

# HOMEOPATHY

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- More Than a Cure



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## THE CASE OF INCURABLE ECZEMA

In 1990 a magazine published my article about homeopathy, which in our country at the time was as yet completely unknown as a method of treatment. The editor of the magazine asked me if I could cure his two year old daughter from the chronic eczema, which had defied any orthodox treatment. It worked - the eczema disappeared without showing any tendency to recur. After this, the editor, buoyed by the success, remembered one really big problem - his relative, a paediatrician from a small town in Southern Bohemia had a five year old daughter who suffered since the age of one from a severe eczema. They had tried everything, but corticoids and other contemporary prescription drugs failed them completely. The disease was spreading constantly and it had made its mark not only on the life of the child, but on the life of the whole family. At night the girl suffered from pains and itches, she could not sleep and neither could her parents. So it went on for four years. To prevent her from scratching the dripping wet rash that covered most of her body she was forced to wear a pair of heavy woollen gloves to bed, even in summer. Her constant discomfort understandably affected her environment. And the prognosis was bad, the things were going to get worse.

One day we had met in the editorial office at the river embankment. The father, a bearded paediatrician, seemed reserved, making it obvious that he was not to be easily hoaxed. The mother was tense. Only five year old Alenka was relatively calm. She was used to it that her life, despite all the parental care, was mostly unpleasant, and she phlegmatically accepted it. Nothing would surprise her. Her face was transfigured by the enduring rash, her eyebrows were irregular, her facial expressions restricted, as any movement to her was clearly irritating or painful. Her little face appeared stiff. It was covered by a nasty reddish rash, and so was the rest of her body. I struggled to overcome an overwhelming compulsion to scratch myself here and there - the child seemed to radiate the itch everywhere. Then we began the homeopathic interview, the basic and essential part of an examination.

The girl kept quiet and the parents talked. They said, that they had tried everything possible, all known courses of orthodox treatment, but to no avail. Exhausted from the disease was not only the child, but also themselves. The problems came in the first year of her life. First there was only a rash on her thighs, it has began to spread. Particularly to the folds of her limbs, after having a bath and after scratching herself. When she scratched herself, abscesses formed on the skin. The child's condition deteriorated at night, when she scratched herself excessively and cried. Things got worse after a midday sleep or when the child was exposed to warmth, in the sunlight, in summer, in a hot room and under the blanket. The physical symptoms always increased when the girl was agitated, particularly when she demanded something in vehemence. In addition to this, she often suffered from colds and lately also from cough, which after a prolonged physical exertion becomes asthmatic.

The father was well aware of the fact that eczema in children is often accompanied by asthma, that sometimes a fully blown bronchial asthma develops after the eczema, this was another cause of worries about the girl's future. After all, asthma could be a life-threatening disease. Through further inquiry I learnt that the girl behaved well in the pre-school, that she was sociable, that she

was fond of sweets and refused to eat meat, except for chicken. She eat little and she loved margarine. She drunk a lot, only cold drinks, the hot drinks she refused. Rather shy, her timidity became more pronounced as she was getting older.

The following day the father collected from me a vial with white lens-like pills, described as *Sulphur 200*. He was instructed to give the child a single pill to be sucked in the mouth without any water. One hour before taking it and one hour after, no food nor drink. With it came my advice to stop any current orthodox treatment, at least two days before taking the remedy. This made the father hesitant, though he agreed with the former. He maintained that if the child would not get her treatment, she would suffer a lot and the ointment would have to be quickly applied. I said, however, that the psychological effect of the remedy could be almost instant, that the remedy would soon relieve the suffering, even though in the early stages of treatment the eczema would not be affected or it may even get a little worse. With regard to the eczema they had to be patient, the treatment and the cure of a chronic illness is a long term proposition. The doctor left full of determination, but also full of doubts.

For three months I had no news from them, until the phone rang late at night. I heard the rather anxious and somewhat exasperated voice of the paediatrician from Southern Bohemia: "What should we do?! It's awful! We did everything as you'd told us. For three months she's not been on any medication - and, indeed, the pains and the itch had gone almost immediately. Now she sleeps well and so do we. But the eczema's hardly changed. And the cough! The last two days she's been coughing herself to near exhaustion. The fact is, she's no longer so asthmatic. But this dreadful cough! She coughs almost constantly. Shouldn't I give her some cough mixture?"

"No," I answered. "Just hang on in there. Don't do anything just yet, call me in two days."

Again several months went by, without any news from them. Then, unannounced, one day they invaded my flat. They were joyful and they looked happy. Alenka had no eczema and no other problems. The cough went away the day after the phone call, and after that the eczema gradually disappeared. First in the face, then on the body, last on the legs. The child was healthy and for six months she had not taken any chemical preparations or any other medication. Such are moments, when one feels that things in this world must have some purpose.

Approximately a year after our first meeting they visited me for the third time. Alenka was still all right, but they said that occasionally a light eczema had appeared in the folds of her elbows. She was given *Sulphur C1000*, a single dose.

A single sugary pill. Only now I had noticed that Alenka was an above average pretty, blond little girl. She had started to go to school. According to the message from her father, the recurring rash had disappeared within days after taking the remedy for the second time.

Was this a miraculous cure, completely out of the ordinary? Not at all. It always happens, whenever the principles of homeopathic cure are correctly followed.

## WHAT IS HOMEOPATHY?

According to statistics issued by the World Health Organisation, homeopathy currently runs second in the list of most widely used methods of treatment in the world, behind the traditional Chinese and Indian cure. Third comes the herbal treatment, and only in the fourth place is what until now we have considered to be the only way of treatment. Homeopathic cure is applied in the world not only by medical doctors, but also by homeopathic specialists, the practitioners who had not studied the classical medicine, but who may (but not necessarily have) gained a diploma from a College of Homeopathy. Qualified practitioners usually attend postgraduate courses of various duration and aims. The Medical Faculties, perhaps with some exceptions, offer no regular courses in homeopathy. The medical and the 'non-medical' homeopaths collaborate reasonably well (though not always without conflicts), studying each others' books and magazines. Homeopaths without the classical medical education are now more active in the scientific studies, in the development of new computer programmes and in publishing, than their medical colleagues. Homeopathic practice of "non-medics" is allowed in the United Kingdom, in Germany, in Ireland, in Sweden, in USA, in India and in many other countries. Current European statistics show that in the United Kingdom, 16% of the populace use homeopathic treatment (including the Royal Family), in Belgium 56%, in Denmark 28%, in France 32%; while currently there are no exact figures available from Germany, these could be estimated as similar to those of France, in Holland 31%, in Sweden 15% (the information comes from the British Medical Journal, July 1994). A large percentage of the populace also use homeopathic treatment in Italy, in Austria, in Spain etc., as well as in all other countries. In India some 100 million people favour homeopathy. There is a large interest in the homeopathic treatment in South America. According to the latest information, even president Clinton is a homeopathic patient. In the world of music, for instance, homeopathy was publicly endorsed by the famous violinist Yehudi Menuhin and by the rock star Tina Turner. The interest in homeopathy in the last twenty years has been constantly growing. One of the few countries in the world, where homeopathy was unknown and officially banned, along Rumania, Hungary and Poland, was also my own country. The country whose inhabitants' average life-span is one of the lowest in Europe. It exceeds only the countries just mentioned. Although in the last four years we have published many speciality and popular books, even though our doctors (and non-doctors) absolve the basic courses with lectures by foreign homeopaths, missing here is the tradition. Our ancestors happened to be peculiarly disinterested in homeopathy. The first homeopathic books were published only in the recent years. Absent is the long lasting deep experience, both on the part of the doctors and of the patients. But already, things are on the move.

Homeopathy is not an easy method, despite of having, as we will presently see, a relatively simple, and under certain circumstances (provided that we accept its basic premises) easily understandable philosophy. This philosophy however does not quite agree with everything that we have learnt at school. It becomes understandable to those people in particular, who themselves have experienced the fantastic effect of the treatment on their own person (on their personal psychology, their livers, prostate, gall-bladder, tonsils etc.)

