taking place in these



persons because the outlook is changed. No amount of theology can give you this change and if there is a kleptomaniac, the parents are having a very rough time with the fellow, and many times the parents are unkind to the child. When once the parents know that this is a disease, do you know the change in the attitude of the parents towards the child? So, the person who is recording the cases has the same effect. He grows more filial about everyone and he develops into a real parent and he becomes parental towards patients. A true study of Homoeopathy causes such a change in the psychological set up of the doctor. We will go into the real human values. From the planes of problems we travel directly to the plane of solutions on a more human and less technical basis. This is what I find in my clinics and the person who is accustomed to have a case recording for a year or two he grows more human, more psychological, more factual and more practical and the amount of true education he receives through this process is more valuable than the education in any university or any institution because he grows positively sensitive to the pulse of every one. He begins to feel what the other person needs and what he has to render to the other person. This is an essential change that Homoeopathy brings provided we proceed on strictly orthodox and scientific lines.

And about the importance of the symptoms and the grouping of the symptoms we should have a convincing way of making the common man understand. First to make him understand the difference between curing a disease and healing a person. The holistic attitude is to be trained into and the compartmental way of understanding a disease should fade away from the mind. Every trouble should be understood on the total setup and while recording a case, we should train the fellows in such a way that they help

us in the grouping of symptoms also. When we educate one person from one family we feel the benefit from all the members of the families after one or two years. We have families who have taken part in our clinics for the past twenty years. If a patient comes from one of those families he knows the art of reporting his symptoms because he is properly educated as to how to report about himself. And when a stranger comes as a patient, we can within five minutes understand if he was a member of a family who knows Homoeopathy or he is altogether a stranger to Homoeopathy. So, in that way we have to put forth our efforts also. At the same time you have to educate the patient as to how to report and what information the Homoeopath requires from him and also the importance of providing to him the history of his illness. We know some people whose children prepare a chart of their history for themselves and bring it to use so that we may not have the necessity to interrogate them again and again because they belong to the families who are previously cured and the other members of the family are automatically educated.

I find some doctors, even in India, having no much confidence in the importance of the mental symptoms. It is unfortunate. In a very true disease, unless we feel the abnormality of the mental behaviour, and select the remedy on that basis only, a real cure of the basic disease condition is not at all possible and this is repeated by every master of Homoeopathy from Hahnemann upto Kent and even after also. The more confidence we have upon this, the more successful will be our cure. The cure of acute diseases is different from the cure of chronic diseases because 80 percent of the acute diseases occur only on the basis of the congenital disease condition of the person. A chronic disease condition runs undercurrent; which can be called *susceptibility*.

In its initial stages, it has no impact upon any part of the body. For all practical purposes, he is not a patient when clinically examined; but still having a disease from birth to death, unless it is properly cured. This disease running undercurrent produces its effects only on the behaviour. For example, a disturbance in sleep and the other symptoms not at all manifested for certain reasons; sometimes it takes a long time for us to understand that particular one symptom in the patient. He says he is having some trouble in the joint articulations and whenever there is some strain on the part of the hand, the pain is renewed. Whenever there is pain, he goes to his medical kit in the house, and takes some remedy. Then there is an automatic disappearance. Again after a few days he has an occasion to carry a suitcase when again it returns and again he eats some medicine like that. Even Homoeopathic medicines are used in some families like that. They have a kit for themselves in the house and whenever there is pain, the lady asks : “give me one dose of *Rhus Tox*”. She takes, about six hundred or seven hundred doses of *Rhus Tox* in a period of ten years. They are confident that they are using only Homoeopathic medicine but Homoeopathy exists in the way of using medicines and not in indiscriminate use of Homoeopathic medicines.

There is no Allopathic Sulphur different from Homoeopathic Sulphur but the way of using Sulphur decides whether it is Homoeopathy or Allopathy. So, if they think they are confident that they are using only Homoeopathic medicine it is often an Allopathic way of using Homoeopathic remedies. When the underground disease or susceptibility is there, the fellow begins to catch cold more frequently than others. His cold is cured by some medicines. Then there is again a period of indigestion; again cured by some medicines. Then a sudden attack of bronchitis ; again cured

by some medicines. This time he has some headache and temperature, again cured by some medicines. So there are periods of illness and periods of so called health. Between illness and illness he has a period of cure and this illness he calls attack of some acute sickness from outside. And gets it treated independently by a doctor who has only an independent view of each disease. A very independent view. But the entire melody depends upon the under current which the Homeopaths call the *chronic disease* in its true and scientific sense.

Until the advent of Samuel Hahnemann, a chronic disease was understood as chronic by the time lapse it produces. It was decided according to the duration of the sickness, if the sickness was short, it was acute; if the sickness, was prolonged. It was considered as chronic. It is like deciding the courage and timidity of persons. Someone said if a person is strong, bulky and tall, it means that he is courageous. It is foolish to decide like that. It is Hahnemann, for the first time, who has made us understand what a true chronic disease is. If a child is wetting the bed and if it is of a recurring nature, neither the parents nor the doctor understand it as a disease unless they know something of Homoeopathy and the parent says “my child has bed wetting” and the doctor says: “no, some people behave like that”. It is considered to be an explanation. A fellow was having some pains in the joints and was given cortisone. He had diarrhoea and when he approached the doctor and reported that he was having diarrhoea, the doctor said : “Oh,. It is but natural to have diarrhoea because we are giving you cortisone”. That is his reply. Many times we get such replies.

So, chronic disease is to be properly understood. When a child is having bed wetting or grinding teeth, or

too much moving in the bed through out the night, kicking like a donkey during sleep, then, unless one knows a little bit of Homoeopathy, even a doctor is inclined to believe that there is nothing in it. Unless there is something, there will not be any abnormality in behaviour. If a boy wets his bed at the age of sixteen or seventeen, if we say some people do like that; it is no explanation. His constitution is indicating that there is something wrong. It is a disease in its true sense, which is called a chronic disease in Homoeopathy. Some children are born with chronic diseases because one of the parents or both of the parents are having chronic conditions and the physical mechanism is not yet affected. The body is healthy. The mind is showing some little abnormalities. The child is not inclined to play with other children and when something to play with is given to the fellow, immediately he breaks it to pieces and smiles. Don't ignore it, saying that is his nature. Something unnatural cannot be his nature. Nature will show only natural behaviour. If a child throws some other child from a height and runs away, don't bluff by saying that it is his nature. There is something for us to go into the matter; make a record of all his abnormalities; you will understand the disease running from A to B, from his birth until his death unless it is properly cured. After a certain age, it produces a disturbance in the functions of the constitution. At first, it has only abnormalities in mind, for example, bed-wetting is an abnormality of the mind which is reflected upon the nervous system; grinding the teeth is an abnormality of the mind; some people do it even while in a wakeful state. You see, some people will be grinding one tooth upon another and certain people will be playing piano on their teeth and certain persons will be doing something in the nose and something in the ears with a frequent recurrence and they have something in the mind, an abnormality. Always the fellow does the same thing, a

wonderful recurrence with a wonderful accuracy. Such things should be understood. After some age, we will find the disturbance in the functions of the constitution. For example, the fellow develops a constipation. Immediately we have medicines, laxatives. The constipation is cured, that is when the watch is stolen, the watch is replaced. Constipation is cured but the patient is not cured. So he is skilful enough to produce constipation once again. So it is called a disturbance in the functions. Cough and colds.., we cure them immediately. Again he has cough and colds simply because it is October. But October never produces cold or cough to all people, the reaction of the fellow to October is cough and cold.

Like this it disturbs the functions and after sometime, it may disturb the kidney, bladder or anyone of the organs. The functions of one or many of the organs are disturbed. This is what we call, the disease descending into the vital plane. It was on the mental plane for many years as a little abnormality because the vital force has pushed it aside and kept the person safe for some time. But, since we could not meet the fellow in proper terms of cure, the disease is pleased to descend into the next plane. Then after some time, we have distortion in the functions of the senses : sight, hearing, smell, taste, touch. Anyone of these things may be distorted. If you see the light white, I may see it having an orange colour around it, and I hear some hammering sounds in the ears, by reading a book, suddenly, the letters begin to creep and crawl so it has come to the next plane.

And then, when it is allowed, when the cure is not affected, it begins to produce what we call ailments, so by the time the disease begins to produce ailments, that is sufferings, it is already late and we permitted the disease to lodge in us for a few decades. That is what our doctor

would have understood. Still we have ample time to cure. But pain is inevitable. We can cure with much difficulty and discomfort and there is a period of trial and tribulations. In such cases, when we administer the indicated remedy, there will be a sudden betterment of all the symptoms in the constitution. A gradual trouble and aggravation of the symptoms occur in the constitution which continue for sometime. If the patient is lucky and persistent, and if the doctor is persistent of pure and orthodox Homoeopathic method of treatment, then there is the real betterment from which time the patient gets better day after day and then, finally, there is a time when the fellow is free from the disease.

So, free from disease means, free from the under current, the susceptibility aspect of it which in its true sense in Homoeopathy is called the chronic disease condition. It is here we will be able to explain the *Law of Similars* to the common man. Before this stage, we should not speak of the law of similars to the common man, cured by using medicines producing similar effects. Now you can explain how the poison affected his vital force, producing the same group of symptoms, how a disease affected his vital force producing the same group of symptoms, how the poison and the disease are of the same nature, how the poison produces an artificial disease in the fellow and then how you can cure the fellow by producing an artificial disease with the help of a poison, used in proper dose, that is minute doses producing the same effect upon the vital force as the disease cause is producing. So that the vital force reacts against the dose of medicine in the same way in which it reacts against the disease; but the constitution reacts against the dose of medicine in a greater degree and with a greater vehemence than it does against the natural disease. You have to use

the medicine in such a way that the constitution produces the group of symptoms which the fellow is already having, and then the vital force fights out the medicine introduced into the body and then since it is stronger than the actual disease by the time the medicine is dispersed from the constitution, the disease is automatically expelled.

This is the basis of the Homoeopathic remedies acting. Introduction of a poison into the constitution should not be of a detrimental nature. You should introduce a poison in such a way that it causes no permanent damage to the constitution. How to do it is the *Art of Healing*. Now you are excepted to reduce the poison to a minimum dose, but it produces the same effect on the constitution to arouse reaction. It is like making an announcement during the war days that there are some enemies working in the city. Suppose you make such an announcement in the newspaper, even when there are no enemies in the city, then all the public are made alert and the military forces are made alert against enemies as a result of which no enemy finds it possible to enter into the city. This is what we are doing. We are not introducing the poison on the material plane, we are introducing it on the vital and mental planes, because every substance exists in all the three planes : matter, force and mind. What we wrongly call inapt substances, they do have these three aspects in them.

The matter aspect of any substance, for example, this duster, is its weight and volume and the force aspect of it is - if you drop it from a height upon my head, there is the effect of what we call injury which you can never find in any part of this article and the mind aspect of that duster is our mental reaction to it. So the mental duster has nothing to do with the physical duster. To itself, it is not a duster. For example, there is a little worm or insect



crawling on it, is it a duster to the worm? Now, you can understand the three aspects existing in every atom of creation and when you select a remedy, it should be essentially a poison. A substance which is not poisonous is not injurious to the constitution and hence it has no capacity to produce a reaction in the vital force and hence, it is not fit to be a medicine. So according to Homoeopathy, all medicines are essentially poisonous substances, not poisons. A poisonous substance is different from a poison. When it is used in an Homoeopathic dose, it is antipoison. That is it makes the body react against the poison and the vital force purifies the body of the poisonous effects that are already existing. So it leaves the constitution better than what it was. This is the *Law of Similars* and you can explain this to the common man and then convince him by giving him a proof of cure.

About the basis to select a remedy, I advise that the most popular and well proved remedies should be taken to teach the common man how to use them. It is not good to go into the new remedies to teach common man. Let the oldest of the remedies, like *Sulphur*, *Rhux Tox*, *Calcarea*, all those that are proved and well tabulated and well grouped under different headings; let the public be introduced into these popular old remedies before we introduce to them the new experiments of the modern age. Let the advanced specialists preserve for themselves the new experiments and how to use them. Let the common man be taught in simple and fundamental terms. Let him grow wise in handling the popular and old remedies. This is my personal opinion about it and taking each of these remedies, let the common man understand the mental symptoms, in the form of dispositions of a person, that is, how the person behaves, how the parents can observe the child in the house

for about six months or one year, how the parents can recognize the remedy and bring the constitution into focus by using the other axillary methods, like diet and good habits and then administer the remedy. So the parents can very easily understand from the behaviour of the child the remedy the child requires. Let the parents learn to use it in normal and low dilutions as advised by the ancient masters of Homoeopathy. For example, starting with 6 or 30 centesimal and clearing each dilution until it has no effect. For example, if you administer the first dose of *Sulphur* in 30 C dilution, the child has a relief. He stops bed wetting for two to three weeks and again starts. Administer another dose and then he stops for about one month or two months. Repeat 30 as long as he is reacting to it, and then, when 30 has stopped reacting upon him, go to the next available dilution. I think in the pharmacies we have generally 200 after 30. Even then, we can take a leap safely. And then, the next plane of the child is cured. Like this, you can proceed with every dilution going higher and higher until either the patient is completely cleared of his dispositions, until you have nothing to complain about the child, or if the total picture is changed, if he has a different group of symptoms, then you make a case taking once again and find out what symptoms have disappeared, what new symptoms appeared, what are the symptoms persisting and what is the group of symptoms existing giving preference to the behaviour side of the mental symptoms. Then, according to the Law of Similars, you will find a new remedy which is similar for the present condition. Then we will have to stop the previous remedy and then administer the next remedy; then the child begins to get his constitution cleared. Again, proceed in the same way with the second remedy also. You can go for a third and a fourth remedy also, but generally speaking it takes a long time for one remedy to clear off and most probably it may be a minimum

period of six months that the child exists under one remedy, provided the case is not too complicated already. And in all normal chronic disease constitutions, where the child is not too much medically tackled previously, you can proceed with greater safety with a single remedy and many times you can allow the fellow to develop under one remedy for one year or two years. Sometimes, the cure is complete with one remedy; sometimes he may require a second remedy after six months or one year or two years. He may require a third or a fourth remedy also but the procedure should be followed properly and no two remedies should be used simultaneously because every remedy has its own group of symptoms with which it should be recognized and every remedy produces its own group of symptoms upon the healthy constitution according to which we understand the patient and the remedy. Since we make a systematic case taking and try to understand the mental symptoms and the modalities of the patient and since it is the totality of the symptoms that makes us select a remedy, how can two remedies fit into the same patient particularly when no two remedies have the same totality of symptoms. So there is no compromise about it, if at all we are to expect satisfactory cures in Homoeopathy. We have on records many thousands of cases till today in all our clinics in India and the cases that could not be cured by Homoeopathy are discussed about in every class and they come under the following headings :

**Cases that could not be cured by Homoeopathy :**

A. The ones that have been over drugged for decades in other systems of medicine. You can give only partial cure and no total cure.

B. The old age patients; the age is against them. We can't do anything, the creator has to do something.

C. Mutilated constitutions : that is surgically tampered. Many times we can't hope for a complete cure. What you can do is the best of what you can do. That's all.

D. The most difficult and problematic of all are the incurable cases complicated for decades by all sorts of treatments used at the same time and we have nothing to do except palliation.

D<sub>1</sub>. And you have D<sub>1</sub> also, that is: faithful to Homoeopathy only but used the Homoeopathic remedies in an awful way. Too many medicines, are used; one remedy in the morning, one in the evening. *Nux Vomica* in the night because the "N" is common, *Sulphur* in the morning and *Calcarea* at noon and *Glonoinum* at zero time. So the four cardinal points of the day have four remedies, that is D<sub>1</sub>. After such a use of Homoeopathy for fifteen or twenty years, the patient comes to you as a challenge. You have to accept defeat, because when you administer one dose of one medicine, he shows ten symptoms of ten different medicines upon his constitution. What can you do for grey hairs? Only one thing, that is respect. The same thing with this fellow also. So, almost all the incurable diseases come under these five headings. This is what our students find by discussing the incurable cases every year.

So, as far as real cures are concerned, we have only one procedure, a) One remedy at a time. The fundamentals, should not be transgressed. b) the minimum dose. That is the reason why dilution, is given because every medicine is essentially a poison and when medicated it is antipoisonous. You should use it in such a dose that it works only as antipoison and not poison. About ten years ago, I know a case in India. He was having temperature for sixteen days, he was brought to me and his tongue, palet and throat were

all like baked meat and I enquired what was the reason. There was a Homoeopath in his village who gave him *Arsenicum Alb.* 3C, daily one dose for 8 days. So we know an Arsenic tongue and an arsenic throat from the boy. So deadly poisons like Arsenic, when administered in lower dilutions, when not required, they produce the effects of poisons and not antipoisons. So, we find out the situation of the case, the age, the stage of the patient and the depth of the disease, and then decide the dilution according to the state of the patient in the required potency, Whichever dilution you may decide, it should be of the minimum required dilution to that particular fellow, that means no medicines should be administered in physical or massive doses even though it is minimum. The repetition should not be unnecessarily made. Repeat only when troubles reappear, that means when action of the previous dose is exhausted. The constitution itself shows the need of the next dose. Then if we repeat, the constitution receives it in a favorable way. Remember the patient first and the symptoms next.

### **The four-way check :**

*The patient is better and the symptoms are better.* If such a thing occurs after you administered the medicine, then understand that your treatment is correct and your medicine is working in right lines. For example, a patient with a temperature has come to you on the fifth day or the sixth day. He has a particular degree of rise and fall of temperature and he is very weak, just he was able to get out of bed and sit down and talk to you. So you selected a remedy and administered it. After forty eight hours, the magnitude of temperature rise and fall has come down by two degrees; though it was not completely normal all through the day, the temperature is better and the patient is able to walk in the house and he greeted you with a

smile, that means the patient is better, the temperature is also better and he has better appetite. He relished the food now. His sleep was previously disturbed, now he is sleeping better. Then, you keep him like that; no further medication is required unless the constitution indicates it.

But in some cases if *the patient is better and the symptoms are worse*, that is after 48 hours he was having a higher temperature but he is walking in the house, he is relishing food better; he has the elimination now regular, his urine is clear, previously it was cloudy, and it was a bit yellowish, now it is a little less yellowish, and the quantity normal, previously the quantity less than normal. Previously, he urinated only twice in the day, now after 48 hours, he urinates about 4 times in the day. The patient greets you with a smile, and he is pleased to say something to you. That is, the *patient is better but* the temperature runs a bit higher: i.e. *symptoms are worse*. The treatment is going on right lines and you should not change the treatment simply because the symptoms are worse, but since the constitution has some complications, it is being cleared and your medicine is working on the right lines and it is due to the already existing complications that the higher temperature runs to clear off the complication and you should ignore the higher temperature as long as there are no undesirable symptoms.

The third case is : if the *patient is worse and the symptoms better*. The temperature almost touches normal after 24 hours or 48 hours because the doctor had administered *Aconite 30*, morning one dose and evening one dose. Why ? You can ask. The doctor has no explanation except saying “because there is temperature, I gave *Aconite*”. And then, you can ask, “why morning one dose and evening one dose”?. So he has done something horrible; the

temperature has come down; it is almost a little bit above normal, but the patient is not able to move in the bed, very feeble. When you want to talk to him, he is not inclined to talk to you, because he has no energy to talk to you. If you try to smile with him, he has no energy to smile, that means he is on his way to cemetery. This is a thing which is alarming. Previously, the patient was having only one urination in the day, now he is urinating for ten times. It has gone to polyuria! It has become dangerous. Previously he was having constipation, now, after 48 hours he has diarrhoea; 4 or 5 times. He is going to sink. Immediately we have to understand that our approach is wrong and we have tackled it from the wrong side. *The patient is worse and the symptoms are worse.* He is not able to get up from his bed, his temperature is higher, and he is less delirious than before but more toxic and almost the communication between others and himself is cut out; the doctor asks : “how are you?” And he looks blank. Immediately, the doctor is to be changed because it is better to change the doctor instead of running the risk.

These are the indications to be taken into account. After selection of the remedy, administration of the first dose, we have to observe the patient if he is better or the symptoms are better. After we are convinced that the patient is better, we should see whether the symptoms are also better. If so, we can keep the patient under the drug which we have given. If the patient’s family knows these fundamentals, they will be able to cooperate with the doctor and provide him with the required information accurately. Otherwise, sometimes, the doctor will be placed in an horrible situation. Suppose there is a temporary rise of temperature for about few hours but the patient is improving. Mentally he is better and he is having less weaknesses than

before, he is able to eat a little more but somebody comes and reports to you that the condition is horrible and serious, the temperature has gone up, the patient is suffering a lot and he is in a dangerous situation. Like that the parents of the patient report sometimes : You have no business to give a packet or a dose. You have every responsibility to go and see the patient if the parents are making it sensational. Then, if you are convinced that the patient requires a dose, then only, you have to administer it. Otherwise you have methods to convince the parents. You have many doses to administer but not the medicine. About this we should have no compromise at all, otherwise it leads to complications. In prolonged fevers like complicated Typhoids etc., we will meet with such situations many times and in cases where *Zincum Metallicum* or *Helliborous* is required, we find after administering the first dose, there is a peculiar stage for two days or three days, when the patient takes a dormant state of recovery and the doctor is convinced that the patient is recovering, but the parents are not convinced at all because the patient is still senseless.

In such cases, we have every responsibility to educate the parents. Unless the parents are previously educated into Homoeopathy, we have a very tough time with the parents. And, if at all, we disturb the fellow from the remedy, sometimes the fellow may die. That is what happens when such remedies are working and the patient is having a silent and prolonged recovery. It is enough if you are clearly convinced that the patient is getting better. Then you have no business to administer a second dose or a second remedy. Unless you stick to this principle, you will not be having true cures in acute diseases having a chronic basement, where the recovery appears very very obstinate. So these are the principles which the common man is to be educated upon.



There are many practical difficulties when we try to make an exclusive approach of Homoeo treatment, but unless we make the treatment exclusive, there cannot be any proper result. First of all we should select between the two, i.e., we want real and permanent cure or we want to be a popular and money making Homoeopath. Of course, both are equally good, but one cannot have both. One should choose between the two and there cannot be a compromise or co-existence in between. If one wants to have typical cures, radical and permanent cures, through Homoeopathy, he should aspire to cure only on an exclusive basis. Then; he will meet with practical difficulties. One is the problem of tranquilizers and sleeping tablets. Are we to ask people to stop the routine medicines they are using? And how far it is practically possible to demand from them to stop the regular treatment? To some people it has become a part of the routine to have some pill or the other. Are we to ask them to stop? If we have any considerations about the matter, we can have Homoeopathy only as vocation or a fashion of the day or to have a club atmosphere for about ten or fifteen Homoeopaths to meet and discuss about the other. Beyond that, there is no use of Homoeopathy.

If we make such a demand from the patient, what will be the consequences? How many people are ready to continue the Homoeopathic treatment on an exclusive basis? This was my question twenty years ago, but I had no compromise about the matter. I ask the people to stop everything and have Homoeopathy only exclusively. The result is, I started my Homoeopathic career with a home clinic and now I have as many as more than 70 big clinics in India and some hundreds of little clinics. Every where patients are pouring down and this is because I am strict about my own demands from the patient, not demanding

money but demanding an exclusive way of undergoing Homoeo treatment. The public are always ready to receive what is good and what is sensible. We should have confidence in the common sense of the public. They go into the use of regular medicines like tranquilizers and pills not because they have less intelligence or less common sense but for the tragic fact that they are informed by the medical people in the wrong way. It is natural for the common man to place confidence upon the medical man, believe in him, and follow what he says. It is for this reason that people have succumbed to over drugging and it is not due to lack of intelligence or lack of common sense. And now, gradually they are losing confidence in the medical profession and the medical people because of the horrible consequences they experience after regular medication. When once you are ready to lead, take the responsibility and direct them how to proceed, they are ready to follow you. They are ready to stop tranquilizers and sleeping pills and the various types of pills they use and if at all we accept Homoeopathy without stopping these things, there is no Homoeopathic treatment at all because the drug you select and the dose you administer has no basis to work. You can sow good seeds but you should sow only in proper ground otherwise there is no germination into good results.

And there are some mechanical matters also which should be prevented by the Homoeopathic doctor : for example, the use of the spiral or the loop. They can have better and more effective and less dangerous methods than to have the spiral but often we find no use or bad use of Homoeopathy as long as the lady is having a spiral. Similarly there are after effects of surgical operation or some harm being done by a surgical instrument. The lady may be requiring some doses of *Hypericum* which could

never be understood unless you include in your case taking the fact that she is having a spiral, because she is showing only psychological and mental symptoms and no physical symptoms at all in some cases. If you go into the study of the case, and ask her since how long she was suffering - suppose she says since about five years; then after a certain amount of interrogation, you will be made to understand that five years ago she had a spiral. Now, "are you having the spiral still? You question. She says "yes"- Now, you are going into the matter a little bit more deeper and then you come to conclusion about administering a few doses of *Hypericum* or sometimes *Staphisagria* or *Phosphorous*. Previously, the symptoms were seemingly indicating *Natrum Muriaticum* or *Hyoscyamus*. If you add the incident of having the spiral, and all these mental symptoms making their manifestation after she is having a spiral, then the necessity should be shifted from the *Natrum Muriaticum* group to the *Hypericum* group of drugs. Unless we come to know of this we go on giving her doses of *Ignatia* or *Natrum Muriaticum* when there is a temporary amelioration of the mental symptoms, simply because the remedy is partially similar. When the trouble is partially similar, it is bound to act and there is that much of relief but on a temporary basis since the case is attached to a conditioning and started with an incident which is external and not internal. So, in spite of the fact that *Natrum Muriaticum* is one of the deepest of the drugs, there is no success in such cases because the cause exists elsewhere.

*A causation is also as important as the totality of symptoms,* Unless we ask the lady to get the loop removed, there is no use in continuing Homoeopathic treatment because it gives only a temporary relief which may lead to a stage of incurability after a certain time because in spite of the fact

that she is being treated by Homoeopathic medicines, the treatment is directed towards relief and no cure. It is something dangerous because according to the fundamental tenets of Homoeopathy, every attempt to give some amelioration without a cure is bound to add to the incurability of the diseases. That is one of the deepest truths of Homoeopathy. Whenever we use a medicine, whether it is Homoeopathic or Allopathic to bring about relief without having a basis to cure, every bit of relief that is caused is bound to add to the incurability of the case. That is what Hahnemann has stressed not less than ten times in his philosophy. All sensible orthodox Homoeopaths have stressed of it again and again. So we are expected to take care of and the patient has to choose for himself or herself whether she wants an advantage of having a Homeopathic cure or she wants a spiral. This is one aspect of Homoeopathic treatment and sometimes it is the cause when we do not find proper results after treatment.

### **Grouping of symptoms for selecting a remedy:**

*Now a few words about the importance of grouping of symptoms for selecting a remedy.*

We make a record of case taking and we spend at least a minimum period of half an hour with each patient at longer intervals again and again; before we can have a comprehensive view of the situation of the patient and as I understand, the procedure is like this. Ask the patient to narrate about himself or herself; then, there will be a long narration sometimes, a short narration, sometimes only a telegraphic narration. This decides the basic way of the expression of the patient and you can add finally your impressions about it as one of the symptoms.

*For example, I note down like this : the patient goes on talking and talking and then, I note down what she/*

he says. Sometimes we say : narrating and narrating hundreds of symptoms which are not there. Then after about half an hour, you just give her a suggestion; “What about headaches?” Now she gives about two or three pages the details of her headaches. Then you ask her : “Have you some pain here?” Then you have two or three pages. “Have you some pain here in the back”? Just, you give her a little suggestion and you will have again two or three pages. Note down in your remarks. Be sure, that none of these symptoms are there to her on the physical plane, but for the time being she is very sincere about these symptoms because she sincerely feels the existence of these symptoms in her. About 80 percent of such cases, in the beginning I had some difficulties because I was faithfully following the report she had given and trying to select the remedy according to the information given by her, but not able to select. Therefore give her good *placebo* for one week and ask her to come once again.

Next week, once again take a white paper, a clean sheet and question her. Now she gives another group of symptoms which had nothing to do with the previous ones. So, after one year or two years you come to understand about these cases. Like this sometimes, I tried remedies without any use. After two years, I understood that one dose of *Hyoscyamus 200 C* given to the wonderful lady, and after two weeks, asked her to report about her symptoms, she said: “everything cured”. Of course it is not a real cure but the sensitivity is not exposed to disturbances; the photographic plate, is fresh and clean. We have a film which is not exposed. Now if we question her: “What about your headaches?” She says: “twice I had the attacks”. Correct information! And then ask her : “what about your insomnia?” She says : “no, I am not having any insomnia”. Last week she reported about insomnia which was utterly false, it was

not false; she was sincerely feeling it. And I find many times, it is either *Hyoscyamus* or *Chamomilla 200*. Wait for two more weeks and the fellow gives you a true report of her own symptoms because the confusion of mind is gone and she is made to sit down in her own mind and report.

This is one of my strange experiences. And now as years of experience is gained, I am using this method whenever I find it necessary. Also, one more indication about *Chamomilla*. When you are convinced that the patient is denying to accept any relief instead of going into the details of her own narration, you can take this keynote as the main indication that she is not inclined to accept the relief. Give one dose of *Chamomilla 200*, wait for one or two weeks. She begins to accept the relief and gives the correct information about the remaining symptoms.

One tall, stout lady came to my house one day and she said : “I wait until all the patients go away”. I said: “it will be about three hours more; it will be very difficult for you.” She said : “I have very serious problems to talk and it is strictly confidential.” I said : “OK! You can sit down”. All the patients have gone and I took her into a private room and she began to weep. It was something new in India. Of course, it is common in Occident. I allowed her to weep away for some time. Then, she said about the misbehaviour of her husband. She said that he has two ladies as his friends and that she is very unfortunate in life. They were living in a house which is quite opposite to his own office. In the morning straight the fellow goes to the office from house. He works in the office and for lunch directly he comes home. Again after lunch he goes to the office straight, he comes from office and he was quite innocent like a lamb. She narrated all these things but added, he misbehaves. I asked her : “Does he go out in the night?”

She said: “No, no, by five thirty firm, he will be at home. Then, I stopped questioning her. So, she needs medicine and not the husband. But, how to treat her. Then, I asked her: “Why are you so weak and so fatigued? Of course, she was not fatigued; she was quite alive and also active. But she said: “I am mentally not well. I am disappointed with the behaviour of my husband. So I look so weak and fatigued”. Then I suggested: “Why can’t you also have some good treatment”. She said: “Yes! I also undergo treatment, that is more important. So I gave medicine for the husband 7 doses of *Placebo* for seven days. She said, she will mix it in water and make him drink without his knowledge. For her, I said no medicine is necessary but only a little tonic and I prescribed *Hyoscyamus 10M* one dose.

So after one week, she returned and said: “I have been successful in administering the medicine to the fellow”. “How is he?” I asked - “still the same”. So medicine for two more weeks : placebo to the husband and wife. She returned after two weeks. I enquired about the behaviour of her husband. She said: “there seems to be some difference in his behaviour” and again placebo for two weeks and she came back and she said : “I am very lucky. The fellow has grown pious and he is good in his behaviour. And after two months she brought the poor husband to me. He came to me and asked, “did you give me some medicine? I explained everything to him and he smiled and said: “I am lucky”. So, sometimes we have to understand things without depending upon the report of the patient himself or herself. Though very rare, in such cases if we faithfully follow the report of the patient and try to select the medicine quite faithfully we will be living in utopia and we will have disillusion after six or seven months. This is one of my experiences with patients having mental symptoms.

**About the problem of remembering remedies :**

Always there is a question from fresh Homoeopathic students: "How can we remember so many remedies?" There are thousands each having its own totality and groups of symptoms. I tried to bring out a practical answer and a solution. Let every one of us try to recollect how many friends and acquaintances we have in this world. Not less than thousands. But we remember everyone different from the other. How is it possible? If you have about two thousand friends and five hundred people whom you do not like and about six hundred of your relatives, how is it possible that you remember each in a different way? If at all there is a process in our psychological set up, we have to understand the way, the mind is remembering all these fellows separately and apply the same method to our study of Homoeopathic Materia Medica.

**Study of Homoeopathic Materia Medica :**

We have to distinguish between memorizing and familiarising. The method of memorizing is of total failure wherever it is applied. See the fate of the student who is appearing for the examination. He reads and reads and reads 10 times or 20 times the same lessons to reproduce but he finds his own difficulties in remembering them and reproducing them; but he reads a story book or a novel just once, while he is going in a train or an aeroplane. He remembers everything in detail. What makes the difference?

In the first case, he wanted to memorize, so he made the wrong approach. In the second case, he never wanted to memorize. Let us apply the second method in studying the Homoeopathic Materia Medica also. What are we doing with our friends? Are we trying to memorize their names,



telephone numbers, their faces, their professions and their conversations? Not at all. For the simple fact that we are not trying to memorize, we are remembering them. Every time we meet our friend, we are more familiar with him or her and the process of familiarising should be understood and drugs should be approached as persons but not as text books. When we begin to remember them in terms of persons, how they behave, how they speak, how they laugh, how they smile, how they make mistake, how they find faults, and apply the same thing to ourselves also. Then we remember each drug separately and we have no business to make a mistake.

We begin the experiment with about 10 drugs and then read the 11th drug, again a revision of the 11 drugs in a slow and leisurely way and then another drug in a slow and leisurely way and then another drug and so on. This is how I follow the method and how I suggest it to my students. Here the problem is how to tackle the patients with 10 drugs at first. My answer is let us wait instead of tackling the patients and let us see and observe an experienced doctor doing it before we tackle it. This is how I observed for about six years in the beginning after I started my Homoeopathic career. It was with the epileptic seizure of my boy. There was no solution with any doctor and the classical system of medicine suggested sedatives which I never used. I allowed the fellow to have his own crisis again and again because there was no danger in having an epileptic crisis at least not as much danger as it is when he is sedated. The danger of the sedative is at least a hundred times more than the danger of an epileptic crisis. I allowed it to take its own course of time.

After a few years I came across a good Homoeopath who started to treat my boy. I picked up a few fundamentals

from him and then we had to go away from the Homoeopath. There was no chance for my son to be treated by him. I was obliged to study for myself and began to treat my boy. With the help of the few fundamental postulates given by the teacher, I began to treat my boy and within two years, I could cure him permanently. Now, he is a Homoeopathic doctor in India, a degree holder of five years course, who is looking after all my clinics. That was how I began it and afterwards I began to treat the other members of my family and there were friends who wanted my treatment and the number increased. It was a problem for me to treat all these people but there were also people who wanted to help. Simultaneously the number of helpers increased and they had an idea to start a second clinic and again the number increased and the number of helpers increased.

I had the first need to make a class for instructions. That is how I began my Homoeopathic career. Then, I came across a very big Homoeopath who was an established doctor. I had the privilege of living with him for about five years. I used to follow him wherever he attended cases, his way of case taking and his way of selecting the remedies etc. That was how I developed my Homoeopathy and he always used to say that it is only a process of familiarisation and not memorization. My experience also says so. We can remember any number of remedies through the method of familiarisation by way of picturing the drug and not by making it an intellectual process. That is what is required. Any subject when intellectualized, is made difficult and Homoeopathy is no exception because learning and teaching not essentially an intellectual process; it is a vital process; but unfortunately it is made an intellectual process. We have to find out the difference between the two.

**Case Taking :**

In the process of *case taking*, if the patient goes on narrating and narrating things, we can take down some notes, not everything and whenever the patient is talking too much, we can allow her or him to talk whereas we can take down only what is required and then we can question after the narration is completed. In many cases, the average narration will be about ten minutes; after ten minutes they automatically stop narrating. But in the Occident it is shorter still because people know many technical terms and they give us information in a technical way. You ask : “what is your trouble?” They answer in one word; not even a sentence. “A cyst” they will answer. And if you question further, you will get only a repetition of the same word. Then, you ought to ask : “where do you have the cyst”? Then she says, “the cyst is there in the uterine region; I had it operated” and then an inconvenient silence once again. “What about the other aspects of your health?” You will have to question. The lady says, “perfectly healthy, nothing more.” Then you ask her: “what about your menstrual periods?” “Very very regular”, a few seconds silence and says : “Because I use the ‘pilules’. Now you imagine your patient as a Homoeopathic doctor; how to take the symptoms, how do you understand whether the lady is having regular menstrual periods or not if the pills were not used.

So it is more difficult in the Occident than in the backward countries because people speak something more factual and more non-technical in the backward countries. That is what is exactly required for a Homoeopath. We want something non-technical, something factual, something practical. If the lady says, “I have a horrible pain here” (in the head) that is the information we want. Then, you have the

advantage of questioning her : “Is the pain of a shooting nature or a pressing nature”. If she never speaks about her headache at all, it is a big headache to the doctor.

But, when we have the case taking in India, after allowing the patient to narrate and after we take down the notes, we again question the patient about certain matters; for example: menstrual periods, and then any surgical operations in the past history or not. If at all there are some surgical operations, you have to make a note and underline it because it gives an altogether different perspective. The natural state of affairs is disturbed and we have to take the totality only at face value. Often, the totality does not lead to the original and the required drug, especially if the patient is tackled surgically twice, thrice or four times. Many of the symptoms are due to the surgical tampering.