### *Personal Experience*

This process of understanding can be rather painful and I went through it myself. At the beginning of the Eighties, when I was in my early thirties, I suddenly noticed that my health condition was slowly but steadily declining. The psychological tension, which I attributed to the work load and to the general anxiety caused by "the communists", by the accommodation worries, by my bosses at work, was followed by a chronic cold and by more and more problems. I had made the round of visits to various medical specialists. Two minor operations followed (without bringing any relief). The doctors eventually told me that I should resign myself to having such problems, that they are of a chronic nature, that I would never get rid of them, but that it would be possible to more or less keep them in check through the use of various medications. I do not want to talk of the exact nature of the problems, but beside the chronic cold there were also more serious things. The only consolation that I could get from the medical specialist was that "he had it too" (however, he was thirty years older than I). The vision of being gradually poisoned by chemicals held no appeal to me; I bought myself a book on herbal treatment and started to collect herbs. I prepared herbal teas and also urged my family to drink them. I had the opportunity of trying out the curative properties of various herbs on my children - we lived at Smichov (*an industrial zone of Prague, trans. note*) and illnesses, from colds to bronchitis, were our daily guests. This herbal era was interesting and important to me for several reasons. It marked the change of my attitude to life - I took things into my own hands, I realised that health is something that one creates or destroys oneself, something for which everyone is solely responsible. I familiarised myself with a large number of extremely interesting herbs, which we habitually crush under our feet, without knowing their names and their relevance to us, humans. I became convinced that it is possible to make do without chemicals. At the same time I also discovered that while the less severe acute ailments could be easily cured by herbs, the chronic diseases have remained almost untouched. At this point a friend, who had studied homeopathy at the London College of Homeopathy, announced that he had failed his examinations, and that he had given up the studies. He sent me all his homeopathic books together with his notes.

It was a munificent gift. Fifteen or twenty books, some of which had more than thousand pages. Still, at the time I did not at all believe in homeopathy. I viewed it as a total nonsense.

The first objection: Homeopathy insists that it can cure chronic illness. However, "chronic" in the classical terminology is a synonym for "incurable". If homeopathy were so great, why wouldn't I have heard about it before? Why wouldn't my former medical practitioners have known about it?

The second objection: In homeopathy everything is so highly diluted that there is practically nothing left in the remedy. What is it, that would make it work? The magic? The faith? A placebo?

It so happened that my problems worsened at the time and I had immersed myself in the books after all, laboriously finding one remedy (which was so much more complicated, because at the time my English was not very good). The herb happened to grow in the garden of our weekender. I prepared a tincture from it, bought myself some distilled water and some spirits from the chemists shop and set about diluting the tincture. As I could not, due to a hopeless lack of facilities, use the standard procedures as described in the books, I had developed my own,

simpler system. A few years later I found out that the same system was invented decades before me by Korsakov, and that it had made him famous among the homeopaths. And I began to use the unbelievably diluted remedy. I honestly had not held any high hopes for homeopathy, but like a man drowning I clutched at any straws. Amazingly, this straw gave out quite a solid support. There was a marked improvement and thus I was drawn in. From then on, no child in our family with a bronchitis would be hanging about any stuffy waiting rooms. All was cured by homeopathy at home. While prior to this, the children would miss on the average a hundred, to a hundred and fifty hours at school, now their absences were cut down to one tenth of this. When some problems appeared, after taking the homeopathic remedy they quickly subsided. None of my colleagues and friends could avoid a homeopathic interview nor find the strength to refuse my homeopathic prescriptions. And some of them had brought their friends to me. Often incurably ill, still they became healthy, when given a homeopathic remedy. The strange sounding word became a friendly sound to them. So....

... What is homeopathy?

### *Similia Similibus Curentur*

The fundamental principle of homeopathic treatment is the axiom *similia similibus curentur*, **the like is cured by the like**. Perhaps you have heard the old English saying "eat the hair of the dog that bit you".

It is often quoted by drunks, who thus rationalise using a small amount of the same alcoholic drink as they did the previous night, to overcome the hangover. In reality they are natural homeopaths. The principle of homeopathic treatment was known thousands of years ago. The Greek physician Hypocrites in 400 BC used remedies with similar effects to cure diseases. Curing the like by the like was the famous alchemist of the 16th Century, Paracelsus, who lived for a long time in Bohemia. And the method was more or less applied by whole generations of healing women, witch doctors and natural therapists. This is what basically happens: we know, for instance, that the deadly nightshade, Belladonna, will make a healthy person turn red, cause an instant fever, a headache, a sore throat, sweating. If we give Belladonna to someone who is ill with similar symptoms, he could be quickly cured. Caution, however! Belladonna is poisonous. Therefore it is necessary that the dose be as small as possible, while still effective, so that we do not harm the patient. Otherwise the remedy could have dangerous side effects.

### *Infinitesimal Dilution*

We have thus arrived at the second fundamental principle - the need to use as small a dose as possible. The founder of scientific homeopathy, the German practitioner Samuel Hahnemann, of whom there will much talk later, had developed a peculiar diluting procedure. He topped up the basic substance, the tincture of a raw remedy (the remedy dissolved in spirits), let's say Belladonna, with ninety nine parts of distilled water mixed with spirits. He shook it up thoroughly and he transferred a mere one hundredth part of the vial's content into another vial and again mixed it with ninety nine parts of water and spirit. And this he repeated ten times, thirty times, or even two hundred times. Our reason tells us that nothing of the basic substance could be left in the water. Some contemporary scientists say the same thing. The homeopaths say



something else: the more diluted the substance, the more pervasive and deeper the effect on both the psyche and the body of the patient. And they prove it every day on millions of patients. Perhaps one of the main hindrances lies here, this is why so many people cannot digest the theory of homeopathy. Such people's basic premise is that the human life and the whole world around us have essentially been scientifically fully explained, that all that is left is to put the outstanding mysteries into the already prepared drawers. Except that it does not work. Maybe that the fault is not in the mysteries, but in the unsuitable drawers. There is also a need to invent new drawers, homeopathic ones, for instance.

### *Holistic Approach*

The third fundamental principle of homeopathy is its peculiar conception of disease and health. A homeopathic remedy should never be prescribed according to the name of a disease, to a strictly limited localised pathology. It is prescribed in accordance to the summary of all psychological and physical characteristics of the person. This is called **the totality of symptoms**. Imagine, that a patient with a case of tonsillitis comes to see a homeopath. He has a sore throat, a risen temperature. Such a description would probably be enough for an orthodox practitioner, who would prescribe antibiotics. However for a homeopathic prescription we need to know a lot more. A homeopath knows all too well that there is a quinsy and that there is a quinsy. There could be soreness on the right side with one person, or on the left side with another, one would not stand out hot drinks, another one cold drinks, one is followed by a headache, another one is not, a third one is accompanied by constipation. One patient has only a slightly risen temperature, the next one has 40° C. In addition to this there are psychological differences. One patient just wants to lie down motionless, another one would not stay in bed at all. One is excitable, another is sluggish. The homeopath could classify some sixty or hundred different kinds of quinsy, according to their peculiarities and the specific courses of illness. And for each, he would use a different remedy. If the remedy is properly selected and administered, the quinsy with the soreness of throat, the swellings and the fever should be gone within two days. And in the case of a child that repeatedly suffered from quinsy, this assures that the illness would not be back for a long while. The patient's disposition towards quinsy has been removed. Such an approach to diagnosis has been called **individualisation** by the homeopaths. Hahnemann depicted this with a lofty sentence: "I don't cure diseases, I cure the person". He implied that the prescription is suited to the complete picture of the person, from head to heel, including the characteristics of the mind, the emotions, the social conduct. The actual description of the localised disease plays, even though it may sound quite astonishing, only a relatively small part. The homeopath's task is to improve the overall health condition of the person, to increase his or her immunity, consequently the various diseases are eliminated. They are removed by the organism itself. The improvement is always discernible in other areas than the actual disease, which had made the patient go to see the homeopath. With this comes even the possibility of curing the diseases described by the orthodox medicine as incurable - the chronic diseases. It is almost unbelievable to how many diseases the orthodox medicine affixes the term chronic, thus openly admitting that it cannot cure them, that it can only somewhat slow down their progress. It does not have to be the AIDS, just an ordinary chronic cold, chronic cough, chronic kidney inflammation, chronic pneumonia, arthritis or chronic pains and disorders of the joints, chronic skin diseases including the eczema, all kinds of allergies, the diabetes, the haemophilia or



chronic non-clotting of blood, the genetic disorders - chronic discharges, impotence, psychological problems such as insomnia, constant fear, anxiety...