So, then, we have to make our own notes in the end whether the patient is irritable, altogether sensitive, nervous or forgetful. Like this, we have to make our own notes of our own impressions and then select the remedy mainly according to the mentals and the modalities. The principle of distinguishing symptoms should be used often. We have to understand the distinguishing symptoms separate from others. The patient narrates headaches, unbearable headaches of recurring nature. Here headache is not the symptom at all; the recurring nature is to some extent a symptom and then the probable time of its occurrence. The patient says : “generally I get it in the mornings”. This is more important than the headache because the distinguishing symptom is the modality and not the headache. And then if the patient can give you a narration of the migraines she get, “here I have the headache she says” (near the eye). It may be on the left side, the eye ball also having a pulling sensation and all the nerves of the head pulling. So symptoms

are left-sided. Sometimes the nerves of the hand also pulling and “how long since you are having this headache” you can ask. “For a very long time”. Then, she begins to narrate to you, previously she was having it on the right side; now bracket this. Ask her “was the eye also involved” She says “yes”. “Then also the nerves pulling the same thing”? She says : “everything was there but it was on the right side. So symptoms started on right side and changed to left. Had we not taken care of going into the details and questioning her further and waiting until we got the information, we would have given *Spigelia* or *Lachesis* according to the other symptoms, into the details of which we have gone, but we got the additional information that the headache started on the right side and that was there for some years and later it appeared on the left side. If you question further, before she was married, she was having only left sided headaches. We would have rushed to *Lycopodium* or some remedy which is right sided. Now we may stand there and suspect if it is of alternating sides.

Then, question her about her dreams. “Yes! I dream frequently, she says. “Then, what do you see frequently in your dreams?” “Serpents”. Now you can almost come to a conclusion about *Lac Caninum* which includes all the symptoms put together and also the dreams of serpents. Now, we have the story of the Genesis. This is the reason why we are not expected to remember the name of diseases while examining patients. Now, most probably it is *Lac Caninum*. After administering *Lac Caninum* in 200 C we can wait. What happens? Sure as anything, she has an attack of headache once again. She may have three or four more attacks after we administer the dose. We can minimize at least one attack by following a peculiar process which I generally do. That is instead of giving the indicated remedy

immediately, keep the lady on *placebo* for any length of time asking her to eat *placebo* daily regularly and then, one packet of *Lac Caninum*, mark on the packet as “reserve”. Ask her to wait until she gets the next attack and not to use any aspro or aspirin. Teach her the benefits of allowing it to take its own course by tolerating it and ask her to take the dose of *Lac Caninum* (reserve) as soon as she recovers from the headache. This is what I do generally in cases of recurrence and generally about unberable headaches and migraines. When we make her take the first dose after an attack and during the beginning of the recovery, there may not be a recurrence of headache at all in 50% of the cases and in the other 50%, if at all there is a recurrence, they may be once or twice in a milder degree if the dose is taken immediately after the attack i.e., during recovery. I think I am clear.

So the distinguishing symptoms should be taken care of. We have seen that the headache is not a symptom at all when we attempt to select a remedy. Similarly the toothache is not a symptom at all. For this reason, I make a separate enumeration of what the patient reports : headache, acidity, backache, constipation etc., This is what the patient reports generally. This is what we do not want as Homoeopaths. These things are as useless as anything because Homoeopathically speaking they mean nothing. You have no data to select a drug for these symptoms but at the same time the patient narrates these symptoms with great hopes of being cured. So you should note them separately so that at the end of the treatment you can ask the patient if everything is clear. So you should speak to him only in his language but not in your language because what he wants is relief and not a hasty technical explanation of his suffering. Why he suffers and all that he is not

interested. Our purpose is also his relief and not a scientific explanation of the disease.

So under column 2, I enumerate the mental symptoms of the patient : nervous; with his right foot he presses the left toe while talking to you. You are required to make a note of whatever he does. Otherwise, there is no possibility of selecting the right remedy. The moment you find him pressing his toe with his foot, you make a note of the probable drugs. According to my observation, he may be requiring *Agaricus*. Many times it is *Agaricus* : and then, one tooth pressing the other while talking to you. *Agaricus* verified. And then, one after another. You can verify the *Agaricus* symptoms in the narration of the fellow. Then he may be having headaches. It is not your business to care for it; he may be having acidity; he may be having backache, constipation. Give him *Agaricus* and go on inquiring about the relief. At the end of three months or four months, you find that the fellow accepts that he has much relief about these things. Then, he asks you : “are you taking into consideration of my backache also”. Then, you show on your paper : “I have written about your backache long ago”. Then he says : “I cannot sleep early in the morning; I forgot to report this”.

Then, immediately, you make a note of it, under the third column “*modalities*”: not able to sleep in the early hours in the morning but still it is *Agaricus* : because his totality has shown *Agaricus* and he is improving on *Agaricus*. The patient is better and better and the symptoms are gradually better. He may give you some more additional information; go on adding to your case sheet, but do not try to think of a second remedy until you find a total change of the totality. Then, you will find the miracle of Homoeopathy only if you propose to treat him exclusively. Otherwise you

will have neither satisfaction, nor the credit of a permanent cure. Suppose the patient, while talking to you sometimes, he does like this (making a face) and sometimes the patient will do like this (frowning); some patients do like this (turning his head from left to right). Of course, we too, have many things like that, but we need another Homoeopath to decide, not for ourselves but if everyone does like this (moving his head like this) have a second verification mark upon *Agaricus* : that is making faces, moving eyebrows and twitching mouths. *Agaricus* is his remedy, not the remedy of his disease. Therefore it cures him, not his disease. That is the only reason that he has a complete cure. If we select a remedy for his disease, there is no possibility of a total and permanent cure.

If another patient gives evidence of the same behaviour that is : pressing the toe with his feet, like that, and putting up faces etc., having no similarity at all with the sufferings under the first column, remember that he also, requires only *Agaricus*. And whatever he has under the first column, will be cured by the end of the treatment. For example, instead of headache, he has vertigo; instead of constipation, he has the opposite : diarrhoea; instead of acidity, he has the opposite, an alkaline stomach. Even then, it makes no difference because these are not at all symptoms. It is the symptoms that are required in Homoeopathy and the sufferings have not much to do with the symptoms. That is the reason why, when we select a medicine for headache, we will always fail to cure the patient; and also those who tackle cases according to names of diseases and medicines, will fail to get cures.

For example, we have the name of a disease 'diabetes'. What are the best remedies for diabetes? Is it a good question in Homoeopathy? Not a question at all in



Homoeopathy. If we go to Allopathy, it is the question. There is insulin etc.. There are many remedies directed towards the cure of a disease. There are people who try to select a remedy according to names of diseases in Homoeopathy also. Some gentleman has in India strongly promised to me that *Natrum Sulph* is a sure remedy for diabetes. We will miserably fail if we use *Natrum Sulph* for diabetes in 90% of the cases and we will have wonderful successes in 10%, not because diabetes is cured by *Natrum Sulph* but because these 10% of the patients, belong to *Natrum Sulph*. Everyone will have some cures, but unless the basis is Homoeopathic in selecting the remedies, and unless we select the remedy for the patient, but not for diabetes, we are sure to meet a failure. We will be as much successful as the Allopath is in curing diabetes. Can you dream of curing diabetes through Allopathic treatment? No. Why? because the treatment is aimed at the disease, not the patient. Suppose a patient showing the same symptoms as *Agaricus*, pressing his toe with his foot etc. or grinding teeth while speaking, or making faces etc. if he is having diabetes, you call him an *Agaricus* patient having diabetes; don't call him a diabetes patient. According to Homoeopathy, he is an *Agaricus* patient, having *Agaricus* symptoms; then, give him one dose of *Agaricus 200 C*, you will find a miracle. For the first time, you will understand that diabetes can be permanently cured. In 50% of the cases a single dose is enough.

One dose of *Medorrhinum 10,000 K* cured diabetes in Liege to one person. The next year, when I came here he said: "I am having nil". Again and again he was getting his urine tested. Every month he was getting his urine tested; it was nil. I asked him the next year: "are you consuming sugar?" He said "No". I asked him "Why"? He said, "I

am a diabetes patient". I asked him "Who told you? Long long ago, his doctor told him that he was a diabetes patient. I asked him "what diabetes was? He said, "sugar in urine" "Are you having it now ?" I asked. "No" he said. "Then, why don't you eat sugar?" Once again, he said: "I am a diabetes patient". I asked him to eat sugar. He said: "there will be sugar once again in the urine" "It is not that easy; unless there is a constitutional defect, there will not be sugar in the urine". Then he said: "It is better for me not to eat sugar". I said: "I will be in Belgium for one month; now today and tomorrow you can eat sugar and next week you can get your urine tested". And with great difficulty. I could make him eat sugar.

So people are wrongly educated about the concept of disease. It is the duty of you, the Homoeopathic doctors, to once again educate the general public in the right lines of understanding a disease. Suppose a patient of *Agaricus* comes to you and says he is a diabetes patient. He could say that *Agaricus* is a very good medicine for diabetes. Once again going into wrong lines and he suggests to many of his friends who are suffering from diabetes and a miserable failure and then the same fellow comes to a strange conclusion that he was cured not by Homoeopathy but by chance. The fact is that he was not (a) diabetes patient but he was *Agaricus* patient. Another diabetes patient comes to you, doing the same thing, pressing his toe with his foot but having much fear as if someone was chasing or haunting him. He feels some great fear and anguish. He suspects that someone is observing him and going on the street; he feels that someone is following him. And after fifteen minutes, he gets up and says: "I go home", having some great fear which he cannot define; no reason, no cause but fear; suffering from diabetes. He comes to you only to ask medicine for diabetes not for fear.

Because according to him, fear is not a disease. It is something psychological, that is what he understands. Now you have to detect the fear and try to understand his symptoms. He imagines many things. He suspects that you are observing him. He suspects that 2 people are talking about him, contriving something against him and suddenly he gets a sentence into his mind that he should leave the place immediately. Then, you have to detect the symptom and question him. Then, he says : “I often feel that someone is always directing me and an invisible voice guides me whenever there is something dangerous”.

Some people say : “My Master guides me”. You should be able to distinguish between Master and a disease. Some people assure you that Master Kuthoomi is guiding them, or Master Djwhal Khul is coming and giving messages then and transmitting the messages. Do you know who is Kuthoomi is? He is exactly like *Agaricus*, that is pressing his toe with his foot. That is the first message that his master transmits; The second message is : “Go away from this place, it is dangerous”. His true master is *Anacardium*. In some respects he is exactly like *Agaricus* and he presses the tooth also. If there is a little nail in this wooden duster, he begins to press his finger upon the nail and gets his finger hurt. He is exactly like his brother *Natrum Mur*.

The fellow *Natrum Mur* also does that and he bites his nails while talking to you and while biting his nails, he eats into the very root of the nail until it bleeds; even after it bleeds, he continues to eat the nail. He feels the pain of it but he cannot resist doing it. This is *Anacardium*. But he calls himself a diabetes patient and diabetes has nothing to do in the *Materia Medica* with *Anacardium* or any drug because diabetes is not a disease according to Homoeopathy. Diabetes is the name given to an external condition and this fellow will be cured by *Anacardium*.

Give *Anacardium 200 C*. After six or seven months, for the first time, he sleeps very happily. He is convinced that he is not being chased, that nobody is following and observing him. He stops eating his nails. He stops hurting his nails. I know an *Anacardium* girl who was rotating a shaving blade with the finger and the finger getting hurt until it bleeds. She was one of my students in the university, sitting in the front bench and hurting her finger with the shaving blade and observing drops of blood falling. After an examination, for about three or four days, I asked the fellow to come and meet me at home and I found that she was a patient of epilepsy having the grandmal - a falling sickness-and that she was taking some tablets for the past four years, i.e. sedating herself to control the fits. I asked her parents to come and meet me. I could convince them about the dangers of sedation and she was completely cured with *Anacardium*. She required only 5 doses in a period of 2 years. Let it be diabetes or epilepsy it is not the question. You should be able to detect to which drug the patient belongs.

This is how we are expected to approach if at all we are to make any real cures. A diabetes patient feels the body very heavy, and no inclination to go to the office, feels like applying for medical leave and take rest. He is not so very serious in the physical condition to apply for medical leave. Let the fellow feels that he has to apply for medical leave and take rest and after lunch he is forced to take some rest because he goes into irresistible sleep. Understand that it is a mental symptom. So, forget about diabetes. Go into further details and ask him “do you feel pains in the body”? He says: “many times”. Ask him “which part of the body”? He says : “almost all parts of the body; I feel pains during which period, I am not inclined to move

and after a few days, I feel a little bit better”. Then, you further question him: “Do you have thirst more than normal?” He says : “Yes, it is natural for a diabetes patient to have thirst”. Whereas another diabetes patient has no thirst at all but this fellow is having great thirst. Then, while questioning, you should write down the group of drugs to which he may belong. Which drugs shall we write now here? *Natrum Mur*, *Phosphorus*, *Bryonia*, like that you may have some 10 or 15 drugs.

There are mainly two groups of people- one group of people want cold breeze; they have an irresistible craving for a cool breeze from the window; they feel better; they are very happy when cool air touches them. Another group of people, are dreaded of cool breeze; they want to be kept warm; they prefer to seat in a place where there is warmth. So, all the drugs that are well proved come under these two headings. In our mind, we should have all the drugs under these two headings distributed carefully. In the beginning we can make a note of them, again and again. We can reproduce them on paper, until we get a permanent impression of the modality, because it is the strongest of all modalities and is as important as the mental symptoms. At times, even when all the other symptoms seems to agree with the patient, if we fail to ensure this modality, everything goes wrong and we fail miserably. If we remember *Bryonia* and *Nux Vomica* in the case of a diabetes patient, and we are to select one of them, now see the patient and verify his modality. If he wants a warm place to sit down it is *Nux vomica* and not *Bryonia*. If he feels very happy by going into the breeze, it is *Bryonia* and not at all *Nux Vomica*. Sometimes the patient says that he has great thirst which may not be true because people are led by autosuggestion that a diabetes patient must be thirsty and he says : “yes!

I am thirsty". But he cannot mislead you when you go into the modality of heat and cold.

About more than 80% of the drugs, have a strong modality of heat and cold. Kent has warned us many times about this modality and he asked us to verify this modality unfaillingly. If we select a dose of *Bryonia* for a patient of *Nux vomica*, it makes no difference in the case of an acute disease; for example, constipation. He may have a relief either with *Nux Vomica* or with *Broyonia*, for the simple reason that we have administered it not for the patient but for the constipation. It is a partial cure. It is a relief of a symptom and not cure of the patient. The patient goes again into constipation but the doctor will have some credit from the patient of relieving him of constipation at least for the time being. But in a case of chronic disease like diabetes, we are surprised to see that there is no effect at all if we fail in observing the modalities. This is how we have to manage with the chronic diseases. Real Homoeopathic treatment is required in treating chronic diseases and if we fail in selecting the remedy in a chronic disease treatment, our failure will be magnified to a maximum extent and we will be surprised to see the result of our failure.

With all good hopes we select *Nux Vomica* for the diabetes patient, but there is no relief at all because he needs *Bryonia*. So the main procedure will be not to remember the same of the disease but to go into the distinguishing symptoms, mental symptoms and modalities. After coming to an understanding that the fellow belongs to *Bryonia* and not *Nux Vomica*, you will be astonished to see the other symptoms of *Bryonia* in him. Previously they fail to draw your attention. Now, the fellow says that he feels the heaviness of the body. He is not inclined to go to the office and he wants to apply for medical leave. Now you can

understand the meaning of a single phrase in the *Materia Medica* i.e. '*physically and mentally lazy*'. Until we observe the truth in a few cases, we cannot understand the importance of a particular sentence. Many times we might have read these words '*mentally and physically lazy*' in the *Materia Medica*; but the real significance will be understood when we observe the progress in the patient. So, it is mental symptoms and the modalities that are to be cared more than the names of any diseases.

There was a diabetes patient who was having his treatment for about two and a half years in one of our clinics. No symptoms at all except diabetes mellitus. But unfortunately diabetes is no symptom. Every time we asked him : "do you have thirst"? "No," he says. Every time we asked him: "do you have pains in the body?" "No". We asked him: "are you uncomfortable in hot Sun? "No". So we had to strike off *Bryonia*, *Natrum mur*, *Phosphorus*, *Sulphur*, all the group of drugs that are there under the column 'uncomfortable in hot Sun'. We had only the other half of drugs with no indication to select the remedy. Then, after some time, he asked for a dose for his aphthe in the mouth. Then our doctor asked him : "do you find aphthe repeatedly" he said : "I always suffer from aphthe. Previously, he never spoke of it. Through a fit of intuition, the doctor questioned him : "Do you have some troubles with the gums"? He said "yes!" "What trouble"? The doctor asked. "I have some peculiar sensation and pains in the gums. He further asked: "are your teeth intact? Then he said : "No, many of my teeth are loose". The patient was only of 35 years of age. Then, the doctor asked : How do you feel about your taste? The patient said : "I lost my taste during the past five years. I feel the tongue somewhat dull and then the doctor asked: "do you have a little bit of excess salivation when you have

aphthe”. He said: “Yes! even normally also, I feel, I have more salivation”, the doctor further questioned: “Can you bear chill? He said : “That is the one thing I cannot bear”.

This is after one and a half years of treatment! The doctor thought and thought and gave him one dose of *Merc. Sulph. 200*. Within three weeks, the sugar in urine came to nil and it was nil for three months continuously. Now he confessed to the doctor, how he is feeling strong and that he was awfully weak all the time previously which he never reported. Within two months he got an awful eruption on the hand. The doctor educated him about the eruption and said “I am not going to give any medicine for eruption. If you want to use any other medicine for your eruption, be sure that your diabetes will return and will never go away”. He understood the importance of the eruption and he required only three more doses of *Merc. Sulph. 200*. The eruption continued for about eight months. He faithfully observed the eruption without applying any medicine and it disappeared. The patient is no more a patient. Even now, he is there not having any diabetes at all.

So, the basis to select a drug should be properly understood and if possible the patient also is to be educated in his own drug. Many times, if the patient is interested in studying Homoeopathy, we will teach him Homoeopathy before he is completely cured and he is attracted to render some service in one of our clinics, so that he comes to understand how to use a remedy and how not to misuse a remedy. Then, we can inform him about his remedy and not to go in for any other remedy unless otherwise indicated. Then, the fellow is benefited by his own remedy and many times he never requires a second remedy. Once in a year or two, he may have an occasion to use the same remedy one or two doses more. So if the



patient gets interested in the study of Homoeopathy, there is no danger in allowing him to know the name of the remedy, but in many cases it is not desirable because the patient goes to the market and directly purchases a bottle for himself and he uses at a rate of one dose or two doses a day. So, generally speaking, it is not desirable to allow him to know the name of the medicine.

So, it is always desirable to select the remedy on the basis of the chronic disease observations, i.e., take the patient as a total, observe his behaviour, heat and cold and modalities of time. Observation of the mental symptoms should be done strictly according to Homoeopathic rules. We should not mix up other experiments with the taking down of symptoms. For example, if we make psychological experiments upon the patient, we can make a record of the psychological experiments separately but not with the Homoeopathic case history. Suppose, we want to send the patient into himself to speak out about his own emotions and cry out and weep out. We use, our hypnotic and mesmeric experiments upon him, to allow him to speak out from his sub-conscious state. It is as valuable as anything but it is nonsense when it is recorded under the Homoeopathic history. Because it is not at all required to select a remedy in Homoeopathy.

So don't confuse other things with Homoeopathy so far as selection of a remedy is concerned. We are expected to follow only the principles laid down by the Masters of Homoeopathy. We have many modern experiments in the way of healing. For example, using the pendulum. It is as valuable as any other method but let us not confuse the record of the symptoms with the method of using the pendulum. You are at perfect liberty to select a drug with the help of your pendulum, but, don't call it Homoeopathy.

You can call it by any other name and cure the patient under your own responsibility because neither Hahnemann nor Kent nor any other Homoeopathic Master is responsible for our way of confusing things. Excuse me, if I hurt the feelings of anyone, but you cannot have a Homoeopathic cure promised by the masters of Homoeopathy - by making a model or a confusion of various methods. Here, the decision is merciless because truth has no compromise and the Masters of Homoeopathy always followed Truth and Nature.

If we follow the method of sending the patient into regression, for example, into his past birth, and then, select the remedy upon that basis, don't call it Homeopathy, because in Homoeopathy you are expected to select the remedy *prima facie* on the basis of the presently existing symptoms and administer according to the totality of the symptoms. The first drug that you have administered will clear the present ground and will also clear the confusion on the surface. It presents the symptoms of the original disease so that you may select the required remedy once again and then, the patient is permanently cured. So, you are expected to take the symptoms based only on the present state of health on the background of the past history and the causations. But never select a remedy on the basis of the symptoms that existed 10 years ago or in the previous birth. Let us perfect our wisdom about our present birth first of all, before we can go to the previous births and let us completely finish our duties on this Earth planet before we try to propose to go into Moon or Mars or Jupiter. Let us believe in a perfect way of accomplishing things instead of trying to know about the life after death. Let us try to know our duties of life before death. Let us be more practical and less utopian in our way of doing things.

I don't say that these methods are wrong but I do assert that don't use these methods for Homoeopathy. All

the nonsense put together, don't call it Homoeopathic treatment. Let Homoeopathy be done as Homoeopathy and let any other system be tackled pure and unallied. You can select anyone system for yourself but be true to your own system and then only you will find the results. Otherwise we will be experimenting upon the poor patient and in the end we regret that we would have rather experimented it upon ourselves than upon the patient. So, this is one strong point which I want to emphasize once again. Approach the patient only, as a pure Homoeopathic student, as if you do not know anything of any other healing methods as long as you are making a case taking for selection of a Homoeopathic remedy. It will give you a systematic procedure which ensures a perfect cure.

Administer always a single dose of the indicated remedy, and never change it unless the symptoms are changed totally, as otherwise the case gets complicated. For example, a patient of diabetes, with symptoms of heaviness of body, too much of thirst, inclined to take a nap after lunch and dinner, having a history of headaches, body pains, feeling better by massages, unbearable in hot sun and the heat and better by cool breeze. These symptoms get better by a dose of *Bryonia* and the sugar gets reduced. Suppose, suddenly the patient goes into constipation which was not there by the time you started the treatment, the patient says: "I am constipated. Once in 48 hours, I am having a movement in the intestines and the stool is hard". Ask him if it was like that at the time he started the treatment. He says "No". But, be careful, don't be tempted to treat him for constipation. It is here that much self-control is required. Ask him again if he was having such constipation in the past. He says: "until 16 years ago, I was constipated". Then what happened? "I started taking liquid paraffin daily half an ounce

in the night, having a regular movement of the bowels”. Understand? After that the fellow developed sugar in urine. Here, lies the keynote of his disease. This is what the doctor and he himself called diabetes. Now your *Broyonia* has hit upon the keynote of the primary cause and the patient is again at home with his constipation. Now wait. If you give any remedy to better his constipation, for example *Nux Vomica*. Because *Nux Vomica* is generally notorious for curing constipation, tomorrow the fellow has a free movement of the bowels. After one week he feels his body heavy once again. After two weeks feeling the thirst again too much. Once again there is sugar in urine. So, don't use *Nux vomica* or any other drug. Wait and see as long as there is no emergency or risk.

*The one principle that is to be observed in chronic disease treatment is to wait and see as long as there is no risk.* Better to wait than to repeat or change the remedy. This is the only method that gives you success and cures the patient. Gradually, the constipation disappears. It may be two weeks, three weeks, two months or three months, because he had it for years previously. If we try to cure it, means tackling his constitution wrongly as a result of which he becomes a diabetes patient once again. Alternatively, along with the constipation, the fellow may get colic. One night, his son runs to your house and he rings the bell saying that his father is suffering from horrible colic and you run to see the patient. He is tossing in his bed. Now, immediately a drug like *Colocynth* comes to your mind. It is what is called the work of the devil. The devil suggests to our mind one of the remedies that are famous of curing colics. The fellow suffers from colic for about half an hour or one hour. Give him one dose of *placebo* and some warm water as soon as you go and see him. Within

half an hour to an hour, he has relief, not because of the dose you have given, but the duration of the colic is only that much. Then the fellow narrates to you how he suffered from this colic previously and now there is a possibility of recurrence twice or thrice. So keep with him two or three doses of placebo. The colic and the constipation disappears. There is the skin eruption. The fellow has a summer boil somewhere on his leg or hand and it will be there for two or three months. Or, sometimes, if he belongs to the hot countries like India, his constitution waits until the summer is past, and then, during the months of June, July, he gets summer boils on his back with great pain, burning and suffering. Wait, wait, wait and observe because he is cured and there is no necessity for his boils being cured. Automatically, the boils go away. That is the end of the cure.

### **Law of Cure :**

Now you will understand the value of the *Law of Cure* : that is, for a condition called D, you have selected a remedy and applied it. It receded to the previous condition C. You waited. It receded to the previous condition B. You waited. It receded to a previous condition. A. Previously, his case history shows that his condition travelled from A to B; B to C and C to D. When I started in India to come to Europe, I started in Bombay, and then, there was Kuwait and then, there was Rome. Again, when I return back to India, there will be Rome first, and then Kuwait, and then Bombay. So the *reverse order of their previous occurrence*. This is as sure as anything in the treatment of chronic diseases especially in cardiac diseases where there is no congenital incurable condition.

We select a remedy on the basis of the present symptoms and the past history. Suppose we selected *China*. The fellow begins to improve. His heart palpitations are

better and his perspiration better. He is able to get up from the bed and walk for himself. His appetite improves; his anemia controlled and you find a good colour in the patient showing that he is having good blood. Then suddenly, one fine morning, he finds that there is some shivering in his nerves. It was there previously. Then, don't administer anything. After a few days this shivering disappears and suddenly he goes into drenching perspiration, the moment he goes into sleep. Do not administer any drug for his perspiration. Then he is cured of the perspiration and he goes into some ringing sounds in the ear. It was there before. Don't give him any remedy. Suddenly, one day, he goes into a violent chill and shivering and high temperature. A violent type of malarial attack which he was having intermittently. Even then, don't administer any remedy. Wait, because there is no emergency. What he requires is only good covers for about half an hour and then he kicks off the covers because it is too hot and warm inside. The fellow may also have one or two vomitings and unbearable headache. Give him ample *placebo*, then he is cured. That is the end of the treatment of the cardiac disease when *China* is indicated in the first step. That means the fellow was not overdressed previously and the case was not tampered too much.

This is how the chronic diseases show paths to the Homeopath whenever they are not spoiled by over drugging or any other treatment. These are only simple chronic diseases, having no complications. But when there is a complication and once we begin to tackle the case, the patient goes into a little bit of complications. We have to stand there and bear the responsibility and treat him until the complications are solved. In either case, the starting point should be the present situation i.e., the totality of the symptoms that is presented to us when the patient comes

to us. We are concerned only from that date and the drug we administer will lead us safely into the future also. And about the already complicated cases and about the so called “incurable cases” let us try to go into the details tomorrow.

**Q :** *When a diabetes patient has been taking high doses of insulin can one just cut off the insulin suddenly and begin the Homoeopathy treatment? Is there any danger of coma?*

**A :** There is danger. That is what I call complicated cases. Especially in diabetes, when a patient is fed with insulin for decades and in epilepsy cases, where the patient is fed with sedatives, we have no right to stop them suddenly unless the doctor and the patient lives at the same place. Then, we can do it. But if at all we suggest any treatment from a distance we have no business to ask the patient to stop the insulin or the sedatives because we may kill the patient directly by asking him to stop. The diabetes patient may go into coma and may go into a sleep of no return, while the epilepsy patient may go into a state of stasis and may die sometimes. It is wise and safe to reduce the dosage of insulin or sedatives gradually.

**Q :** *Can one combine Homoeopathy and Acupuncture and how can one combine them simultaneously?*

**A :** Even though Acupuncture is not a medication, It is not safe to run the treatments simultaneously. We can treat the patient exclusively by Acupuncture or Homoeopathy, the reason being, if the patient shows signs of improvement, we should be sure that it is a true improvement and not an amelioration. If we tackle him with a single drug, we can easily distinguish between a right drug or a wrong drug

administered and at every step we can rectify our treatment. This is possible only when we can understand whether the relief is true or false and when the patient is exclusively tackled in Homoeopathy. Another scientific reason is : a dose of Homoeopathic remedy is not at all welcome when a cure is started. If the Acupuncture is already curing from one side, if we administer a dose of Homoeopathic medicine, when it is not required, then the patient goes into complications. It is one of the strict rules in Homoeopathy, that we should never use a medicine unless it is indicated by the constitution. For these two reasons, it is not safe to treat the patient simultaneously.

**Q :** *Do you sometimes prescribe two Homoeopathic remedies simultaneously and if so; in which cases?*

**A :** Never I prescribe two Homoeopathic remedies simultaneously. But there are certain plants and products that are not at all medicines. For example *Alfalfa*, and *Lecithin*, which do not produce any symptoms or any provings at all. They were tried again and again to see whether they produce any symptoms. It is finally proved that they are only tonics and no medicines, which do not produce any reaction in the constitution. I use such things wherever there is an emergency condition and wherever a speedy recovery is urgently required. But for these non-medicinal products, I do not prefer to use two medicines simultaneously. I prefer stopping one medicine and starting another medicine. Second medicine is used only when the totality of symptoms are changed.

**Q :** *May we know the usefulness of vertigo as a protective reaction :*

**A :** Any symptom is produced by Nature to indicate to us that there is something wrong in the constitution.



Vertigo, in particular, is produced by Nature to arrest the activity of the mind to a certain degree when the mind is being over used or when the nerves are highly strung. The vertigo automatically arrests the momentary activity of the mind and it has a good effect of producing a compulsory rest. At the same time it has the value of informing and indicating to us that there is something alarming in the constitution. So, it has a two-fold value.

**Q :** *Is bed wetting sometimes connected with emotional problems with the parents. If the parents are quarrelling all the time, can that have an effect on the child and cause bed wetting?*

**A :** It works as a triggering cause and not a real cause. The real cause is mainly congenital. It comes from one or both of the parents as the existence of one of the three chronic miasms. Emotional problems of the parents are also the result of miasms. If the parents are completely free from a chronic miasm, a healthy child is the result and he will show no bed wetting at all. So, bed wetting has a deeper cause than a psychological cause. All the psychological causes of diseases are only triggering causes. The real causes are rather congenital and deeper. They are of a hereditary nature. Removal of a psychological cause may sometimes give temporary relief but it will never give a permanent cure.

**Q :** *Can Homoeopathy prevent convulsions in a child?*

**A :** Homoeopathy never allows anything to be avoided. The susceptibility to convulsion, exists with the child congenitally. Nature always, tries to bring it out. Though we are afraid of convulsions, Nature is not afraid, because it is better to bring out a convulsion when there is a probability than to avoid it. So a single Homoeopathic dose administered

for the first time to the child, may in all probability bring out a convulsion and cure the patient permanently. It is not at all possible to avoid or prevent convulsions by true scientific Homoeo treatment and it is never desirable. We are always required to cure the susceptibility.

**Q :** *It is not desirable to treat oneself by himself in Homoeopathy; but would it be possible that the wife treats the husband or the husband treats the wife and that they treat the children Homoeopathically?*

**A :** That will all depend upon the mental health of the doctor himself. A Homoeopathic doctor who was treated in his childhood with scientific Homoeopathy, is always fit to cure himself and his wife, because in all probability, his miasms are cured and he has a sober thinking and a calm understanding of things. An emotional and sentimental way of doing things is past. When the doctor himself feels confident like that, he can treat himself and decide his own drug. There is one such example in my case. In 1982, in the month of August, I suddenly stopped my chain smoking which was aged about 35 years and during the months of January and February, I had my first health crisis of having swellings and gouty symptoms and indications of cardiac enfeeblement and the function of the kidneys also deficient. Many of my friends among doctors in India pointed out that it was very dangerous to stop smoking suddenly and that it was because of that I went into the sickness. In all good sense, they advised me to start smoking once again. Of course, I did prefer not to start again because I knew the cause was not the same. I waited for about one or two weeks, maintained myself on desirable diet and food without rushing to use any drug. Then, I made a study of all the symptoms and I selected *Colchicum* as my remedy, used two doses in 30 C in an interval of two months and one

dose of 200 C afterwards which totally cured of the totality existing. I am more healthy than in the previous years now. I treat my family, my children, my wife, and my grand children. There are many Homoeopathic doctors who treat themselves. It all depends upon the self-confidence and a sober way of thinking and understanding. But generally speaking, it is desirable to treat oneself than to get treated by another as long as the mental set up is sound. Of course, I can't advice the same when we have become old and senile.

**Q :** *What is your opinion about laxatives, ointments, vaccinations and preventive medicines in Homoeopathy?*

We'll start with considering the usages of things like laxatives, ointments and vaccines. It is a point of discussion in almost all the countries. Laxatives are very common in many countries and also in India. Some laxatives are of a local and traditional preparation and some are patents purchased in the market. Neither of them are as dangerous as Homoeopathic laxatives. In India out of many traditional laxatives, the most non-dangerous and safe laxative is Castor Oil. The only laxative accepted in the whole of Ayurveda is Castor. But the very principle of laxative is not so very good because it deals with the immediate causes or physical causes of constipation and it tries to make daily adjustment and amelioration in the constitution. Frequent use of laxative always leads to an immunity of the intestines to laxatives. In any emergency the fellow cannot have the advantage of using a laxative. A Patient who is accustomed to use the laxative for about ten or twenty years is bound to go into blockages of the organs in the lower abdomen because of the gradual insensibility and paralysation of the eliminating organs. This is for two reasons : one is when you consider the intelligence and subtlety of the vital force, it never permits

any abnormality unless there is a sufficient cause behind. Of course, I am speaking of chronic constipation, not occasional. The very fact that a constitution shows chronic constipation indicates that there is a necessity to constipate to save the constitution from a greater danger. Until the necessity is removed the constitution never permits total cure of constipation. In the meanwhile we may be using local methods of medication like laxatives and purgatives and sometimes mechanical methods ; for example enemas etc., and they provide temporary relief and amelioration.

But remember every time we apply such methods we are ignoring the main cause. We are causing great exertion to the lower part of the alimentary canal. The more we use laxatives, the more immunity develops in the intestines against laxatives. In course of time, we are obliged to change the medicine or increase the dose, causing greater strain and stress for the intestines and then rectum. The process goes on until there is almost a total insensibility of the intestines. There was a friend of my father, when I was a boy, was suffering from chronic constipation since his childhood. He developed the habit of using enema daily. Gradually after thirty years his intestines lost the capacity of elimination totally, and he had to exert a lot for about one or one and a half hours when he was old. Finally he died of total blockage of the lower organs. The basic cause of such things discovered by Hahnemann and explained to us.... is "*susceptibility*" which cannot be eradicated by ordinary types of medication. The constitution is in constant fight against that disease from the time of birth, because in many cases it is hereditary. In its process of its constant fight against the disease, it has to withdraw its application from one, two or three of these organs which are functioning regularly. Since the vital force is most intelligent in its way

of functioning, it begins to withdraw from the less dangerous and less important organs preserving the heart and lungs to the last. So whenever it is absolutely necessary and compulsory for the vital force to make a preservation of itself to have an extra reserve of energy and to conduct the constant fight against the decease it has to withdraw from one organ or another, and leave the constitution a bit deficient of that organ so that the person may take notice of it, and try to cure the constitution in the right path or, if the worst occurs, the fellow lives with a deficient functioning of that particular organ life long.

So, a fellow suffering from an under current of *Psora* develops automatically a chronic complaint like constipation or sluggishness of the liver or a dullness of the kidneys and urinary tract and then the fellow has to put up with the inconveniences. The only methods humanity began to use were the physical methods, i.e., applying physical pressures, taking a brisk long walk in the mornings, sometimes a physical way of coaxing, enema or running, which gave a temporary mechanical relief. Afterwards the use of medical substances was discovered. It was considered in the beginning that the medicine should be used to relax the intestines. That is the birth of the laxatives. The method is fundamentally wrong for two reasons. One is that we are tackling of the function of an organ with the medicine., ignoring the intelligence of the vital force and not interrogating the vital force of what it wants from us? So, the treatment is partial, local, piecemeal, and directed to one particular organ. It is bound to be defective and it will have its own after effects. According to Hahnemann and his followers, the after effects are : a rapid exhaustion of the lower eliminating organs, a gradual paralyzation of the muscles and nerves with a progressive increase of the same complaint.

i.e., the constipation becomes worse and worse as we use medicines. The body develops resistance against the medicines, for the simple reason that the medicine is not required or welcomed by the constitution. We are forcing the vital force to behave according to our intelligence not knowing the fact that the vital force has a better intelligence. So we have no understanding to co-operate with the vital force, and remove the blockage from the vital plane. After a certain age, the intestines refuse to react to any medicine because they are almost dead as a result of our continuous misbehaviour in introducing the laxatives. As old age begins to set in, the fellow and the doctor have to meet a situation when there is a total blockage and no medicine comes to our aid. Same thing with urination also. We should be very careful in treating cases where there is suppression of urine or blockages.

### **A new Dimension to Science :**

Another scientific aspect which is a new dimension to the existing science. There are what are called the reciprocal points in our constitution. If we take any point on top of the head it has its own corresponding point at the tip of the coccyx. They have a reflex action upon each other, i.e., any disturbance created in one point will have its reflexive action on the other and vice versa. This branch of science is not yet known to the modern world, but there were ancient scientists from three or four nations who knew the fact. You find this aspect in the third book of the *Medica of Hippocrates* under the *Law of Reciprocals* and you will also find this in three or four ancient text books of Ayurveda, and some ancient Indian text books of Astro-Diagnosis, i.e., Applied Astrology. According to this law, whenever we apply some wrong treatment to a part of the vertebral column, it leaves a weak spot on the corresponding centre on the upper pole. According to this law, there is a centre

developing in the brain cells and the cerebro-spinal nervous system from which the mind is gradually withdrawing. You can call it mind-vacuum in the brain cells and this creates a gradual insensibility in the fellow in an increasing degree. In the early years, the fellow finds some dullness; he thinks it may be occasional but it exists with him and gradually increases. After some time he begins to feel some drowsiness, and next degree is, he feels sleepy even during the active hours of his work. A fraction of himself is sleeping inevitably. You will find the same thing in increasing degree when there is a tendency to develop sugar in urine. The fellow straight away goes into coma and has a very happy death, Yes, because there is no trouble he sleeps away into death. Irrespective of the diabetic condition this continues when we make frequent use of laxatives and purgatives.