We could go on and on for a long time and I bet that any reader who gives it an objective thought would admit, that either he or she or someone near them, suffers from a chronic disease. Even more probably, there is no one around them who is completely free of chronic ailments. Particularly disturbingly, most children nowadays suffer from some chronic ailments, either minor or severe ones, which previously was not the case. While even a serious acute disease allows the organism to repair the damage and restore its health, in the case of a chronic disease the organism is powerless, the damage is lasting and irreparable. Thus even a minor chronic disease is always a signal and a strong warning. It points to an overall weakness of the organism. The chronically ill patients can be reliably and regularly helped only by homeopathy. The aim of homeopathic treatment is not to ease the pain, reduce discharge or bring down the fever, as does the orthodox medication - though naturally homeopathy also achieves this. Its reachable goal is to cure the entire disease, to completely eliminate it, so that the patient does not need any further treatment, no other medication, orthodox or homeopathic. In the case of an acute illness (such as influenza) this can be achieved within hours. With a chronic disease, within months or years, depending on the overall condition of the patient. In reality it is the gradual installation of harmony within the organism, within the mind and the physical organs - the restoration of health.

### *Disease Develops Throughout the Life*

While to a homeopath the chronic diseases are not necessarily chronic (incurable), in homeopathy the term chronic disease is important, in a somewhat different context. The third distinctive characteristic trait of homeopathy is **the theory of chronic disease**. It is a completely new view of both the disease and the state of health. The individual and the local problems of a particular person (colds, flues, headaches, insomnia... etc.) are recognised as an indication, as symptoms, of a distinctive inner pathological inclination of the person, of a single chronic disease, continuing from their birth to death. Only when this chronic pathological inclination is eliminated, outrooted, the patient is really cured. Hahnemann called this chronic inclination **the miasma**, while recognising three basic types of miasma: psora, syphilis and sycosis. However, the majority of contemporary homeopaths maintain that our era brings about a large number of miasma (miasma means corruption), so this categorising has lost some of its meaning. Also the recognition of the miasma influences the prescription only little, as the correct remedy is always suited to the totality of symptoms. More proper is the term **chronic disease, constitutional disease**, derived from this is the **constitutional remedy**.

Let's have an example. The medical history of a particular person shows roughly the following progress: in childhood repeated colds, later bouts of bronchitis, in adulthood arthritis, becoming chronic. At this stage the patient visits a homeopath and after careful examination of all psychological and physical characteristics of the present and the past, during the interview, it is found that the nearest similia, the most similar remedy, is *Lycopodium*. Its symptomatic picture is the closest to this pathology. When given *Lycopodium C200*, for instance, the chronic decline of the person is checked. The problems with joints, which came last, slowly disappear and in the reverse order, back come some symptoms that the patient had earlier. These returning symptoms come in a milder form than the original illness, and after a while they disappear without any

further treatment. At the end of the treatment, which may last even for years, the patient is completely cured. The experience may be described as "the sense of health as never before known", "the psychological and physical comfort". At the same time the patient shows a high immunity against all kinds of diseases, even directly after taking the remedy, with the exception of his or her previous complaints, within the current of already mentioned symptoms in the reverse order. Such symptoms that come in the reverse order, occur only occasionally and temporarily. The inner constitutional disease, bearing all the basic characteristics of *Lycopodium*, had been "outrooted", activated were the person's self-defensive healing powers, owing to the correctly applied constitutional remedy *Lycopodium*. The self-defensive capacity then persists even in the state of health restored after the treatment. The chronic disease, the constitutional disease, in its separate physical manifestations, is also called *Lycopodium*. It bears the name of the remedy that cures it. To kick-start this healing process, carried by the organism itself as a reaction to the remedy, one dose of the remedy of a high potency (C 30 or higher) is often enough.

### *The Laws of Cure*

The treatment and the return of some previously encountered problems are subjected to the rules called the **Hering's Laws of Cure**. They were defined by the 19th Century German and American homeopath Constantin Hering, who observed the effects of homeopathic remedies on patients.

*The curative process should progress:*

*a) From the inside out. This means that in homeopathic treatment first cured are the inner deeply fixed problems, such as serious psychological problems. Later the "curative wave", the restorative reaction to the remedy, moves towards the surface - from the mind to the emotions, then to the physical organs, while first recuperating the brain and the inner organs, and last the skin, the hair, etc. According to this principle, first to recover are the organs most important to the human life (such as the brain, the liver, the kidneys), later the less important peripheral areas (rashes, warts, colds, loss of hair, etc.).*

*b) The curative process is effective from above to below. For instance with an eczema that covers the entire body surface - first it recedes from the face, then the neck, later from the body and finally from the limbs.*

*c) The symptoms regress or temporarily reappear and then spontaneously recede in the reverse order to how they originally appeared. Thus the latest troubles disappear first, the oldest last.*

The process described by the Hering's Laws is usually the result of a single dose of a remedy of high potency. The Hering's Laws are very important when observing the developments in a case. If it develops differently, for instance if first were to disappear the lesser symptoms, such as the rash, and the inner symptoms, such as the headache, remained unchanged, this would be a warning sign, the case does not develop according to the rules, and it is necessary to look for a more appropriate remedy, better suited to the patient's pathology. The currently used remedy

probably only has a suppressive effect - this is one of the biggest hindrances known to homeopathy. We will therefore return to it in another place.

### *Materia Medica*

Important is the description of the effects of individual remedies, found in the book called the **Homeopathic Materia Medica**. This book is an essential tool of the homeopath. By comparing the symptoms displayed by the patient with the symptoms described under the individual entries in the Materia Medica, he chooses the similar remedy, which is capable of curing the patient. There are currently many Materia Medica books, by different authors. The classical Materia Medica books, the foundation of the homeopathic knowledge, were compiled by the so-called proving. Homeopaths administered various substances of vegetable, mineral, animal or other origins, turned into homeopathic potencies, to healthy persons. Such substances caused specific changes in healthy people. None of the participants would have known what they were given. Their task was to carefully note the changes of their normal state of health. Owing to a large number of such provings, the pictures of remedies were described in the Materia Medica. The symptoms that the remedy causes in a healthy person, it can also cure in the sick person, *similia, similibus curentur*. The Materia Medica describes the effects of remedies on the psychology and the physical organs. Comparing an actual case with the Materia Medica, the homeopath then finds the suitable remedy. We must add, that the effects of a properly conducted proving do not last very long and the participants are not in any danger.

### *Homeopathy is not Materialistic*

The aim of the above was to give the most condensed information, so that from the very beginning we can have an idea of what is homeopathy, what our main topic is all about. It was a working definition of homeopathy. We will dwell on the individual points at more length. I must add that the definition is embodied in the very name of this method, given to it by its founder Samuel Hahnemann. *Homeo* in Greek means the same, *pathos* translates as suffering, disease. The remedy is capable of causing symptoms of the same disease in a healthy person that it is capable of curing in the patient. The homeopaths give the disease the same name as to the remedy that can cure it.