You can find these lines in unmistakable and clear phrases in the *introduction chapter* of **Hahnemann's Materia Medica of Chronic Diseases**. It warns us very strongly against the frequent use of laxatives and purgatives. And what to do? The procedure is always the same, the Homoeopathic way of approaching the chronic disease. You take the case history completely, try to understand the constitution and the constitutional drug, and proceed in the same systematic manner which we are expected to do with any other chronic disease. The intestines should be made to expel excretory matter. We should not interfere with the function and try to help the intestines mechanically or locally. The same thing happens whenever we apply mechanical or local methods also to any inconvenience. This is the reason why laxatives are discouraged in true Homeopathy, unless there is an emergency situation. Emergency is quite different, you can use laxatives to save the life and you can use it for two or three or four days or one week. In the meanwhile

you have to begin the treatment at the constitutional level and help the intestines eliminate. So here also a true Homoeopath has no compromise. Unfortunately we have Homoeopathic pharmacies also manufacturing laxatives. They say, this is a Homoeopathic laxative. Who knows, tomorrow there may be Homeopathic enema cans, and injection needles prepared in an orthodox method but exclusively for Homoeopathy. So Homoeopathy laxative is as meaningless as having Homoeopathic enema cans and Homoeopathic injection needles.

So let us try to approach from the right direction and not from the wrong direction. Experience tells us that in 80% of the cases the patient begins to respond within the first two months and begins to eliminate for himself more regularly by a scientific way of Homoeopathic treatment. So we are essentially against the use of laxatives and purgatives. The orthodox Ayurvedic people are inclined to believe in using castor oil because it has no medicinal effects and not even a single drop of it is accepted by the human metabolism when it passes through the alimentary canal. So it is a mysterious substance which passes as it is and for that reason the traditional Ayurvedics used it. It has no after effects upon the constitution. But strictly speaking frequent use of even castor oil is prohibited because the process itself is against the functions of the constitution and in some countries, I don't know whether it's in vogue in Europe or not, there are people and physicians who believe that it is good to take a purgative in some intervals and especially whenever, there is a season change or a climatic change; even that is not a sound principle. When the constitution is rendered more and more healthy in its true sense, it does its own functions better. This is not only my view, but also of masters who gave us Homoeopathy.



**Law of Polarities :**

In this connection, I make a suggestion to those who know Astrology, the relationship between two points of the circle and 180 degrees of arc. The particular degree which represents your head in your horoscope has its opposite degree at your tail. Apply this principle for *Astro-Diagnosis* and try to know the defects in the functioning of the constitution and fixing up the treatment. For example, if you take the sign of Taurus, there is the opposite Scorpio. When you apply this to the theory of chronic miasms in Homoeopathy, a patient of sycosis has these 180 degrees affected in his constitution. Mainly, his Taurus and his Scorpio for the simple reason that the disease was contracted by the activity of Scorpio. I think you know, Scorpio governs the genitals and sycosis is contracted through sex and when we do not care to eliminate the gonorrhoeal poison properly it gets amalgamated into the constitution and on the upper pole, it is the ears, nose, throat that are affected including the bronchials. The fellow will be repeatedly having the troubles belonging to these organs. The throat is inflamed again and again, the tonsils develop, or the adenoids enlarge, or there is trouble of apthae again and again. When you are very much successful in suppressing them through strong and violent medication, the lower pole begins to respond wrongly, that is gradually there is a trouble with the intestines, anus, urinary tract and rectum.

So, whenever you use the laxatives here, automatically there is added trouble to the upper organs also unless the cure is total, scientific and systematic. Whenever you attempt a piecemeal medication, the fellow is better in one pole and simultaneously worse in the other pole. If he is better in the upper pole, he is worse in the lower pole. After a few decades of constant medication done wrongly, he grows

worse in the two poles. Excuse me, if I made a digression. This is very interesting how the ancient scientists could look at these things. They called it the *Law of Polarities*.

### **Vaccinations :**

About vaccinations, we have many diseases rooted out in many countries and there is no smallpox, no chicken pox, no TB, no Gonorrhoea, no Syphilis etc. Have we eradicated or eliminated or cured these diseases? Doctor Burnett, the great Doctor who has discovered Tuberculinum and who has conducted many valuable researches on this line has discovered many strange things as a result of vaccinations. Whenever we take a vaccination for one disease, it stimulates the anti-bodies in the constitution for life and renders that particular disease impossible to develop in the constitution. But at the same time it leaves its own miasm to the constitution for life, and as a result of which the fellow is no longer the original fellow in any one of the vital functions of his body or mind and this precipitates a condition, a total miasm of the person which incubates in the constitution for about two or three decades. The process of incubation is very long and we have no methods yet to eliminate the poison that is engrafted to the constitution through vaccination. We welcomed a miasm into the constitution on the physical plane. In Homoeopathy also we are doing exactly the same thing. But we are not introducing it on the physical plane at all, that makes all the difference. We are introducing it on the dynamic plane, It acts only as an antipoinson and not a poison. This proved time and again by all the provings of all the drugs. This is the only strong point in Homoeopathy which no other system has.

We are stimulating the vital plane with the vital counter part of a poison which is stimulated by the process

of dynamisation and dilution. It meets only the vital body and not the physical body. Immediately the vital body produces its violent reaction against it and the fight ends within a short time and no physical tissues are spent in the war. Whereas in the process of vaccination, it is just the opposite. We introduce the lymph itself or the serum directly. It meets the constitution on physical plane, while the constitution has to react only on the Vital plane. So before the constitution produces its reaction the disease attacks the physical tissues and we have the physical scar left afterwards. In the war the vital force gains. At the same time, we have what is called a conditioning of the whole constitution caused by the introduction of the lymph into the constitution. For all physical and metabolic purposes the fellow is healthy but for the mental behaviour, the nervous system, the mind and the cortical tissues are affected. He is no more normal in mental and nervous planes. In many cases, there is an inauguration of hyperactivity in the fellow, a condition similar to the wrong stimulation of thyroid.

This is the opinion of Doctor Burnett and his followers. They gave thousands of examples. The whole thing results in a stage of incurability after about two to three decades and the incurability may show on any part of the constitution, sometimes it may be in the lungs, sometimes it may be in the heart and more frequently a Cancerous state of any particular location. Every one knows about the curability of Cancer, but according to the observations of Dr. Burnett, the percentage of Cancerous deaths increased enormously after the introduction of vaccinations, if we take the world records of Cancer. I think many of you know the graph of it, there was a decrease before the second world war and after the second world war till now there is an increase in the incidence of Cancer. Every year there

is an added percentage to the deaths by Cancer as the number of vaccinations we discover and introduce to the human constitution is increasing. It is for us to choose if we have to live without these epidemics and die of some incurable condition or have these epidemics and die a more natural death. This is one dimension which we have to take notice of. Many sensible Doctors question us that what if we have smallpox? Can't we use our scientific discoveries to have a better way of treating a smallpox patient and making one safer and lighter course instead of vaccinating him and creating some unknown clinical condition? Suppose there are people who get smallpox, then what is the trouble? Are we not getting diseases that are to be cured but could not be cured? With our modern knowledge and technology and equipment of medicine, the number of incurable disease cases are the same if not increasing. Helpless situations are many and it is for us to decide if we welcome vaccination or leave it to Nature.

You can ask me, are you not vaccinated? I was not at all vaccinated in my childhood. Until today I never allowed anyone of my children and grandchildren to be vaccinated and every one of us are only receiving Homoeopathic treatment, and that too, on orthodox lines of Homoeopathy. My family is a big family; my children, my brothers, brother's children and my grandchildren, all put together not less than 50 members and we have no record in our family of small pox or chickenpox or cholera, or any epidemic till now. Our children had measles and fevers. There was a natural and normal cure. Afterwards they are healthy. This is my experience about the matter. After I have grown old, only ten years ago I had compulsory vaccination because otherwise I would not have been permitted to leave the country and take the flight. That was the only occasion when I had one vaccination. So it is for us to decide.

In the countries that are backward in the scientific and economic progress, we have about 50% of the people not vaccinated because of the irregularity of the people of the medical profession, and people are still lucky. Their general health is definitely better than the health of those in the Occident. The citizens of the Occident are well protected against diseases whereas the citizens of a backward country like India, have better resistance against diseases. This is the essential difference which no one can deny after observation. An average illiterate, uncultured Indian is by birth more resistant against diseases than many well informed citizens of the Occident. For example, when there is some nasal catarrhal or bronchial infection in the Occident, it is a menace and a dread, it is just a common and normal thing in India. No one dies with any infection of a catarrhal condition of the nose or bronchials. I think this difference in the resistance is due to the lesser number of vaccinations that people have in India i.e., only three or four types of vaccinations. Those families who do not get their children or grandchildren vaccinated are those who follow the Homoeopathic or the traditional Ayurvedic treatment on an exclusive basis. They are definitely healthier mentally and physically. This is my experience. I do not say that one should not get vaccinated but in course of time, there are certain consequences for which one should be prepared; it is left to us to choose.

### **Theory of Prophylaxis :**

There is the *Theory of Prophylaxis* in Homoeopathy also. A section of Homoeopaths argue very strongly for prophylaxis and another section refuse. Here when we go to the masters of Homoeopathy and take the fundamental scientific tenets of the system, no medication is permitted to be introduced into the constitution unless the constitution

shows any symptoms. So there is no question of prevention through medicinal methods. If we have preventive medicines we should accept that their use is not Homoeopathic but something else because the basic principles of Homoeopathy itself teach us to administer a dose only when symptoms exist and even then we have no justification in giving him one more dose. Then only we can call it Homoeopathy. We cannot call it as Homoeopathy by merely using Homoeopathic remedies. The method should be Homoeopathic if we want to call it Homoeopathy. There are Doctors who use certain medicines like *Variolinum* for their clients seasonally. Some doctors use *Variolinum 6* for seven days continuously when there is season. Why for seven days? Simply because God created the world in seven days. Even that great God took a *sabbath* on the seventh day, he used the medicine only for six days. So the Homoeopathic Doctor is more powerful than God. Have we any justification to call it Homoeopathy? No. If we call it Autopathy we can use it.

Then how to protect the people from epidemics? My declaration is to use Homoeopathy on orthodox scientific lines from the birth on an exclusive basis, to all averagely healthy born children. There is no occasion when the fellow is attacked by smallpox or chicken pox or cholera etc. If you can create such a generation there is no smallpox, chickenpox or cholera in any nation, also no conditioning of the vaccination, no after effects of the vaccinations and no unaccountable deaths. That is my open declaration after twenty years experimenting with about 4,000 families who live with me and follow my way of living. The health conditions of those families prove that there need not be any protection against epidemics, so long as they are treated exclusively according to orthodox Homoeopathic principles. So even using Homoeopathic medicines as prophylactics is

against the principle of Homoeopathy. When he needs the medicine, give him the medicine. Stop medication immediately when relief sets in. Until the fellow is once again sick, don't think of medicine. Once he is healthy we want some method which keeps the fellow up in health, without going into disease. Here we have no provision in Homoeopathy at all.

Every system has its own limitations. I don't argue that Homoeopathy has no limitations. As long as we have a disease, Homoeopathy has everything to do. The moment we are healthy, Homoeopathy has nothing to suggest to us to maintain health or to protect ourselves against *Psora*. We have to take a supplementation of another branch of science, that is, the orthodox and scientific Ayurveda. Many people in the Occident are mistaken that Ayurveda is a system of medication. It is thoroughly wrong. Ayurveda is a science of health and it informs us of reliable and practical methods of preserving health and not going into disease. This is what two-thirds of scientific Ayurvedic literature contains and the last one third is called the *Chapters of Atonement*, i.e., *Rectification*.

In the Scriptures, there is what is called atonement, whenever we commit something sinful, that is the process of purification and purging. Under that heading Ayurveda gives us medication. That is not the main purpose of Ayurveda at all. It prescribes to us about our social activities, vocational selection, the construction of villages, towns and cities, arrangement of streets and roads and location of various parts of the house and the method of protecting the water supply away from the drainage, the science of smoking, not tobacco but some valuable things, for example Sandal wood powder and some mild non-medicated herbs. It is Ayurveda and not medication at all. So we can make a healthy supplementation of both these systems. Cure

yourself permanently with Homoeopathy and then preserve your health with Ayurveda, So it is against the principles of Homoeopathy to use Homoeopathic prophylactics. There is no need for such prophylactics. This is about vaccinations and vaccines.

*Q : If, because of the country they live in, already by the age of six all the vaccines are given and they are producing a pure static constitutional picture, is it useful sometimes to give **Thuja** at a very high potency to at least clear the way to get a picture or is that again a thing that you would think of as a meaningless prescription?*

**A :** My convictions about such cases is to wait and observe the behaviour of the constitution and proceed accordingly with your Homoeopathic drugs according to symptoms because one fellow may produce the symptoms that indicate *Thuja*, while another, the symptoms of *Psorinum*.

*Q : The most common that I've seen are Carcinosis pictures in small children already in the West. Would you recommend to use it higher than the 30th potency, the potency we have been taught to usually use?*

**A :** Even higher, because the same principle holds with any medicinal substance without exception. The more dangerous the substance is, the more non-dangerous the Homoeopathic potentised dose.

*Q : I've never used it higher than a 30th and would be a little frightened of a Carcinosis IM?*

**A :** With safe results I have used *Carcinosis* in the 200th and 1000th centesimal also. The fellows are safe, nothing to worry about.



**Q :** *If it's a clear picture?*

**A :** Yes! Always the basis is the same. In the case of one patient, with tape worm, I used *Carcinosin 1000* one dose, and within 6 days it came running out.

**Q :** *About Thuja, blocked cases after vaccinosis. In England now every child who goes to school is automatically given BCG, Triple antigen etc, and you start seeing maniac depressive symptoms in 10 year old children and peculiar expressions in their sexual behaviour at 13 or 14. So parents come to us for a solution. What do we do? We say, take one dose of Thuja after the injection so that they don't blow up or get headaches etc. Is that a bad idea?*

**A :** That is not a bad idea. I do many times for children who just got vaccinated. Within first ten minutes we give one dose of *Thuja*. But after some delay- say one or two years it is not *Thuja* and we have to wait for the indicated remedy.

**Q :** *Which potency?*

**A :** I think, 200 is reliable. Sometimes when we give higher dilution, they fail to act in certain constitutions. 200 always acts on everyone.

**Q :** *In Europe it is not usual at all to use the centesimal dilution; it is the Korsacovian and Millais Korsacovian and not these centesimals as it is too high here. What is the confusion here?*

**A :** But Korsacovian is a little bit different from the centesimal Hahnemanian dilution. But it is always safe to use decimal and centesimal systems. When they are not available,

we are forced to use the Korsacovian. That is what I do in Belgium because the Korsacvoian system was not in vogue when Hahnemann or Kent or Farrington were existing. So we don't know whether they would have accepted this or not. But there is not much difference when prepared in bigger containers. But if they are prepared in smaller containers there may be a difference in the dilution and no one is capable of explaining whether it makes any difference or not till now. I have approached many experienced Doctors in Europe and tried to discuss the matter with them. But no one is ready to explain the difference in clear - cut terms. So it is better to make the centesimal dilutions available and use them as far as possible until the other system is explained in clear definite terms. For example, when I was in Munich last year, I could get only centesimals. In France and Belgium there was some difficulty. When ordered, we could get them.

**Q :** *Is the Korsacovian dilution not a means of substitution when there is no means to use? For example, on the battlefield?*

**A :** The origin of the Korsacovian was on the battlefield. In fact, Korasacove never argued for the method in which he diluted but with the limited equipment he could make that dilution and supplied it to the battle filed. It is in no way dangerous but what I mean is we want a clear - cut explanation as to how to use these dilutions, just as we want a reliable Materia Medica for any new drug, proved.

**Q :** *Is there some measure that one can protect the children who undergo the TB positive/negative test?*

**A :** If the child is being treated in Homoeopathy exclusively all these things are not necessary.

**Q :** *What if it is compulsory?*

**A :** Of course, we have to proceed from the other way, that is to convince the medical authorities about it. We are to make the point more and more clear.

**Q :** *The doctor advised that her child does not need this vaccination. It is a certificate saying that he is being treated by Homoeopathy so he doesn't need vaccination. But after some years, she had the medical authorities demand that he should undergo every year an X-Ray. What do you think of this substitution? Does it help or is it bad?*

**A :** We have to make the medical authorities understand what is more scientific.

**Q :** *What is the danger of a radiography?*

**A :** Radiography is only a convenience to detect some trouble in the constitution, whereas exposure to rays is a therapy. The second method of application is not successful even in a single case in the medical history till today. If not today, even after 20 years or thirty years the radiotherapy will be totally condemned as something detrimental and dangerous. It is only sheer ignorance that is permitting radiotherapy. But using the ray for a photo has also its own effects upon the constitution but it is tolerable. One can have a radio photo when it is absolutely necessary but a regular and systematic photography should be totally condemned as something nonsense. We can use radiography as a means or a convenience to know something, rarely used, even then at the cost of some health. That is my personal view.

**Q :** *The number of children dying of cancer under the age of 6 in America is enormous, i.e., due to brain*

*tumours and stomach cancers. I wonder if one of the major causations is three or four vaccinations. Do you think that this is possible or is it due to mostly dietary irregularities or environment etc.?*

**A :** Diet cannot be the cause of such things. It should be something on the vital plane like radio activity. Vaccination is equally powerful. These two put together make the probability more.

**Q :** *When a child gets cancer and he has had no vaccination?*

**A :** Vaccination may be one of the causes; not all of the causes. For example, radio activity is one of the main causes of the increase of cancer cases in the world. So there are five or six different factors that are working.

**Q :** *What will happen if suddenly we were putting to an end to all the vaccinations?*

**A :** But there should be a ready substitution of a fool-proof system like orthodox Homoeopathy; unless that is made readily available, it is not good to make a total vacuum of all the vaccinations. Because we don't know what happens to the children born to the totally vaccinated parents.

**Q :** *Does Homoeopathy has also a remedy or a prevention for Malaria?*

**A :** There is a sure cure in Homoeopathy for Malaria.

### **Classifications of Drugs :**

About the classifications of drugs, I have one personal idea which I want to express before you. The classification

of drugs into : *long acting, short acting, deep acting, or surface acting*, need not be literally taken according to my experience. I many times find that the so called *short acting* remedies working for a very long time and the so called *surface acting* remedies working very deep into the constitution. The so called drugs that are expected to work on a non-miasmatic basis, i.e., those that are not classified under anti-miasmatic drugs, are many times killing the miasms permanently. So far, those who are interested in the matter, I wish to pay some more attention about the matter while they are using these drugs and find for themselves their own estimation and their own experience. I will give you a few examples of my experience about the matter.