From what we have said so far it should be obvious that homeopathy introduces a completely new outlook on both health and disease, and on the ways of how to restore or maintain health. This outlook is very different from the established and well known models, either from the point of view of the orthodox medicine, or of the natural sciences, which tend to view the man as a mechanical toy, set in motion by amalgamation of the physical causes. Homeopathy, which uses in treatment the non material potencies of a substance, holds that the fundamental health sustaining principle and the field from which the inclinations towards pathology originate, are something different. Samuel Hahnemann in his Organon of Medicine, the fundamental work of homeopathy, in the § 9 states this:

**"In the state of health the spirit-like vital force (dynamis) animating the material human organism reigns in supreme sovereignty. It maintains the sensations and activities of all the parts of the living organism in a harmony that obliges wonderment. The reasoning spirit**

**who inhabits the organism can thus freely use this healthy living instrument to reach the lofty goal of human existence."**

Homeopathy is thus the only idealistic standard method of treatment operating en mass, which is verifiable by experiment and proving that "the idealistic" is not a synonym for impractical. On the contrary, it shows that while the orthodox science of health and disease has reached certain boundaries, which it cannot traverse (chronic diseases), it is precisely the idealistic homeopathy that is closer to the reality of human existence and the correct and practicable way to prosperity. The fact is that homeopathy, within the polarity *idealistic contra materialistic*, finds itself quite obviously on the opposite side to the material science, but also on the opposite pole of opinion held by the majority of population. This is also the reason why, without any valid arguments, it is often marked as the heretic discipline, neglectful of the existing academic principles, and why so many people, who could otherwise benefit from it, do not accept it - homeopathy infringes on their personal philosophy. While we presently witness the change of the model of the world, while we observe how the materialistic natural science, which in the 19th century was held to be the man's saviour, instead became the man's destroyer and slaver (the arms race, the on-going pollution of the environment, but also of peoples' inner values, the corruption of organisms by prescription drugs), we also witness the ascent of the new way of thinking, of a new age, of new values, which are closer to the human inner being, and which are linked to the ancient traditions. Homeopathy belongs here.

## SAMUEL HAHNEMANN AND THE BEGINNING OF HOMEOPATHY

It is quite extraordinary and historically unique that one person should create a whole new branch of science from its foundation, lay out its main principles and work them into the details, while the subsequent two hundred years of development in the field would only verify his findings. Also that he would have the stamina to convince others of his truth, and during his lifetime be able to see the world-wide expansion of the method he had created.

### *The Childhood*

He was born on 10th April 1755 in Meissen, very shortly before midnight, this is why 11th April is sometimes given as his day of birth. He died eighty eight years later, on 2nd July 1843 in Paris. Samuel grew up in poor circumstances. His father worked in a factory as a painter on porcelain. He was a man of strict manners. There is a story that he used to lock his young son inside a room, where he was to meditate upon the significance of such terms as "nobleness", "vulgarity", etc. Hahnemann was reputedly a timid and well brought up child, an ardent reader. His first and probably only revolt against parental will came when, after finishing school at the age of fourteen, he was sent to Leipzig as an apprentice to a greengrocer. He stayed there for a while, but soon discovered that becoming a greengrocer would not exactly fulfil his life ambitions. He ran away and came back to Meissen, where his mother hid him for a week in the attic, before they both could gather the courage to tell the father what had happened.

### *The Studies*

Commencing medicinal studies in Leipzig, he continued in Vienna and received his diploma at the University of Erlangen. During his studies he sustained himself by teaching foreign languages (altogether he mastered eight) and through book translations. He also worked as an apothecary's assistant. Baron Samuel von Brukenthal, the Austrian Governor of Transylvania, took him to the place of his duties where, still a student, he was to treat his family, look after his coin collection and the sizeable library. The swampy region of Raab and Timisoara abounded with malaria - and Hahnemann's stay there would appear to be significant in the view of his later discoveries. At the time he was critical of the *Materia Medica* by the Scottish doctor William Cullen, particularly its recommendation regarding the treatment of malaria: *"The author is wrong: it appears that he is not conversant with the tenacious intermittent fevers of warmer regions, full of marshes. I have observed such in the low regions of Hungary, and particularly in the towns well sheltered from the surrounding marshes... where the state of bad health almost totally prevails, of which the repetitious fever appears to be a mere symptom."* Before long, his personal experience from the fever stricken regions would bear its fruit.

At the time, on Brukenthal's recommendation, he entered a Masonic Lodge.

### *Early Discoveries*

After completing his studies Hahnemann several times changed the location of his practice. Even then he fully realised the weaknesses of the contemporary medical science: *"When I perceived the weak points and mistakes of my teachers and books, I fell into the state of disconsolate hopelessness"*. He started to carry out chemical experiments, quite often at the druggist's laboratory in Dessau. It cannot be ruled out that helping him there was the seventeen year old daughter of the apothecary, Henrietta, whom he eventually was to marry and with whom in time he would have ten children. Almost simultaneous with these events is the beginning of his publishing activity. He published the first papers concerning the orthodox treatment, where he criticised the current medical practices. And at the same time, about twenty seven years old, he laid the foundation stones of the new method of treatment. To verify some suggestions in the Cullen's *Materia Medica* regarding the treatment of malaria by quinine, he made the first homeopathic experiment on himself.

For several days in the morning and in the afternoon, he would take "four drams of a good quinine". Gradually he began to feel coolness in his fingertips and his toes, then torpidness, the heartbeat and the pulse quickened, he felt anxiety and trepidation, pounding in his temples, his facial colour turned red... in short he displayed the symptoms of malaria, including the periodicity of its attacks. From this experience he deduced the first precept of homeopathy: *"Quinine, which is used for treatment of malaria works, because it can induce in a healthy person the symptoms similar to malaria"*. Nevertheless, the process of ripening would continue for two more decades, of experimentation with other remedies, on his own person and on volunteers, of gaining experience in the clinical practice, of evaluating the connections and the principles. Another British scientist who had significant influence on his research was Edward Jenner, who in 1796 found the vaccination against small-pox, using a live vaccine prepared from the cow-pox. Judging from Hahnemann's treatises, the use of such vaccination must have been already widespread at the beginning of the 19th Century. If we give a thought to the two systems, it appears that they have a great deal in common, particularly in their principle. In homeopathic potencies some bacteria, pathological discharges, puss, diseased tissues etc., are used, the so called *nosods*, which can have not only therapeutic but also preventative effect.

### *The Organon*

Only in 1810 **The Organon of Medicine** was published in Leipzig, in which the entire system of homeopathic treatment is outlined and described. During the lifetime of its author it went through four more editions, which were in passing changed and corrected (2nd edition 1819, 3rd edition 1824, 4th edition 1829, 5th edition 1833). The sixth edition, edited by the author, came out a long time after Hahnemann's death.

Anyone concerned with homeopathy must pay attention to this book, wanting or not wanting. The *Organon*, in its 291 paragraphs and with numerous subsequently added notes, offers not only the basics of homeopathic treatment, but also very detailed suggestions on treatment. At the same time it warns against the mistakes in treatment, those made out of ignorance, or even intentionally. A large part of the work, particularly the sixth edition, is formed from the polemics with allopathy, or the orthodox medicine.



The word allopathy is derived from the Greek *allos*, different. As opposed to the homeopath, an allopath administers the medication to the patient, which has a different effect on the organism than the disease. This means relieving fever with aspirin, etc. There is an antagonistic reaction and the result (if the medication works) is the suppression of the symptom. The cause of the symptom remains unchanged. Ninety nine percent of all non-homeopathic medications in our chemists' stores are allopathic drugs. Naturally, it was the same in Hahnemann's time. The orthodox medicine only occasionally accepts remedies with homeopathic properties - such as the preparations from pollen, against allergy. Hahnemann, impressed by the wonderful results of his own remedies and especially of his own method, capable of returning health to people, and influenced by the destructive effects of suppressive drugs, which he knew all too well from his pre-homeopathic practice, completely denounced allopathy. His arguments are fascinating, especially as while designed to attack the medicinal practice of his time, which in its technical details was understandably quite different from ours, they are practically without an alteration applicable to the contemporary allopathy. The antagonism of homeopathy and allopathy, or the "old school", as he already calls it in the *Organon*, is evident not only in their opposing principles of treatment and in the fact that homeopathic and allopathic remedies, when administered at the same time, negate each other's effects, but also in the social and philosophical spheres - the same antithesis we find everywhere. As this is quite a problematic matter, we will treat the relationship of homeopathy with allopathy (or the orthodox medicine, the old school) in a separate chapter.

Hahnemann in his *Organon*:

- a) In the light of the new method offered a thorough criticism of allopathic treatment.
- b) Outlined the basic principle of the new treatment, i.e. prescribing the remedy accordingly to its similarity to a particular disease.
- c) Designed the course of examinations that determine the effect of remedy on a healthy person.
- d) Established that only one remedy should be given at any time, as only one correctly selected remedy can affect the totality of all symptoms of the patient. Thanks to the proving, we know the effects of the remedies described in the *Materia Medica*. If we mixed two or more remedies together, we would get a compound of unknown properties, where the parts interfere with each other. It would be a shot into the dark. The practice has reliably proved that such mixtures have uncertain or suppressive effects, discrediting homeopathy through their results. If the remedy does not work as it should and does not bring about a complete cure, any fine tuning must always be done through the more accurate prescription of a homeopathic remedy. Hahnemann called the practitioners allured to combining the homeopathic remedies with the occasional use of conventional orthodox drugs, rather than of the correct similium, "the homeopathic bastards", and often publicly attacked them. He worried that if such improper practices were to become widespread, homeopathy could cease to exist.

Hahnemann's conscientiousness on the one hand assured that homeopathy as a pure idea had survived and progressed further, on the other hand it made him a lot of enemies, not only from the ranks of allopaths, but also in the camp of "lukewarm" followers of homeopathy, who also used the allopathic methods.



e) Hahnemann described the process of manufacturing remedies and how to make them into homeopathic potencies through successive dilution and shaking.

f) He defined the philosophical horizon of the treatment, which at the first sight does not appear to be directly related to the medical practice, but to a deeper and more informed viewer it forms the core of the system. Those unable to perceive this core can never become good and successful homeopaths. They will always be liable to be seduced by the opposing systems of thought and would incline towards using allopathy to suppress an illness. In this context, Hahnemann (and naturally all of his followers), was marked by the allopaths as a dogmatist, insistent on his truth to the letter and incapable of any dialogue. Hahnemann nevertheless pointed out that homeopathy when practised only partially, with some of its principles rejected, i.e. the product of such a "dialogue", is no longer homeopathy and does not achieve the curative results. The same dogmatic approach can be observed in other fields too. For example, the mathematicians dogmatically insist that  $1 + 1 = 2$  and no one could talk them out of it; if they abandoned their dogma, the whole system of mathematics would collapse. With homeopathy it is the same. When its basic principles are deserted, the system collapses, the treatment becomes haphazard, the results uncertain, it is no longer capable of curing chronic diseases, it may perhaps be of a suppressive character.

g) Hahnemann established how the patient should be examined.

h) He outlined how the case should be followed further, and stated that the remedy should be applied again only when the curative effect of the first dose had ceased, and the disease tends to return to its original state before the treatment.

i) He said that disease is never a single entity, nothing that exists on its own, nothing that could be passed on as an item. Disease is always a fault within the dynamic system of organism. Disease means that something in the organism, either in the psychology or its physical parts, unwinds in a different way than it should. *"There are no diseases, there are only diseased people"*. By this Hahnemann implied that diseases mean nothing to him, that they are no leading strings to therapy. The remedy must always be selected in accordance to the overall state of the organism.

j) Hahnemann established that the organism (including the psyche) is guided by the non material "animating force", "**dynamis**", a non material organising principle. In a healthy organism, a healthy organising principle rules. Such organism cannot be touched by any disease, and from experience we know, that many people do not fall ill during the epidemics, even though they breathe the same air, drink the same water and eat the same food as those who become ill. An inclination towards illness occurs only when the organising principle has been disturbed. Then there is the inclination towards pathology. When administering a homeopathic remedy, first restored is the organising principle, it then restores to health the body and the mind. The bacteria, running a riot on the tonsils, disappear in a short while after the remedy was taken, without a need to kill them by antibiotics. They depart, rejected by the healthy organism, which again has a healthful governing centre. All disorders come from this centre. This is a well known truth, understood by the economists, as well as the politicians. A bad government means that the country is on the decline. The success of any company depends above all on its management.

The company that is well managed with inventiveness and flexibility will survive during a recession. Even if attacked by terrorists, it will repair the damage, dress its wounds, restore its workmen; so long as it has capable managerial staff, who had secured ample financial reserves, who had sent out the rescue workers, who had organised the help to the victims, etc. The far-sighted management may even warn off any terrorists before they strike. An organism with a healthful centre will defy any bacteria. The logic of this is quite clear, nevertheless the only problem is that to date no X-ray, no microscope, not even a magnetic resonance, let alone a scalpel, have been able to reveal such a governing centre. This is the fundamental problem in the controversy of idealism with materialism. The materialists insist on having some tangible evidence. Why, they have it. There is the health, given to many people by homeopathic remedies.

k) In the context of the above, Hahnemann said that even the smallest dose (or the highest potency) can never be as subtle as the actual cause of the disease. Essentially this means that the disease is always of a spiritual origin. A brave idea? Hardly. A logical one. There is something spiritual in any idealistic system in the first place, and something material as its consequence, in the second place.

l) Hahnemann laid out the dietary rules that the patient should follow. They were a great deal stricter than those held by the contemporary homeopaths. For example, among others, he did not recommend tea or pork meat.

### *The Position of Homeopathy is Established*

Since 1811 Hahnemann lectured in homeopathy at the University of Leipzig, both to medical practitioners and to students. To enable him to commence lecturing, he had to submit and exonerate his thesis, which he cautiously had not aimed at homeopathy, as he was anticipating a fierce opposition. The thesis concerned the history of medicine. The lectures were not a spectacular success. The hall was never filled anywhere near its capacity and the students tended to drop out. The novelty of his method would strike them as too daring. In addition to that some professors needled Hahnemann, and even threatened sanctions against the students who visited his lectures on homeopathy. But the core of the followers of homeopathy remained. These students and doctors admired not only Hahnemann's ideas, but also the interesting manner of their presentation. He lectured with passion and pre-possession and often did not choose his words when attacking his numerous opponents. He did not obtain any remuneration for his lecturing. Devoted pupils visited him at home, where he received them in his gown, with a long pipe in hand. While drinking tea was to him a transgression against the treatment, smoking was agreeable. It is one of the few points, where some of his modern followers hold a different opinion.

The effectiveness of the radical new method of treatment came to light for the first time during the epidemic of typhoid, which occurred after the famous Battle of the Nations near Leipzig, in 1813. Soon after the defeat of Napoleon's troops by the Coalition of European Armies, followed by large casualties among the troops and great hardship among the populace, the epidemic of typhoid broke out. While other doctors were losing up to one third of their patients, out of Hahnemann's patients - altogether there were 183 - only one old woman died. Hahnemann became famous. Even Prince Charles I. of Schwarzenberg, the Commander of the Coalition

Armies, asked to be treated by him. The personality of star proportions, indeed. His right hand was paralysed and overall he was in a bad state of health. Hahnemann nevertheless flatly refused to go to see him in Vienna. Incidentally, Vienna at the time was the city where the most famous medical capacities denounced homeopathy as sciologism. The gravely ill prince, with his whole entourage, thus had to travel to Leipzig. Hahnemann prescribed the remedy and visited him regularly. He ordered him to stop drinking alcohol (evidently the commander's weakness), and stipulated that he should not follow the advice of his other two personal physicians he had brought with him, particularly that he should not take any other medication, or undertake any other medical treatment. Schwabenberg's condition had improved, but as soon as it happened, the commander resumed his drinking activities and also allowed his physicians to somewhat "improve" the results of Hahnemann's labours through their methods. When Hahnemann found out, he sent the thirty golden pieces, which was to be his reward, back to the prince, acquitted himself of the impotent potentate, and left him in the hands of his allopaths. About three weeks later, the prince passed on.