There was an old lady of about 60 years of age, who was suffering from a peculiar type of lumbago for a long time and she never had Homoeopathy. After some time, she was operated on the lower side of the spine for an ulcer, a bone ulcer, ultimately the surgeons found it as a bone cancer and immediately they closed everything half way while they were operating. She was having great pain incessant, night and day after the operation and it was almost the last stages when the doctors advised that she may have some Homoeopathic remedies for amelioration of the pain and a peaceful end. So people knocked at my door at about two in the night and I saw the patient then she was just weeping and crying all the twenty four hours; most unbearable and horrible condition!

I had nothing to suggest to them except I sent one dose of *Aconite 200 C*, just only to take a chance, that's all. There was no basis at all for me to select the remedy except the horrible and unberable condition of pain, After 3 days and 3 nights of suffering, that dose gave her 2 hours good sleep. And then, with great hesitation, I gave *Aconite*

*IM*. She had a very good relief for 24 hours. No pain at all, no suffering at all. She had some intake also and after 24 hours there was the recurrence of everything. So, I repeated. There was a total relief of the whole condition for 7 days and after 7 days she got everything once again with the same violence. I did not want to repeat the same dilution because I felt great hesitation to repeat such a drug as *Aconite* as there is also a great danger involved in having a repetition of that drug especially at that age and stage. The dose may bring out any dormant condition of cardiac disturbance and may in all probability cause a cardiac arrest, but I had no other choice except that one drug and as third dose, I gave in *10M*.

During my 20 years of experience till now, that is the only case where I gave *Aconite* beyond 1000. Neither before, nor after, I had an occasion to use *Aconite 10000*. There was a wonderful relief and amelioration of everything for a total continuous period of three months, during which period she had a wonderful recovery also. She began to eat, drink, walk and attend to her own work. She performed the marriage of her youngest daughter during the three months period. She received all her friends and relatives. She was walking and active in the house. So, after three months, she had a total recurrence of everything. I repeated. There was a total disappearance of everything once again for four and half months continuously. So it was a total period of about 11 months. Then she had a total recurrence of everything. I repeated for no use and within 30 hours, she died.

So, that was my first experience with a so called 'short acting remedy, inspite of clear indication in the *Materia Medica*, that "*Aconite is a violent, short acting* remedy and many times its action should be supported by a dose

of *Sulphur*.” I used *Aconite* with greater reliability about its longer period of action. I found that it always acted for a longer period than expected, when the situation exactly suited to the symptoms of the drug.

Another experience with a so called “short acting” remedy was a boy of 26 years, suffering from a violent type of insanity because of tampering of a situation by the parents. He wanted to marry a particular girl which the parents did not want. About a year period of brooding and internal actions, ignited the whole situation and the fellow went into a total insanity of a violent nature. Many times he jumped from an unbelievable height perfectly safe, he damaged many things, he injured many people, he was breaking unbreakable metallic articles and people could not control him.

He was brought to me in those conditions. I was asked to go there and see the fellow. With some caution I observed the fellow and it was a problem to administer any dose because he will kill any doctor. He was already fed up with the doctors and demoncrafts. He actually beat and kicked some of the fellows also. So, no question of administering any medicine to him. He came out of the house and asked me : “Are you not Krishnamacharya? I said “Yes”. He said : “I will come to your house. These fellows are senseless and useless. I don’t prefer to live here”. So it was my luck that he was kind to me. He followed me to my house and I could convince him to take one dose of *Chamomilla 50M* and within half an hour, he slept and it was a sleep for about 8 hours continuously after which he got up and immediately he wanted something to eat. He had good food. After 30 hours of good behaviour, he accepted to go home. I was waiting to see when to administer the next dose or how to select the next remedy. So after 48 hours again, I went to see the fellow. He was polite and

he himself welcomed me. He was himself talking about his health and gave me a good and reliable report of his condition. After one week he came to me. I asked him to come next week. Like that I waited for six months before I administered the second dose.

Many times in the *Materia Medica*, *Chamomilla* is classed as *short acting remedy* and it is never classed among the anti-miasmatic remedies. After 6 months, the fellow showed symptoms of recurrence. Even with a famous drug like *Thuja* which is an anti miasmatic remedy shows recurrence of symptoms after 3 months, 4 months or 6 months. But the so-called short acting remedy kept him quiet for 6 months. That was all. The fellow was cured. It was about six years ago and till today the fellow is quite healthy, well behaved and many times he comes to the clinic and helps in the clinic.

**Q :** *What about his relation with his wife afterwards?*

**A :** He just married normally but he never wanted to marry the same girl about which he was disputing because the dispute was rather psychological than romantic. That was what I understood because the fellow had no strong inclination to have a personal choice. He had only the inclination to disagree. That is all. So, it is stopped. Afterwards I used this experience especially in the case of many ladies whenever I suspected that the lady is not ready to accept any relief after any remedy. Suppose you give *Sulphur*; she is better, but says : "It is worse" or she is not ready to accept that she is better. Then you wait and verify if you are correct and after verification, you are convinced that she is not ready to accept the relief.

This is the mental trait I found that suited *Chamomilla* for ladies and along with this there are one or two more



details of the mental symptoms which I observed, that is a cheap way of bluffing. The fellow slept very happily throughout the night; she comes to your clinic in the morning and says: "Awful, I had no sleep for the past 3 days". She eats quite normally at home; she says: "God forbid me to eat." So the food on this planet is a forbidden for her. That is how she reports to you. But wait and verify if it is a bluff; then it is confirmed once again that it is *Chamomilla*. For all such ladies give *Chamomilla 200C* one dose. Within two weeks they begin to accept the relief and give us a reliable report of themselves. In all these cases, a single dose was enough to change the disposition of the mind. It is really wonderful about *Chamomilla*. About 150 cases are verified till now. I am convinced that it is a 'deep acting', 'anti-miasmatic' remedy. In all the cases I used, not only the mental symptom is cured, but also their physical condition, without any other remedy being administered, i.e., whenever I found this mental setup, *Chamomilla* necessarily cured the other symptoms also on the physical and nervous planes.

A third drug I saw was : *Belladonna*. Exclusively it is considered as a *short acting* remedy. An epileptic boy was brought to us. He was about 8 years of age and we were talking. The mother was sitting on one side and the father was sitting on the other side of the boy. Both of them held each hand of the boy and when they were reporting about the fellow, within a split second, he could take away the pencil on the table, immediately breaking it into two and throwing it there. None of us could detect the fellow taking it and breaking it; that was the speed of the fellow. After one minute. He pulled a glass down, and threw it into the street and when the parents were looking at the glass he pulled the book from the table and held it upside down. He was doing things like that and he was biting the teeth

and quivering. It was reported that he was having horrible epileptic attacks since his childhood. When he was an infant they thought that it was infantile convulsion. Only after a certain age they could understand that he was epileptic. I tried to think in terms of *Tuberculinum* etc. According to the clinical cases given by Kent in his *Lesser Writings*. But he was clearly showing a picture of *Belladonna*. The only disqualification of *Belladonna* was that he was a chronic patient, whereas *Belladonna* was not a chronic remedy. Without any doubt he was a chronic miasmatic patient and he required a deep remedy but the picture he was showing was typical *Belladonna* and nothing else.

So I gave the fellow *Belladonna 200* one dose and he had no attacks for the next two and a half months. Previously, he was having on an average two attacks a week. Thereafter he had a single attack but I never repeated because one more attack never means the reappearance of symptoms. An epileptic attack is not at all a symptom just as a headache is not at all a symptom and my long experience with hundreds of epileptic cases shows me that the recurrence of attacks can never be taken as recurrence of symptoms. It is here that many Homoeopaths go into complications with epileptic patients and asthmatic patients. They are inclined to repeat the dose or select another remedy when one dose of one remedy is acting. Then the case goes into complications and the cure becomes a problem. This is one subtle aspect I found in the treatment of asthma and epilepsy.

***Take it as a rule not to take an attack as a recurrence.*** Recurrence means only recurrence of symptoms and according to my experience I never repeated the dose for him. During the period of about two or three months, there was marked change in his behaviour. The speed of

his hyperactivity decreased. After three months, there was a worsening of the condition, a recurrence of the mental symptoms. Then I gave him *Belladonna 10M C* one dose and gradually the fellow improved in his mental condition and there were only two or three recurrences of the epileptic attack and the fellow improved mentally and physically. Till today he never required any dose of medicine for his chronic treatment at all. He is cured with a single dose of *Belladonna 200 C* and another dose of *10M C*. Still the case is on my record and the fellow is under my check up. Of course, check up does not mean a medical check up in the sense of Allopathy.

According to me, check up means : We give the fellow medicine for one month, i.e. *placebo* and then we ask the fellow to see us after one month. So month after month, the fellow will be coming to us. We will be talking to him and observing him, listen to the report and give him something sweet for one more month.

In the case of epileptic fits, I keep my patient under my check up for two years or three years. Just they will be eating some sweet pills, that's all. Unless you do it, they refuse to come to report to you. So the fellow required no more medicine till today. These are three among my experiences and afterwards I used *Belladonna* in high dilutions for many children who are called 'problem children', most of them, having an epileptic way of behaving; not epilepsy; the type of flash quickness in his behaviour and the hyperactivity of a typical characteristic kind. Many of the cases are cured with *Belladonna* and no anti-miasmatic remedy was required. What surprises me is the cure of the mental setup of the fellow on a permanent basis with *Belladonna*. I am not surprised to see that the epileptic fits are controlled with *Belladonna* because it is many times

natural but the total mental set up being cured by *Belladonna* is something which I never expected previously as it was classed under “*short acting violent remedies*”. Now here it is referred to as a drug curing chronic diseases of a deep miasmatic nature.

So, what I understand is, in the case of all *short acting* and *surface acting* remedies, a revision of the *Materia Medica* is required to be done by proving the drugs once again by research students and add new dimensions to the existing *Materia Medica*. This never means that the old masters were wrong in their theory. It only means, most probably, that they had no time to verify in the case of certain drugs. Human span is short and they have already rendered service that is too much for a human span. That Hahnemann experimented remedies on his own body and his direct disciples made a great sacrifice of themselves is astounding and each of them have rendered the service of about 4 or 5 human spans. I think, in the case of certain remedies, they had no time to verify that they act antimiasmically and on a permanent basis. So this is one aspect I want to bring to your notice. And what I am inclined to believe personally is that every remedy is *long acting* and *deep acting*, when we know the situation when it is required. I only make a loud thinking of it for all of you to reconsider the matter. That’s all.

**Q :** *Sometimes you can give one dose of 6 C and it does the same job instead of one dose of 10M C. So is it not again the same theory : if the remedy is correct, it doesn’t make any difference what potency is?*

**A :** Certainly yes. I also feel the same thing. In many cases of epilepsy, I had peculiar experience with *Sulphur* and especially I made a little booklet of my own experiences

with *Sulphur* on Epilepsy in my language. I always thought of 6 C when *Sulphur* is required in epileptic patients. In more than 50% of the cases no next dilution was required. *Sulphur 6 C* cured totally the whole case of epilepsy. When I referred the matter with the Doctor SHCMIDT five years ago in Geneva, he said it is something strange and it may be true with the hotter countries of the tropics but it may not be probable in the colder countries. That is what he remarked. It remains to be seen. In about 40% of the epilepsy cases I cured with *Sulphur*, I am sure you will not believe me if I say there was only the administration of a single dose and no second dose at all. Though the patient was under my check up, he was going on eating sweet pills. All these cases are in my records. The one date on which I gave *Sulphur 6 C* is marked in red ink. Afterwards pages and pages of prescriptions in blue ink.

**Q :** *Have you already got the opportunity to cure people with Leukemia?*

**A :** Of course, generally Leukemia cases directly go to the classical system of medicine and there are very very few cases which are brought to a non-allopathic doctor. As far as I know, there are about 18 cases that were brought to me in the last moment when they were asked to go back home. It was a matter of hours. So, I too could not help. But there are four cases where a permanent cure took place but my doctor friends of the classical system believe that it was not a case of Leukemia; though the patients were brought from the Allopathic clinics, recognized as Leukemia by the authorities. But all the four cases survived are children. One child was 18 days old when he was brought to me and I gave him one dose of *Medorrhinum 30* not on any scientific basis because whenever I do mistakes or things in a sporadic way I make plain confessions. I can't pose

to have understood these cases systematically. I gave the child *Medorrhinum 30* simply because I knew the parents. The father was a gonorrhoeal and I know what an awful type of sex life he was living. I thought the basis of the so called leukemia disease must be sycosis in that particular case. Previously, the child was not at all having good signs of alimentionation. He was mechanically fed by tubes and needles and within 24 hours after *Medorrhinum 30*, he began to take milk and previously, eventhough he tried, there was only vomiting and diarrhoea along with the Leukemia condition and he began to assimilate. After one week he had strong signs of vomiting and diarrhoea again. I repeated same dilution, same dose simply because I was afraid of going to the next dilution, as I thought, the fellow would die of the dilution. It was such a delicate condition. But he improved. With the second dose he began to assimilate everything and he has shown improvement of the weight and again examinations were conducted and there was a very good right progress in the Leukemia. The percentage of the Leukemia condition has gone down rapidly. Within three months, he became normal and afterwards, the child was under my care for about one and half years. This is one example, I know.

Another was a child of six years. A systematic case taking was possible with him and it had shown the totality of symptoms of a single drug luckily. That was *Ferrum Metallicum*. I used it in *30 C* and the situation came to control with three doses in 2 months. Of course, in all such cases, I use *Lecithin* in 3 decimal potency daily for the fact that it is not a medicine and that it is an ideal tonic which sustains the children in delicate conditions. Generally I use there doses a day and the medicine will be simultaneously used at longer intervals. In the same way, I prescribed

*Lecithin 3X* to the fellow and after 3 months, he was examined and found that the Leukemia condition was controlled totally. A third case, I could locate, was *Natrum Sulph*. It was a desperate condition. He was brought almost in the last stages. I administered in *30 C*. There was no reply. I administered in *200 C*. No response. Within six hours I administered in *1,000 C*. No response. I gave *Sulphur 6 C* one dose. Then, within half an hour I gave *Natrum Sulph. 3X* one dose every six hours, because the first dose itself had shown signs of improvement. Many times I find that a dilution more than required will be a failure. This is one of the cases where I found that a higher dilution was a failure. The fellow was cured of his Leukemia with *Natrum Sulph. 3X* and *6X*. This is my experience with Leukemia cases.

Not caring for names of diseases is the keynote of success in Homoeopathy, I believe in it very much, and that the same remedy should not be given to another patient who is named after the same disease. We should directly examine a new patient afresh and take the information as it is and try to select the remedy accordingly without caring for the name of the disease or similarities or analogies. There was a case of insanity. When I was on my tour to one of my clinics, a gentleman came to me and said : “would you please come and see my wife. She is not in a condition to be brought anywhere”. She was about 46 years. She was insane for the past six months. They were trying some local physicians because, somehow they were not inclined to sedate the lady with the advice of the classical doctors. The violence increased and she ran naked into the streets and she was injuring everyone, throwing knives and tools upon persons and she was shut naked in a room. No sleep for the past two days. No intake, not even water. That was the situation.

I followed the husband and he took me to a room. It was locked. He said : “Here in this room she is”. I said: “Open the door”. Then he opened the lock and he was waiting at a distance because the kind lady had thrown many things upon him previously. I wanted to peep into the room but it was closed from the other side. She bolted from within and I knocked, She said: “Who is there”? I said : “I want to just talk to you”, and she opened the door. I went in. She was completely naked and there were many things that are dangerous to throw upon me. I asked her : “What is the matter?” She said : “I am not mad.” I said : “I know it”. She said : “These people do not understand what I say”. I said : “That is why I came to listen to you and understand”. Then she asked me : “Are you really ready to understand me?” “Yes! It is for that purpose only I came here. I know that these people are fools”.

Then she narrated to me a long story. She was having an unbearable burning in the genitals for the past so many months. She was trying to explain it to her husband who never listened to her. It has grown more and more unbearable. “Now when the burning is there, I don’t know what I do”. That is what she reported. The fellow never cared to listen to her, that’s all. Then I asked her : “Was there any hemorrhage or bleeding?” Then she said: “for a long time I had much bleeding and hemorrhages”. It was not acutally a hemorrhage but a frequent eruption of the skin.” I said: “are you hungry?” She said : I am hungry but I am not inclined to take anything. “Let me be first cured of these burnings.”

Then I calmly came out and selected one dose of *Cantharis 30 C* because it suited not only with the physical condition but also with all the mental symptoms that are descirbed. Because she ran on the streets naked when she



was mad and she was inclined to speak in foul language only about the genitals when she was mad and an unbearable burning like fire while urinating. On this basis, I selected it. She was kind to accept the medicine and took it from me directly. Next morning the husband came to me and said: "She never had any attack for 24 hours; she was quite sensible; she had some clothes on, she ate, she slept and she wants to come herself to the clinic". I said: "Let her wait for two more days". I myself went there the next day and saw her. She was quite normal and she was talking to me. She was good in dress and everything. She comes from a traditional family and she was a noble lady. She explained many things about her health for about half an hour. The next day and the third day also, I went there, she was normal. The fourth day morning at about seven she was there in my clinic. She had her bath and she was fresh and I had no necessity to repeat the dose for about 45 days.

The single dose worked for 45 days. She reported once again that she was having burnings. I gave her another dose and for one year more the husband prevented her from coming to me. The husband was the actual patient who brought home that disease to her because he was a classically romantic fellow and he brought the disease home. He was mentally a typical psychotic who never cared to bring her once again. After one year, she was brought in the same condition as she was when I saw her the previous year. Once again she went into insanity and once again, after one year, I used 30 C one dose and sarcastically asked the husband fellow to bring her for two years. But he was kind enough to bring her within six months. I used 3 doses of 200C more, and completed the treatment with *Thuja 200 C* one dose because she was suspecting some thieves in the darkness of the house at night. Unavoidably she was having

a feeling of the presence of another fellow in the house when she was alone. A typical mental symptom of *Thuja*, is a feeling of some other fellow in the house or some other fellow behind her or some other child in the cradle.

A lady of about 56 years wanted to have a personal interview with me. She said : “It is something scandalous that I am now pregnant. I am carrying”. But I asked: “When did you have your previous menstrual cycle?” She hesitated to accept that she had her menopause 6 years ago. She reported that she was having irregularities of menses and now she was ashamed to meet her friends because she is carrying at such a ridiculous age. Once again the story of the wife of Patriarch. She was smiling to herself when reporting it. I gave *Thuja 200 C* one dose to that grand lady also, and she never reported of conception once again.

### **Stage of Curability and Incurability :**

Now, a very important aspect about the cure of chronic diseases will be discussed now. i.e., understanding the stage of curability or incurability so that we may not do any harm. How can we understand that a case is curable? That is more important than to understand a case which is incurable. Both are equally important but to understand a curable case is more important and more useful, so that we may not class the curables also along with the incurables. The moment we decide a case is incurable, we can cross the standards of Homoeopathic treatment and do some thing by way of giving relief to the patient whereas we should never resort to such methods as long there is a little possibility of cure. For example, I narrated the story of the *Aconite* case in the morning. We should not venture to rush in such a way with curable cases because the case goes into complications and we may be the cause of incurability.