Hahnemann stressed that homeopathic remedies should be prepared by the practitioner himself, which was not to the liking of the Leipzig apothecaries who felt that it might pose a threat to their businesses, so they took a court action against Hahnemann. The crown issued a decree preventing Hahnemann from using self-prepared remedies on his patients. He was to order them from the licensed apothecaries. Understandably, many of Hahnemann's jealous colleagues did not like his celebrity status, and he was also to face the attacks from their side. Despite of all these skirmishes and friction concerning the social grounding of homeopathy, Hahnemann kept his busy working schedule, his treatment and his many experiments. He published the results of his work. Between 1811 and 1821, he published the six volumes of his original homeopathic *Materia Medica* - "The Pure Teachings of Remedies", or "*Materia Medica Pura*". In this very important work he lists the descriptions of properties of many homeopathic remedies.

Longing for a more relaxed atmosphere, in 1821 he accepted the invitation of a certain nobleman, who conferred the title of Court Councillor on him, to move to a small town of Köthen. By then homeopathy had already gained a world-wide recognition, its founder was often visited by colleagues and patients from anywhere in Europe and from overseas. The first homeopathic speciality magazines were being published, founded were the specialised homeopathic hospitals, first in Leipzig, then in Munich and in Vienna. In 1829 a grand celebration was held commemorating the 50th anniversary of Hahnemann's graduation, and its Latin written programme was signed by 400 medical doctors. In the same year the Society of German Homeopathic Practitioners was founded, which is still in existence. Homeopathy and its creator were acclaimed by Goethe, Heine, Schiller, the new method found itself in the forefront of social interest.

Six years after the death of his wife Henrietta, Hahnemann at the age of eighty had married thirty four years old Frenchwoman Melanie, the daughter of the Minister of Justice and the Chief of the Executive. It happened in Köthen, but before long she would take him with her to Paris. In France Hahnemann became the centre of focus of the higher society, among his patients was for instance Paganini, and many other famous personalities. He lived with Melanie in a large villa, at the front of which lined up the coaches of his patients. Hahnemann took part in his wife's soirees and he always examined his patients in her presence. He became the honorary President of the

French Homeopathic Society. His annual income was 200 000 Francs in gold. Melanie also caused Hahnemann a few posthumous scandals. For example, she secretly had his body buried in a grave where already were the bodies of her two previous lovers, and through her exorbitant demands she prevented the publication of the sixth revised issue of the *Organon*, edited by Hahnemann himself towards the end of his life.

### *Hahnemann's Followers*

Hahnemann, of course, was not the only outstanding historical personality in homeopathy.

His best known direct pupil was Carl von Bönninghausen, the author of the first Repertory, or the catalogue of symptoms and the remedies that apply to them. This doctor of natural sciences was in fact the first (but certainly not the last) homeopath of note - who was not a medical doctor. As often happens he was drawn to homeopathy by his own illness. In 1827 he fell ill with tuberculosis and his condition quickly deteriorated, while under the allopathic treatment. At the last moment a friend, homeopathic practitioner, advised him of a remedy, which completely cured Bönninghausen in six months. Immediately he began to study homeopathy, to conduct experiments, and to organise the homeopathic movement. And, of course, to treat and so successfully, that the cabinet of the Emperor Frederick Wilhelm IV. issued him a permit to treat patients, without demanding the medical education and examinations. Later the Homeopathic Medical College in Cleveland conferred on him a medical degree *honoris causa*, and the Emperor Napoleon III. made him a Knight of the Honorary Legion. He died forty years after the successful self-treatment of the otherwise terminal disease.

Following Hahnemann's departure from Germany the centre of further progress moved abroad. To Great Britain, where its main propagator was Dr. Quinn, the founder of the London Faculty of Homeopathy, an institution that to these days facilitates the organisation of homeopathic treatment and postgraduate training of medical doctors. Presently this faculty conducts its courses even in Prague, where Drs. J. M. English and R. S. Malcolm already have hundreds of pupils. Dr. Quinn also had a strange connection of fate to our country, as it was in Tisnov in Moravia, where he fell ill during the epidemic of cholera, very nearly died, and cured himself with a homeopathic remedy which he, naturally, prescribed to himself. For his help in dealing with the epidemic, he received a letter of gratitude from the Mayor of Tisnov. Homeopathic treatment, also through the medium of Dr. Quinn, soon gained favour among the members of the British Royal family, and it remained so ever since.

German doctors, like the immigrant Adolph von Lippe, a professor at the College of Homeopathy of Pennsylvania, an organiser and author of the speciality literature, contributed to the transit of homeopathy to the United States. Homeopathy soon became established at universities and gained mass recognition. To the present time the *Materia Medica*s by the American homeopath E. A. Farrington are being studied. Constantin Hering largely contributed to the advancement of methods of the treatment - the laws of developing reactions to the homeopathic remedies, which bear his name, form the spine of the treatment. He also discovered some very important remedies, of which the leading one is *Lachesis Mutus*, the poison of a snake from Dutch Guyana. The enthusiasm of the early researchers, bordering on self sacrifice, is well illustrated by the story of the discovery of *Lachesis*. Hering with his wife travelled in the South

American jungle, to look for more vegetable and animal substances, which could be tested and used as remedies. The Indians told him about a snake, the very name of which (they called it *sururuku*), terrified them. They maintained that even its breath was lethal. As soon as it was seen, they would run away from the place in panic, because its bite, with two needle-like thin and long fangs, was followed by quick, painful and inevitable death. It took Hering a lot of convincing before he could persuade a few natives to help him trap the snake. He took its poison and began to dilute it. Even then, the signs of an acute toxic reaction started to overwhelm him, this lasted for several hours. Before losing consciousness, he instructed his wife to continue taking notes of everything that happened to him, of all his reactions, of any changes in his condition. The record of these changes then entered the *Materia Medica* and helped to cure millions of people. On all continents, *Lachesis* turned out to be one of the most useful homeopathic remedies. It is recorded in the literature that among the strongest symptoms that Hering had experienced after taking the remedy, was an unpleasant feeling of tightness and sensitivity around the neck. This symptom, however, was before felt and recognised by Hering who never liked wearing tight collars. As it is one of the so called *key symptoms* (those exclusively characterising a remedy) of *Lachesis*, it is probable that Hering, under these dramatic circumstances, had discovered his own constitutional remedy.

The greatest American homeopath of the turn of the century was James Tyler Kent, considered to be the founder of modern homeopathy. He was initially an orthodox practitioner. His wife fell ill and neither his colleagues nor himself were able to help her with the orthodox medication. It was a homeopath who finally cured her, and Kent turned immediately to this new direction.

Kent's great synthetic work was the creation of the *Repertory of the Homeopathic Materia Medica*, to these days the most widely used tool of diagnosis in the homeopathic practice. He is the author of the *Materia Medica* where as the first author he treats the remedies as separate entities, with their recognisable curative characteristics, thus making it easier to find the correct remedy. His *Lectures on the Homeopathic Treatment* describe the ideal of homeopathic treatment, as determined and practised at the time of the greatest advance of homeopathy at the beginning of 20th Century, when in some American towns there was a predominance of homeopathic practitioners. The centre of this colossal movement were educational institutions such as the Postgraduate School of Homeopathy in Philadelphia, with Kent as a Dean, or Dunham Medical College in Chicago, where he was active as a professor of the *Materia Medica*. The central role played by Kent enabled him to gather the enormous number of facts for his *Repertory*. They originated not only from his own research and practice, but from a large number of practitioners who collaborated with the above named institutions.

At the beginning of this century a monumental shrine devoted to Hahnemann was unveiled in Washington, with a gigantic statue of the founder of the movement and a number of relieves, depicting the significant events of his creative life.

## HOMEOPATHIC REMEDIES

### *The Sources*

The basic material for the preparation of homeopathic remedies are always natural substances, of vegetable origin (*Pulsatilla*, wind flower, *Lycopodium*, wolf's claw club moss, etc.), animal origin (*Lac canninum*, dog's milk, *Calcareo Carbonica*, oyster shell, etc.), mineral origin (for inst. metals: *Aurum*, gold, *Zincum*, zinc), acids (*Sulphuric acid*), elements and their compounds (*Phosphorus*, *Calcareo phosphorica*), salts (*Natrium muriaticum*, sodium chlorate, salt), rocks (*Hecla lava*, lava from the volcano Hecla), etc. Sometimes it may even be some energy (*Sol*, solar radiation), radiation of some other stars, etc. A special category is formed by the so-called nosodes, products of pathological processes, such as *Lysin*, the saliva of a dog with rabies, or *Carcinosin*, produced from the cancerous growth, etc. Nosodes can be prepared from almost any pathology. Another type of nosodes are germs, such as *Bacillinum*, the bacterium of tuberculosis.

All homeopathic remedies were tested in homeopathic dilution on healthy individuals and their effects were verified by the practice. Presently there are approximately two thousand remedies. In the pioneering times of homeopathy, the enthusiastic homeopaths would try out almost any substance they could lay their hands on - from the dust found in the living room, through kinds of plants, even to the North and South poles on the magnet. Only some substances displayed a complete picture during the testing of some human disease or ailment. The effects of these remedies were described and entered the *Materia Medica*s.

The point of departure to further processing of plants is usually the mother tincture. This is prepared by grinding the whole flowering plant including the roots, such as the wind flower, and mixing it with the pure or slightly diluted spirit. Sometimes, as with *Nux vomica*, the tincture is made only from the seeds, or as in the case of *Lycopodium* (wolf's claw), from the spores or with *Bryonia* (wild hops), from the roots. As much as possible uncultivated plants are used, growing wild in a non-contaminated environment. The tincture should be prepared as soon as the plants are gathered, while the material is still fresh. The remedies of animal origin are made in a similar manner. The dog's milk, the snake venom, the sepia ink and other substances of this nature are mixed with the spirit, and the mother tincture is thus prepared.

*Apis mellifica*, the remedy often used to cure the effects of a bee sting, is prepared by grinding and mixing the body of the whole queen bee with the spirit. Some patients may view this as unethical, but we must realise that one bee can yield the remedy for millions of patients.

The remedies of mineral origin are somewhat more difficult to prepare in the first phase of manufacturing. With the remedy *Aurum*, gold dust is mixed with *lactine*, sucrose, milk sugar, which like spirits is homeopatically neutral. With sucrose it is stirred in a bowl and after a time one hundredth part of the gold with sucrose is transferred into another bowl, where the mixing and stirring is repeated. This gives rise to the second remedial potency. In like manner, the third potency is reached. Only then follows potentiating, by a liquid diluting medium. Similarly the other metals are treated - and homeopathy uses many. The metals that would not be included in



any of the homeopathic Materia Medicas are rather an exception. The salts are either dissolved in distilled water with spirit, or stirred in with sucrose.

Remedies made by processing energies, the so-called "imponderables", form a special, rather curious, relatively little used and researched category. *Sol* was prepared by exposing a bowl of water with spirits for several days to the Naples sun, followed by potentiating. A peculiar thing, but a useful one. It quickly removes the after-effects of sunstroke, and persons oversensitive to the sun lose this sensitivity when given the remedy. What a useful remedy to have in the times of ozone holes! The remedy was made even in Australia, directly under the ozone hole.

### *Potencies*

Relatively few remedies are used in the form of mother tincture. These are sometimes prescribed for local external use, such as *Calendula*, marigold, or *Hypericum*, St. John's wort, for slight injuries of the skin.

In an absolute majority of cases, the remedy is taken as homeopathic potency. The principle of dilution of homeopathic remedies was already described. The most common is centesimal dilution, where one hundredth part is transferred into the next dose. The remedy is then marked as C, occasionally CH, followed by the number of steps taken during the process of dilution. Such as *Pulsatilla C30*. This applies to the countries of European continent. In England the centesimal dilution is so prevalent that it is not usually denoted (for instance *Pulsatilla 30*). Another possibility is a decimal dilution, basically the same process, when only the tenth part is transferred into the next dose. In such case the full name of the remedy is *Pulsatilla D30*. If we compare the total dilution of the original substance, then the potency D30 is equal to the potency C15, i.e. always 2:1. The "D" potencies in England and America are marked as "X". Thus D30 = 30X.

In both cases the medium used for dilution is distilled water, to which about 10 % of spirit may be added. Sometimes only distilled water is used. For each new dilution a clean, glass, previously unused vial is taken. After only one use this must be destroyed. Some authors assume and offer some practical examples, that glass can sustain the potential and thus also the effect of the remedy. Much glass is therefore used while processing remedies. When high potencies are prepared, loads of used vials have to be taken to the rubbish tip.

### *Succussion*

An important part of the process is a thorough shaking and mixing of the medium. Hahnemann had another objective for this shaking; he assumed, partially influenced by the contemporary conceptions of physics and magnetism, that by vigorous shaking, or by hitting the vial against a firm, resilient pad (a book, for instance), some extra energy is added to the remedy. He called this vigorous shaking succussion. His explanation was that each successive dilution and succussion makes the remedy more effective. Some homeopaths to these days stress the importance of succussion, others grant it almost ritualistic significance, nevertheless lately this entire theory has been on the way out. Personally I am convinced that effectiveness of the remedy increases with a simple dilution and mixing, without any vigorous shaking. As we will



see later, this controversy is deeply rooted and relates to the two differing explanations of why the remedies may be effective. One conception is of strength (the remedy transfers a certain energy onto the patient and this energy is given to the remedy by succussion), the other is of information - the remedy contains only information, increased vitality and effectiveness of the organism is a result of better organisational quality of the centre.

Dilution and mixing can be done by hand or automatically by a machine. Here the homeopathic community is divided into three categories. The first favour manufacturing by hand, insisting that the remedies thus prepared are more effective. Some manufacturers even stress that their homeopathic products are prepared entirely by hand - such as the English Helios Pharmacy. The second group prefers mechanical production, particularly of the highly potentised remedies. The potencies CM (diluted one hundred thousand times) or MM (one million times) could not be prepared by hand even at the best of will. The third category of homeopaths and the largest do not differentiate between the remedies prepared by hand or by a machine. Both happen to work and no one has ever proved that there is any difference. The problem lies somewhere else. The correctly prescribed machine potentised remedy is always effective, while incorrectly prescribed hand potentised remedy would not do much good.

Another way of preparation is the so-called Korsakov method, also extremely useful for the home manufacture of remedies, because of its low usage of diluting medium and glass. Only one vial is used. It is filled with the diluting medium and one percent of the mother tincture. It is then shaken and emptied. Filled again with the distilled water, it is shaken and emptied. This is repeated as many times as desired. It is assumed that each time the glass walls would hold about as much water from the previous step, that it approximates this one percent in the centesimal dilution. Thus potentised remedy is marked K, as in *Pulsatilla K30*. Naturally, the dilution is not exact, and it is not known if any role is played by the already mentioned "memory of glass". Some authors maintain that the effectiveness of K potencies stops at about C30 level and does not continue any further, regardless of the number of subsequent dilutions. Contemporary physical experimentation also proved that this dilution is not perfect. Its advantage, apart from the already mentioned savings on materials, is the possibility of maintaining greater purity of the process, as only one vial is continuously used.