The curability or otherwise never rests with us. It is enough if we do not commit any blunders or mistakes. If our duty is properly done, that is all. Many factors contribute to the cure of a disease and not more than 20% exist with the doctor. So any doctor should remember his or her own limitations. *All the secrets of cure of all systems existing till now put together have not crossed the line of 20% of the real secrets that are existing in Nature. Still, there are 80% to be investigated.* The medical history of mankind till today, when it is properly understood, it is accurate only with about 20% of the secrets of cure that exist in Nature. So we can't boast of the advancement of science in leaps and bounds. No doubt that science is advancing but during the past three or four decades, it is only the technology of the medicine that has improved, not the science of medicine. So, we should distinguish between the two. Actual medical science has not made much advancement. It is only during the past ten or twelve years that a real improvement of the medical science has once again started. Since the time of Hahnemann, the real science of curability and incurability is made to be understood properly. At every step we should use the science and understand where we stand and what are our duties with each patient. As long as a case is curable, the first thing we have to do is not to create any amelioration to the patient which has nothing to do with the real cure. A step taken to cure in its real sense, always causes amelioration to the patient immediately only when the disease is in its earliest stages. So, if you take stage one, there will be as much cure as there is amelioration.

Amelioration is directly proportional to the cure, i.e., cure starts with amelioration. In such cases, we can directly deal with the most indicated remedy selected on the basis

of the mentals, modalities and some other distinguishing symptoms. The three groups of symptoms put together can be called the totality of symptoms. Suppose we select a remedy for a patient suffering from headache on the basis of his mental behaviour he is generally not inclined very much to be active, tries to avoid exertion and much work as far as possible and if he tries to take the convenient way of getting things done, than to do, we may select on that basis, a drug *Bryonia*. But verify once again, if the patient feels heavy in his body and mind whenever he is sick, then put a mark of verification. Again verify whether he is suddenly sick when he is active or busy or begins to become sick gradually through a period of some hours for example 4 or 5 hours so that he may understand that he is going to get an attack of headache this evening - that is how he feels in the morning-, then put a second mark of verification that it is *Bryonia*. Because with any amount of experience, we cannot understand the importance and significance of the sentence that “*Complaints start slowly and develop slowly*” under the heading of *Bryonia* in the *Materia Medica*. The importance of the sentence will be understood after we have seen 100 or 150 typical cases.

What the scientist means when he expresses that “complaints start slowly and develop slowly”? The *Bryonia* fellow can suspect that he is going to get an attack and has enough time to report in the office and come home before he is really sick on the bed. If there is any exception for this, never class him as a *Bryonia* patient. You can never have satisfactory results with *Bryonia*. Sometimes the headache is cured with *Bryonia*, as I found in my first years of practice but again it recurs. During the period, when the headache was better, the patient was definitely worse and uncomfortable. When there was the next attack and after amelioration of

the attack, the patient is once again better. In all such chronic diseases, the patient is generally better after an attack of the acute condition. You observe many cases of epilepsy also. When we are able to control the attack, and create a bigger interval, you find the patient is mentally worse and the moment he has an attack and then a recovery, he is almost quite normal in his mental setup. These are the most important things which the Masters of Homoeopathy have pointed out, which we find true with every typical chronic disease. So, whenever you find the chronic *Bryonia* patient coming down slowly into an attack, then he has time enough to predict his own next attack. Then you put a mark that you have another symptom with which you have verified that it is *Bryonia* and observe him further if he wants to take a walk or take some rest. If he is generally inclined to take a walk, he belongs to one group of medicines, if he generally prefers to stay at home and have some sedentary way of activity that is only reading, studying and research etc., you class him under another group of drugs that includes *Bryonia* and also *Sulphur*.

### **Another way of Grouping :**

I suggested yesterday; i.e., those who like warm weather and warmth; those who are dreaded of chill weather and cold exposure, those who prefer cool breeze, and those who are uncomfortable in a closed room. You should practise to remember the drugs under these groups distinctly. Then, you have common drugs which are only a few and not so many. But this way of classification is unerring and many times saves us from committing mistakes. As long as we follow the generals, we are not at fault in using the drugs. Whenever we neglect these general symptoms, eventhough we go into the very minute details of the case, many times we are at fault in selecting the remedy. This is stressed many

times by the authors of the *Materia Medica* and also in the *Philosophy*. But generally, unless we make a habit to follow this method, we cannot many times make a correct prescription. We should be able to understand to which group the patient belongs. That group gives you the remedy more correctly. Many times remedies are suggested to our mind when we are observing patients and we should not be tempted to select a drug when it comes to our mind, because one of the faults of the human logic is that we select according to the available data. When we have about 10 points available, we select only according to these 10 points and again tomorrow when there are 12 points available, we are inclined to select according to the 12 points and after 5 or 6 months of intimacy with the patient, we may have about 50 points of information about the patient, we are inclined to select on the basis of the 50 points.

Now you consider in what way we were justified in selecting a drug on the basis of the 10 points. This has nothing to do with our capacity to select the remedy. According to my experience, about seventy five percent of the Homoeo doctors are capable of correct selection but before we make information available, drugs begin to come to our mind when we are talking to a patient and if we have a weakness to select one of the drugs, instead of noting the drugs and waiting, we are apt to make mistakes. Welcome the drugs that come to your mind and note down on a piece of paper while talking to the patient and after 5 or 10 minutes, another drug come and knocks at our door. Note that drug also. Like that, let it be 3, 4, 5, 6 or 7 drugs. For every drug that comes and strikes your mind there is sufficient reason and logical experience behind it. We are not wrong but the pity is we are not totally correct. This is one aspect we have to consider.

So, let us examine the *Bryonia* patient once more. He is more inclined to study his books in the room than to take part in social activity. That is his general disposition. Then you have a third verification. You have not much to do with the details of the description of the headache of the fellow. If he begins to describe some details about the headache, you can note down, but you have no business to give as much importance as you have given to the disposition of the patient. Sometimes the presentation may be accurate as far as his headache is concerned but if he has the mental structure of another drug, then our selection will be a failure. For example a patient says that “whenever I have headache, I feel it better by pressing it” i.e. *amelioration by pressure*. It may be *Bryonia*; but may not also be *Bryonia* many times, because the patient is more inclined to go out than to stay at home.

Then there are two facts before you : the one, a minor factor and the other a major factor. The former is the *Bryonia* nature of his headache while the other is the mental set-up of the fellow, the general disposition of the fellow. His wife understands him to be a very busy man always. It contra indicates *Bryonia*. He always feels that there is something very important to go out and he begins to seek what is important for himself to go out. We should be able to feel the difference. What is it that we have to do in the town? For example this evening, some one wants to go to Bruzelles; ask him : “Why”? He says: “I have some work” and then he begins to think what work he has in Bruzelles. You can never cure him with *Bryonia*. He belongs to the other group. You can call it *Tuberculinum group*. Unless there is a move, the fellow cannot be happy, even though the fellow says : “I feel very happy by pressing the head when there is headache. Either his report is a nonsense

or even though his report is accurate, it is a minor symptom whereas his inclination to move is a major symptom. The modality of the headache is a minor symptom.

As a point of experience, I want to present this fact before you. If you cannot make the fellow stop going to Bruzelles and if you find the same type of experience with the fellow twice or thrice, you can write under his name '*Bryonia* contra indicated'. He never requires *Bryonia* during his treatment at all except in a very accute condition. Generally speaking, his syllabus never includes *Bryonia*. I found this way of approach very useful so that *Bryonia* never misleads us for a second time when we are consulting his case. So, for every case, if you have a record with you, not only the case history, but also the prescriptions in their chronological order, with dates and with our reason to prescribe for such and such drug, then, we will be able to locate the probable constitutional drug which cures him, the many other drugs that are often required and the few drugs that are required whenever he is having acute illness. This forms his life syllabus. Once you make a categorization of this syllabus during a period of one year or two years of treatment and keep it in your record, it becomes very easy for you to treat the fellow. Of course, when we begin to treat people on a long range chronic basis in Homoeopathy on scientific and orthodox lines, the need for medicine becomes less and less. The interval between sickness and sickness increases and after a maximum period of 6 or 7 years of treatment, there comes a time when he requires medicine only for about twice, thrice or four times in the year, or sometimes he can manage without any medicine throughout the year at all. Whenever he requires medicine rarely, if you have this record with you, you have no business to make any error or mistake. You can eliminate the mistake of selecting out of the syllabus. This is one of my experiences.



***Keeping the record for a long time is very important.*** There is nothing wrong in keeping the records life long. Trying to understand a patient on this basis, makes us also understand whether we are treating the fellow on right lines or wrong lines. Even after one, two or three years of treatment, if the fellow goes into an attack of sickness, which was not with him previously, that means we are going on wrong lines; that means we have administered a drug which is not included in his life syllabus. This is 80% possibility because, as you make records and go on observing you will understand that every patient has a recurrence of a group of complaints and not others. Without having an understanding of the records, we may be inclined to believe that all people can get all types of diseases, which is never possible. If such a thing were to be possible, people would have died long ago.

Nature is very benevolent and even in sickness there is a process. Everyone gets only attacks according to his basic sickness and not otherwise. So we can treat the fellow in right lines without committing mistakes about these matters. The patient reports that his headaches start at about 9 P.M. or 9 A.M. *Bryonia* confirmed. Both these modalities are there under *Bryonia*. But if the patient says : “it starts at about 9 A.M. and gradually increases and again begins to decrease after some time”. It is not *Bryonia*. So, the course of action should be properly studied and the fellow says, when you give time for him to narrate he says : “Doctor, somehow, I am able to know that I am going to be sick; this is the case whenever I get sickness”. It is a typical *Bryonia* indication. Ask him how can he know? He says: ‘I feel acutally the sickness. I feel sick. That’s all’. Typical indication of *Bryonia*. A few hours before, or one day before or two days before the fellow feels sick.

Conversely, another fellow is active and working and very social in his behaviour, smart, until, for example, 9-00 P.M. or 9-15 P.M. Suddenly the fellow goes to bed and he telephones that he cannot get up; he is so weak, fatigued and tired. The friend cannot believe him, because just five minutes ago he saw him. This fellow contradicates *Bryonia*. This belongs to another group : *Aconite*, *Belladonna*, *Ignatia*, *Arsenicum Alb.* etc.. who are very active socially. They cannot live unless they have a social life. This has nothing to do with the *Bryonia* group. Basically the set-up is different. So try to catch the patient by the neck and place him in the group. Then, you are apt to make less mistakes in selecting the remedy. Classify the patient first. Make it a habit. Sometimes, you may not believe, it takes only two minutes for you to arrive at the correct remedy because it is only an elimination process. How many thousands of words the dictionary has? Even then, what is the time that is taken by you to refer to a word in the dictionary? Incredibly less. Why? because the arrangement of the dictionary is so systematic. Arrange the drugs in such a way.

Have your own grouping according to your own A to Z. Masters have made many books to help us grouping, but the pity is, they are not as useful as the Masters expected, for the simple fact that everyone should have his or her own grouping. The grouping of Hahnemann or Kent or Farington or Herring helps us to some extent. Go on reading again and again but in the meanwhile, you go on compiling an encyclopedia within yourself which is exclusively yours. Of course in doing so, some people write books and throw them on the world. That is good. These are useful to others because they have written the books on the objective plane while the process of writing was on the

subjective plane. Then only they are useful to others. So you have your own way of grouping the remedies. If you are talking to two people, you can distinguish the *Ignatia* friend from the *Bryonia* friend within two minutes. The *Bryonia* friend is restless to say good-bye to you and go to bed. The *Ignatia* friend is very ready to give you something pleasant or useful in the conversation even though he or she is suffering. That is nothing to them. The set up is quite different. This is one aspect.

Again if we take about a *Bryonia* friend, the wife says : “he was at home since yesterday morning; he never went out; he applied for leave to the office and he said he was not feeling well. The phrase “I am not feeling well” is a signature of *Bryonia* group of people.

Then, give the fellow *Bryonia* one dose. His acute illness is cured, i.e. the present situation of headache and temperature is cured. But still, the dose goes on working because it belongs to him and he belongs to it. It is not the case if we administer another drug. Suppose I have given him *Aconite 200* or *Dulcamara. 200*, beating about the bush. The fellow is better by tomorrow, because the present acute illness has something similar with *Dulcamara*. There is a season change. The day is warm and the night is having snow. The fellow went out day and night and fell ill; so we gave *Dulcamara*. But all his history shows *Bryonia*. So the fellow is cured with *Dulcamara*. Tomorrow he is better in every thing but his *Dulcamara* has nothing to do with the fellow anymore. It is only a temporary paid servant and no relative like wife or husband and no friend even. Just a paid servant employed for one hour. The fellow has done something like brushing in the house for one hour and went away. Tomorrow the *Bryonia* is no more in him because

you have used *Dulcamara* and as a rule *Dulcamara* is no more because he does not belong to him. Now, the fellow is exposed to a risk of any disease, because you have cut off his previous *Bryonia* dose by giving him *Dulcamara* in the acute condition.

This is more important when you are treating an acute disease of a chronic patient who is undergoing a chronic treatment under you. I repeat once again : The *Dulcamara* dose we have given for his acute illness, has done its purpose most obediently but not faithfully. At the same time, it has cut off the *Bryonia* which was given previously and the constitution is now a patient of *Bryonia*, without *Bryonia* in his constitution. But had you given another dose of *Bryonia*, it would have cured safely his acute condition also and lives with him for a long time, until the fellow neutralizes it by eating strong spicy foods or alcohol, or something like that. Even then, sometimes it is not neutralized. Many times it is not neutralized. It is only a possibility that it is neutralized and if it is *Dulcamara*, which has nothing to do with his constitution, it will be easily neutralized even with a cup of strong coffee but if it is *Bryonia* given to the *Bryonia* chronic patient, many times his irregularities are not capable of neutralizing the dose. These are some of the common observations we can have. It goes on doing its work in the patient and here we have nothing to do with his headache, and automatically his headache is also cured and his constitution begins to improve.

But suppose another fellow or the fellow has come to you after 30 years of non-Homoeopathic treatment. The same *Bryonia* fellow, he greeted you in 1955, had his treatment for about 6 months or 8 months, better day by day, said good-bye to you and never appeared before you because a friend of him talked to him about the possibilities

of cancer or there may be a tumor in the head because he was having recurrences of headache. So, the fellow went away from you and he put his head under X- rays etc. for 20 years. 20 doctors treated and given about 20 exposures of the head to X- rays, gamma rays, delta rays etc... Sufficient hair fell out because of the exposure to the X rays. Now you cannot recognize him. He is like a full moon. No hair on the head. Much changed. Then once again you start with *Bryonia*. Administer first dose. Headache better. Interval increased; constipation better; but again recurrence. interval increased; but recurrence again you repeat the dose. Not so efficient as the first dose was. So you go to 1M. Again headache better. Again constipation better but the fellow is not inclined to go to the office. He very much wishes to stay at home. Something strange! With great difficulty he is pushing himself to go to the office. You cannot understand because there is some confusion. You have to formulate everything. Physically better. Mentally worse. An awful situation which a true Homoeopath dreads. That means there is a wall ahead, a dead end of the road. Here is a case where you cannot help. This is called the first indication of incurability. You have to stop and think what next?

The situation either escapes the fellow or prolongs the time with *Bryonia*. But still, if he has not crossed 40 years of age, if he is not surgically tackled and if he is not exposed to radiotherapy, then, there is a possibility of cure. Even then, you have to use the same drug and again, I think, you have to repeat 1M. Now what happens is, the interval between one attack and another of the headache begins to decrease instead of increase, that means the intensity of relief decreases and the frequency of attack increases. Necessity to increase the dose increases. Not a hopeful situation. If at all he is lucky, after two or three doses of 1000, he shows

signs of real improvement, that is relief much more than expected and the interval between two attacks increases.

Once again, the case is on the track of curability. But, immediately there is an unexpected turn. An unbearably severe type of colic develops suddenly. You are forced to use an acute remedy and you are forced to disturb *Bryonia*. You have no other go except dragging him out of the track. It is inevitable. Otherwise, the fellow may die of colic. This is a sign that he is travelling from incurability to curability. But the process is too painful, because the case is much crystallized. Now wait. He may require one dose of *Colocynth* or some drug like that. If the history of the patient indicates any psychological trouble in the family, if he has some sentimental troubles, if his mind was wounded, then it indicates an intervention of drugs like *Colocynth* or *Staphisagria*. Remember that they are not at all required by his constitution, but during the course of the incurability, his psychological troubles have led him into the possibility of other drugs. Now his colic is magically cured with a single dose of *Colocynth* or *Staphisagria*.

Then again he needs *Bryonia*. You have to wait for another occasion. When you find the occasion, give him *Bryonia*. Again he is cured but again he goes into colic. So again *Colocynth*. After sometime again, *Bryonia*. Sometimes you have to give him one dose of *Sulphur* which can give him a kick into an exclusive *Bryonia* treatment if at all he is lucky, otherwise *Sulphur* gives him some pull up. You will find some good enthusiasm on his face for about two or three weeks with a single dose of *Sulphur*. There ends the matter. *Sulphur* waits for two or three weeks and he finds that things are not impossible and he says good-bye. After some time, the fellow receives some more *Bryonia* doses, when he goes into seasonal changes and acute

diseases like seasonal epidemics and sometimes into intermittent type of fevers which are there in the environment. After one or two years of painful treatment, if the doctor still sticks up to *Bryonia*, then the fellow will be brought to the previous condition. Then he is cured. So, whenever the mental symptoms are worse and the physical symptoms are better, almost it is a situation where we cannot help. If at all we can help, it is too painful and the patient will be saved against great pains and sufferings.

*Another example of chronic treatment* is : you have selected one drug after taking the case history, having stomachache, almost regular, any time in the day it occurs and after few minutes it goes away. After some intricate examination, you could observe that the patient is worse by the heat and hot weather or the sun and summer. He feels much better by cool breeze. Now you have half of the drugs eliminated, but you have no point to select the remedy. But it is better, because half of the drugs are eliminated. Then, you could understand that the fellow feels some peculiar sensation of formication on the body. Whenever he is in bed, he is having a peculiar sensation of ants crawling. But what he narrates to you is his colic, his stomachache and also sometimes has lumbago and very rarely knee pains, always in the right joint. We are searching for the rightsided symptoms. We are searching in the knee for the medicine, this is not what we want because we can never pursue the case on that line.

Then you ask him what was his profession. He is a seller of newspapers in a little shop. He says: generally, I am not able to withstand the strain in the evenings. Now we will be thinking of some probable aggravation in the evening. It is not that. In the evenings there was a big rush of people and he was continuously standing to sell his

newspapers. Then you ask him : “Is it bad if you stand for a long time”? Then he says : “exactly”. Then only you can note down the other symptoms : “every symptom aggravated by standing”. When these two things put together, you can eliminate about 300 or 400 remedies and come to 10 or 15 remedies. Then you suspect something about the fellow and see if he is smelling. Yes, he is smelling. It seems, he is not changing his clothes and he is not washing his body properly. You find some fluids flowing from his nose. The fellow does not care but goes on talking to you. Now you suspect *Sulphur*.

You administer one dose of *Sulphur*. His colic disappears. For 10 years, he was undergoing treatment under a Homoeopath, most probably myself. But I never cared to detect the drug because I did not care to have a systematic case taking. I conducted a word transaction and prescribed. That is too much. Never take a single dose from anyone who conducts word transaction without paperwork and the one who is not in the habit of maintaining records. It is a chance. So, to this fellow, you have given *Sulphur 30 C* one dose and his colic and lumbago disappeared. After a few days, he went into epileptic type of fit. Don't be frightened. Ask him if he was having it. He said he was having it. He had some mineral treatment which controlled the attacks afterwhich he went into the colic and lumbago. Now, most probably this single *Sulphur* dose you have given him, will cure him totally or he may require one or two doses more. So, this is another way of detecting the drug of the patient but because the case was not much tampered, you could pass through the case very carefully and patient reached shore safe without much suffering.

But take a third example. A patient was having a pain in the neck, aggravated from winter cool breeze. He



is anxious, agitated. He is touring always, not having any regular profession, doing some business. He purchases in Bruxelles and sells in Berlin and he imports from India and exports to Paris. Always on tour. Ask him what is his headquarters. He smiles and says: "It is difficult; I have an address but you cannot find me there. I am always on the move. "What for"? He says : I am always busy". He cannot explain why he is busy. Ask him : "Where do you live now"? "In Bruxelles". "Address"? He gives an address. "How long are you living there"? "One year". "Last year where were you"? "Some other street". He changed the apartment. "How long did you live in the previous apartment". "Only one year". "It is very difficult. I am not able to find a comfortable house". So every year changes the apartment. Enquire if he had any regular profession any time in his life. "Yes, I was working in so and so office but resigned". Ask him: "Why" I had tough time with my fellows. Somehow, I could not find things congenial".

Select *Tuberculinum*, starting with 200 C one dose and verify if the fellow is dreaded of cool breeze and cold. He finds happy in warm weather and he is often covered, even though the weather is a little bit warm. So verified. Then, the pain in the neck is gone and the fellow went into strange fears. He fears a break down of his business. He fears that the bank fellows are against him. Night and day he went into worry. Constant worry about the future of his own business. Now the same case : physically better and mentally worse. After some time, he felt like having some temperature in the evenings. As long as there was a little temperature, he was feeling chilly and little cough. Again after some time, he felt normal and when he felt that the temperature went down to normal, he was having some perspirations. Every day the same thing. But mentally the

fellow has gone downhill, and stopped his business and closed his relations with the bank and everyone and sat at home. He was brooding night and day because he has a great fear about his future. You have no next step. If you go into his past history, he had 2 uncles, and brothers of his father who died between 40 and 45. History of premature deaths. One brother of the father died of cough and some blood spitting on two or three occasions. Another fellow died of Cancer. So, this fellow is also going to die within a short period. Don't go into higher dilutions for this fellow. Manage with 200's and 30's and let the fellow has physical respite and don't use many medicines to bring his mental conditions to normalcy. It is very easy to drive his fear out from his mind.

If you administer *Tuberculinum 10M C* one dose, within 3 or 4 weeks the fellow is very calm in his mind, grows confident and very much hopeful about the future once again. But within three or four months, the fellow goes into cough and temperature, and there will be a great emaciation and rapid fall in weight. The fellow goes to bed and dies. Straight, he goes into pulmonary tuberculosis and dies. It is his mental condition that was saving him from death. The movement we cured the mental condition without understanding the stage of the case, there is a total cure of his insanity, leading to rapid break up of the physical system and sure death. So whenever there is a case of insanity or fear or semi insanity, always take your own time before you decide to administer the drug in sufficient potency. Try to understand if he is in a stage of curability or not. If he has crossed the stage of curability, then the indicated remedy kills him as surely as anything. It is your duty to see that the indicated remedy is not given to the fellow at all. This is one aspect of treatment of chronic diseases.

One of the main problems in the medical field at present is about Cancer. Can it be cured is one question. According to the present understanding and standards of Homoeopathy, cancer is incurable by any existing systems of therapy, for the simple reason that Cancer indicates a stage and not a disease, the previous stage of which is curable. Unless the constitution crosses the possibility of curability, there is no Cancerous tissue formation on the physical plane. This is the truth of it. Until the medical science transcends its present limitations and finds a method to cure the constitution even after a stage of incurability, the real cure of Cancer is not possible. If anyone says that he has cured a Cancer, it is possible only in Homoeopathy and it is not a cure but a postponement. We can have wonderful case examples of a total postponement of the whole condition, better than in any system of treatment.

But a true Homoeopath cannot deceive himself by calling it a cure. Of course, the party concerned, his relatives and friends may believe that it is a cure and you can inform the party also that it is a cure for certain moral reasons, but at the same time remember that it is not a cure. This is the exact situation of the present stage of the medical science about cancer. If you are prepared to call it only by the name postponement, I show on my records many miracles made about Cancer. A single dose of *Lycopodium 30* has 'cured' a case of epithelial Cancer on the right leg on the bone and the lady was living a normal life for 5 years. She believed, her husband believed and everyone believed that she was totally and radically cured. But she died of the same disease. It was only a single dose of *Lycopodium 30* that has made the total postponement. Now you can carefully read the few lines written about Cancer by Kent under the heading of *Lycopodium* in his

Lectures on Homeopathic Materia Medica. You will understand that every letter is literally true.

*Another case* : A person was having a Cancer of the oesophagus, not able to swallow even a drop of water, hospitalized for 4 weeks, fluids being supplied and discharged in that state. I was asked to do something and I could pick up the drug that was indicated for him when he was not a Cancerous patient. That is the only way how we have to proceed in Homoeopathy. Because if we direct our treatment to Cancer, we do an additional harm to the patient. It is not for the Cancer but for the person we have to select a remedy and when we make a defaultation of the very first principle of Homoeopathy, we are not required there in such conditions.

So, I selected a remedy according to his previous medical history. It was *Allumina*. I selected *6 C* which gave him some relief in six hours. He was able to swallow some drops of water. After two days, he was able to swallow some more water and the next day he was able to swallow milk. After 2 months treatment with *Alumina 6 C*, repeated one dose a day until he began to swallow and *Allumina 30* was administered whenever he was worse and he was completely normal. He ate his normal diet and he attended dinners and banquets. He believed that he was cured and he picked up in weight and health. His wife, his children and his grand children believed that he was cured. He said: "For the present I am completely cured, so can I have some arrangements about the distribution of the property to the children or can I postpone the matter?" I sat with the fellow separately, alone without anyone else, asked him to make arrangements for the property immediately and eat whatever he likes to eat within a few days and mentally get prepared for the end. Just after 48 hours, I received a telephone that

he was sinking without any suffering. Within half a minute, I received the same telephone that he passed away. So in between, there was a complete period of recovery for about 6 months. If you can call it a cure, it is only a gross deception. A commercial Homoeopath may boost it as a cure but let us not do it.

Why Cancer cannot be cured is that after reaching the stage of incurability, the physical tissues undergo a change which we call the Cancerous tissues. For example, the mental symptoms disappear, the fellow becomes docile and normal. Then he manifests the Cancerous tissues. Another reason is that Cancer is a condition and is not a change in the tissues. The change in the physical tissues is the result of the Cancer and it is not the Cancer. Cancer exists with the person and not at any location of the body. Cancer never belongs to any tissue. It belongs to the person and the constitution. These are the hard facts that the physicians have to face. The location of the Cancerous tissues is only the last and final change that takes place in the constitution. When we remove the tissues from that place, still cancer exists with the person. It is found elsewhere. That is what the Allopaths call *secondaries*. It is neither secondary nor tertiary but the disease exists with the person and we are hunting the shadow. So, there should be a total reunderstanding of the whole set up and many new dimensions and discoveries in the field of medicine before we can boast of a true cure of Cancer. If Radiotherapy is called to be a cure, we can call torture a cure, we can call mutilation a cure. A torture and a mutilation are better than a Radiotherapy because we know what we are doing. We are leading the patient to a continuous torture before he dies by exposing him to Radiotherapy or Cobalt therapy or any such things because it is the tissues that we are torturing whereas the

disease lies with the person. Crime exists somewhere and punishment applied somewhere else. Finally, we can do the best in Homoeopathy in the last stages of a Cancer patient. We can select a remedy for pain killing which can be done only in such cases. The patient can have a very painless and happy duration of his last days or months. If there are real cures, we are all ready to go and learn. So I make an open appeal if someone knows a real cure. This is about Cancer.

*Q : One person in the audience knows someone who has a Cancer 15 years ago, and she is in a perfect good health now.*

*A : Cases of Cancer are cured and no one knows why and how they are cured. But Cancer is incurable because the doctors might have regularized the process and made it popular by now if it was the medicine that cured such cases. For example, in the previous century, there was a wonderful fellow in Russia called Gregory Raspoutine. In spite of the fact that he was the worst rascal in some respects, he has made permanent and radical cures of Cancer. 7 such cases are on records cured by him and when he was asked to cure an eighth case, he could not do it. He said, he did not know how he cured. Such cures are there in every country and every nation. In what way the Cancer patient is benefited by it? What we wrongly call miracles are always there but we want a method to tackle.*

As a Homoeopath, I can only answer one thing. Patients who are treated from their childhood exclusively in scientific Homoeopathy, they die a natural death and there is no record of Cancer at all. This is my sure answer as Homoeopath. But if anyone thinks that it is a great loss of prestige for the doctor to cure a case before it has become

Cancer, I cannot help. Human welfare is more valuable than prestige. We need not have the prestige of having cured a Cancer case. But Homoeopathy gives 100% cures of what we call a pre-cancerous condition which can be detected very easily and the patient treated not in a special way but only according to the ordinary procedures of Homoeopathic treatment. There is an undercurrent disease which exists without any suffering or trouble or the name of the disease which exists only as a susceptibility for any disease. Bringing to the notice of humanity that such a disease exists and the method of curing it, are the specialities of Homoeopathy and there is no other system till now, which has the credit of explaining this aspect.

In the first case, whenever there is a skin eruption to anyone, it indicates that there is something wrong in the procedure of the fellow, that he or she has basically defaulted about the essential procedures of life and that he or she had misbehaved with the basic necessities of life : i.e. food, drink, rest, work, sleep and sex and Nature produced a period of atonement or purification to make the person free from the trouble of such defaultation. These are the aspects that maintain us and Nature produced a period of atonement or purification to make the person free from the trouble of such defaultation. These are the aspects that maintain us and Nature demands a certain amount of scientific behaviour, which the scriptures call good behaviour, which the scientists call a systematic way of doing things, and which the ethical fellow calls ethics.

Whenever we default and misbehave with one or two or many of these aspects, it has its own impact upon the health, so that the matter in our body conditions the force and matter and force conditions the mind. Immediately there is the reaction to create freedom to man. The vital

force reacts violently and tries to purify the whole vehicle. In trying to do so, the physical plane experience the dangerous effects that were there on the higher planes, as a result of which we have some eruption or some trouble with the skin or the other. This was very simple when mankind was comparatively more healthy. There was a time when humanity never defaulted. Just like animals; They too ate just when they were hungry; they too drank only when they were thirsty. They never spent sleepless nights for club life or something which they call important. Disease was an exception and health was a general rule. Whenever there was a defaultation, which again was an exception, the fellow immediately had a skin eruption and as long as he was having eruption on the skin, he was understood as undergoing the process of purification. That is the reason why they asked him not to go to the shrine room with others to pray. If you go through a few lines in the *Book of Leviticus* in the *Old Testament*, a fellow having skin trouble was prohibited to enter the temple until it was cured and he was not allowed to make any attempt to cure it.

The first attempt to cure it from outside was to shorten the process of the skin trouble which gave the first chronic sickness to man. Immediately the trouble travelled from the physical to the energy plane, i.e. from matter to force and from force to mind. Purification was obstructed. Man became impure of mind, force and matter. The cure was simple in the old days. But as the process continued, we produced generations after generations doing the same thing, trying to suppress the skin trouble and make our skin nice i.e. giving more value to our skin than to ourselves and even the twentieth century is no exception in spite of our great advancement into science. We still have many horrible, unscientific and primitive treatments. We have now not less



than thousands of remedies that cure our skin daily, and to keep it nice. History of deterioration through thousands of years gave the present horrible condition of disease called *Psora*.

This is what is called the undercurrent disease in every one of us and it causes susceptibility to every disease that exists around us. What we call contagion and what we call infection are possible only to those who are having this susceptibility disease. Still there are people who do not have this susceptibility disease and they are invulnerable. They are invincible and they cannot be affected by any infection or contagion. If the air we breathe contains all sorts of infections, then how is it possible that we are not all of us dying? The theory of the microbe and the theory of the virus, stand as signatures of human ignorance in the 20th century because there is no answer to this question : Why we are not affected by all the infections we breathe in? The theory of infection is correct but it is not correct that everyone can be affected. Nature has its own procedure to save us and even the malarial parasite cannot attack the human fellow directly. It has to make friendship with the mosquito, that too with a certain type of mosquito, Anopheles, that too only a lady Anopheles because temptation came only always from women. The malarial parasite has to go and approach Madame Anopheles and even the infected mosquito, unless it injects into your blood directly, you cannot get the infection. You eat or drink water infected by malarial parasite, you will never get it unless you are injected by the mosquito.

So, there are many conditions that are to be fulfilled before we get an infection. Nature protects us through thousands of methods. It is not so easy for infection to come and attack every fellow. So, infection attacks only those that

are susceptible. Others are those who are doing and rendering service to those who are affected. For example, if you go into the cholera affected areas of some countries you will see how people go and render service to the cholera affected persons. Those who render service, they are never affected. What happened to our theory of contagion and infection? Why Mr. X is affected and Mr. Y is not affected? The blind and ignorant answer is resistance. Is it resistance or ignorance? If it is resistance, and if we know how to develop this resistance, why can't we develop this resistance in everyone? As an answer, we have the vaccination theory and the whole thing went to a wrong track. This is about the disease of susceptibility. For the first time Hahnemann explained us that there exists a disease called *Psora* and that it settles in a person only when there is an attempt to suppress any skin disease. This is one aspect.

The other aspect is impurity in the region of the genitals in the earlier stages when the humanity was pure. It was in two different forms : One is Gonorrhoea and the other is Syphilis. Whenever the physical eruption of Gonorrhoea or Syphilis is attempted to be cured on the physical plane, it is suppressed again and again, the fellow goes into another susceptibility which runs life long and which give rise to all sorts of troubles and which attracts to the constitution all sorts of infection. If it is Gonorrhoea, when suppressed it is called *Sycosis* which has its own signals and characteristics and if it is *Syphilis*, he goes into a third form of susceptibility which is equally persistent and equally dangerous, is quite different from the Syphilis explained as the acute disease. So a suppression on the physical plane conditions the force or energy plane and also conditions the mental plane. Then the fellow has what is called susceptibility. Unless the fellow is purified once again, the susceptibility never leaves the

fellow and all the theories of contagion and infection are true to the fellow. As soon as the suppression is done, immediately the mind is conditioned. You will understand that the logic is conditioned and the fellow's mental behaviour is quite different from the norms.

If the cause is *Psora*, the mind shows symptoms of irritability which exist with the fellow and any amount of moralizing the fellow or making him read the Scriptures will never help. Our 'Sunday Sermons' will never come to his rescue. He remains irritable and he has a sense of aristocracy. He is convinced of crystalisation of his own point of view is right than others, and that is more accurate. Nobody can help. After a shower or wash, of his body, he will have some peculiar sensation of formication on the parts of the body, very little bulgings full of water, and some itching sensation and will disappear within few minutes. During the fresh hours of the morning and after a sleep, or rest, the fellow feels weak instead of feeling strong. After eating, he is weak-quite unnatural. After sleep, he is unrefreshed, he is awful.

If it is the second one : *Sycosis*, the mind has suspicion, secrecy and jealousy. When two people are smiling, he thinks they are talking about him. So his instinctive actions are conditioned. You cannot enlighten the fellow unless you give him a remedy.

If it is Syphillis, there is a gradual loss of comprehension. He cannot understand a book which he understood ten years ago. He cannot follow the lessons in the class because he is the child of a Syphilitic parent. As age advances, his comprehension becomes dull.

These are the three mental conditioning caused by the three susceptibilities or incurable diseases. As long as

one of these three diseases exists with us, nothing can be done by way of permanent cure unless the existing undercurrent disease is broken. You cannot be sure of the cure of the undercurrent disease until the mental conditioning is cleared and purified. So keeping the mental condition as it is, we are trying to fight the disease on the physical plane.

Then the disease exists on the mental plane for some years, or a decade or two causing only abnormalities of behaviour and no other signs of disease. The child screams and cries frequently in sleep or he wets the bed, we say that there is no disease. The disease exists only on the mental plane. The young fellow is not able to sleep. He goes to the doctor and says that he is suffering from insomnia, thoughts rush to his mind all through the night, and that he cannot sleep. The doctor says : “You are thinking too much. There is nothing wrong with your health”. Because health for him means physical health. “Don’t think too much. Go home and sleep”. As if the young fellow wants too much to think. The fact is that he never wants to think too much but thoughts are rushing to his mind. But the doctor teaches him the Sermon on the Mount and sends him home. The disease exists in such a condition in the beginning and after some time it begins to impede the vital functions like digestion, respiration, kidneys, liver etc. Upon whichever organ the disease begins to descend, we are pleased to allot him that particular branch of treatment and we send him to the specialist of that particular branch. That specialist begins to fight with his concerned organ. If it is urology, the doctor fights with urine; if it is liver, the doctor fights with liver; If it is the heart, it is the cardiologist; if it is the lungs, it is the lung specialist.

So medical science has receded backwards and not forwards. It has gone to the Paleolithic age. Now, for the first time, Hanemann has enlightened us of these theories.

Let us all read his *Introduction to the Chronic Diseases* more carefully than we have done in the past. Try to clear our own minds, and try if we can do something to the humanity because he has given us the theory of the three main chronic diseases that torture humanity; the study of the various stages of these three diseases; and the curability and incurability there of.

He had also given the *Law of Similars* according to which we are expected to tackle these cases and the special method of eradicating these three diseases under the name of *Chronic diseases Treatment*. Once again he has made a grand coordination of all these things in the one book called *The Organon of Homoeopathic Medicine*. He has given us the method of preparing medicines, the dosage, and the dilutions and how to use them; when to start the treatment and when to stop it. There is nothing that he has not given. We have only much to develop. Developing the Homoeo Science never means transgressing the rules of Homoeopathic procedures: using 10 doses a day or 4 or 5 drugs simultaneously. Let us honour the law and show obedience. Begin to enrich the *Materia Medica* by making new provings. That is how we can develop the Science, not by transgression but by widening the scope.

This is what has become possible for me to speak out during these three days. I thank you very much for the presence you have given to me and it is not by accident that we met here. I believe that there is a continuity of purpose to many of us wherever we live. So let us continue the purpose and let us be meeting again and again whenever the same Higher Cause permits us as it has permitted it now. May the one Higher Cause guide us through proper lines and suggest to our minds the procedure that which is proper.

*Thank you all.*

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