A completely different way of processing are the LM potencies. This is another of Hahnemann's inventions, which he made towards the end of his life and mentioned only in the sixth edition of the *Organon*, § 270. The substance is first ground, then potentised three times on the base of lactine. From thus prepared potency of the third order, one hundredth part is taken and this is diluted in five hundred parts of twenty percent proof alcohol. One part is taken and diluted in alcohol 1 : 100 and shaken by hitting against a firm resilient pad. In one drop a number of small balls of sucrose are then soaked. This results in the first degree LM I. To get to the next step LM II, one ball diluted in one hundred parts of alcohol, followed by vigorous shaking and another soaking of the balls of sucrose... Hahnemann recommends preparing potencies this way of up to LM XXX. We must add that this process was named LM only by further generations. It is the Roman numerical value 50 000. It is so because of the approximate dilution 1: 50 000 in each step.

### *Form of Remedies*

The end product of manufacturing process are drops, however remedies are not too often used in this form. More common are tablets of various sizes, granules or globules, prepared from sucrose and saturated by potentised substance. The remedy is distributed in phials made of brown tinted glass, to protect it from light. In such casing remedies can be stored almost infinitely.

### *Preservation of Remedies*

Recently, remedies from Hahnemann's First Aid box were tried out, 150 years old. They were effective. Some companies wrap their remedies in plastic - it is not yet known how long could remedies be preserved in this way without deteriorating. Remedies should not be exposed to direct light or any radiation. Their effectiveness could be harmed when exposed to strong magnetic fields (from various electronic devices and magnets). Damaging are the strong chemical odorous and also the smell of camphor. In pharmacies that stock homeopathic remedies no camphor should be stored, as it acts as a general antidote. The remedy should not be exposed to heat. The most suitable is an approximate room temperature.

### *Intoxication by Homeopathic Remedies?*

One of the peculiarities of homeopathic remedies is that when substances are potentised, even those substances that in their natural state are ineffective and do not influence the organism at all, now gain curing properties. To this group belong for instance graphite, gold, platinum. Some substances are even common food ingredients in their raw condition - such as the cooking salt, NaCl. In homeopathy it is called Natrium muriaticum. It is an ancient name, inherited from the alchemists, who called chlorine muriaticum. However, the issue is not only the curing properties of potentised substances, but also their intoxicating effects. Almost any potentised substance causes certain changes in the organism, i.e. intoxication. This is the actual principle of provings on healthy individuals. The advantage of this form of intoxication, compared with an ordinary intoxication is that the former disappears after a time without any further effects. Paradoxically (there are many paradoxes in homeopathy) the participating person's state of health improves, after the symptoms have disappeared. Their vital forces were stimulated. An example, to take a truly famous case, is the life of Hahnemann, who had tested hundreds of substances on his own person, and still had enough vitality and health left to not only become the champion of the new method of treatment, but even to marry for the second time at the age of eighty.

### *Proving*

Testing of remedies is conducted by giving unmarked pills of a lower potency (for instance C5, up to C30) to several individuals. None of the participants would know the name of the remedy. They take one pill several times a day at regular intervals. Their task is to carry a note book and to record any, even the slightest changes away from their normal condition, either psychological or physical. Thus the provers may experience a large range of changes - such as lower concentration, insomnia, increased or decreased level of anxiety, thirst or lack of thirst, chilliness or increased sense of warmth, they may feel pain in the joints or some other parts of their body, rashes of a particular appearance, connected with some other sensations, such as burning, itching, needling, etc. Every substance has its specific complex changes, its *signs* and *symptoms*. Those changes that repeatedly occur with the larger number of provers are then included in the

picture of the remedy. During the trial period, the participants are not allowed to take any medication, spices or substances that in any way may influence their state of health, such as alcohol or nicotine. The results of the testing are then the most important building stones of the basic homeopathic diagnostic tool - the Materia Medica. The testing of remedies is also the simplest way for unbelievers to experience, without any in depth knowledge, the effectiveness of homeopathic potencies.

## THE MATERIA MEDICA

Apart from the results of homeopathic provings, the remedial picture is also formed by the knowledge of toxicology, information gained from accidental poisonings or from criminal investigations. And, naturally, from experiences gained in homeopathic clinical practice, as the effectiveness of remedies can be verified and the knowledge increased particularly through the study of patients and their reactions to the prescribed remedies.

The basic diagnostic tool is a book containing the detailed pictures of individual remedies.

The first one was Hahnemann's *Materia Medica Pura*. Dozens of other publications followed. The reason for the creation of more books was the increased knowledge of the remedial effects. The number of remedies that were tried out has also increased. The various authors had various views of the remedies, some stressed their psychological effects, others preferred the general symptoms, some had concentrated only on the characteristic nature of remedies, omitting the general symptoms, others tried to present a clear view of the symptoms, etc. Such a variety of views is useful, because each individual patient has to be viewed from a somewhat different angle. Therefore, every homeopath should have more *Materia Medica*s to his or her disposal.

### *Picture of the Remedy and Picture of the Patient*

The comparison of a patient's specific case, with the remedies described in the *Materia Medica*, is most difficult, most important and momentous in homeopathic treatment. To find the *similimum*, the most similar remedy to suit a specific person and their pathology, is not at all a simple matter. No authentic case would ever be quite identical with any description found in the *Materia Medica*. The aim is to prescribe the most similar remedy, while there are always some similar remedies. The various *Materia Medica*s take different approaches to make the identification of *similimum* easier.

### *Idiosyncrasies of the Individual Titles*

Some, at length, describe the effects of remedies or the remedial picture to the minute detail. Such is for instance Allen's *Encyclopaedia of Homeopathic Materia Medica*, consisting of eleven volumes, each of approximately thousand pages. More than a hundred pages are often devoted to a single remedy. The quality of such study is great indeed, with the possibility of fine differentiation. However, its disadvantage is that no one, not even the most intelligent homeopath, could remember all the symptoms and freely use them in practice. To study the remedy from this manual takes too much time.

Kent's *Materia Medica* (the exact title is: *Lectures on the Theme of Homeopathic Materia Medica*) has a thousand of pages and treats each remedy individually, stressing the particular traits of the remedy that distinguish it from others, that characterise it. Kent remains true to the convictions of the classics, that homeopathy is "*an art and a science*". From the wealth of material he creates an artistic, unique, easy to remember picture of the remedy, a picture of the

person. This is why Kent's approach is called "the pictorial method". His book, with its almost thousand pages, is extensive among the Materia Medicas. This Materia Medica is very useful for the study of remedies. At the same time it is sufficiently detailed to enable us to differentiate, in cases where more remedies have to be taken into account and a decision has to be made about one of them. (The existence of Czech translation is its further advantage.)

The Materia Medica by Boerick, with its seven hundred pages, is relatively brief, further reducing the number of remedies, only to those significant and important in describing the nature of remedy. It is smaller, pocket sized, suited particularly to acute prescriptions, to quick decision about the case, it is the travelling companion of the homeopath called to an urgent case. It makes orientation in the case easy. The single volume also contains three hundred pages long Repertory (of which we will talk later). Boerick's Materia Medica includes a relatively large number of remedies, approximately 800. The Czech translation is also available.

Another easy way of arrangement we find in Pulford's Key to the Homeopathic Materia Medica. To assist the orientation in the case, it lists first the so called identification of the remedy - the outstanding symptoms present with most cases that require this particular remedy. For instance, under the heading *Calcarea carbonica* we read the following identification: "Sweating, particularly on head, feet and arms, on head with any small exertion. The head is drenched with cold sweat, even though the other parts are not sweating. Sweats even in a cold room or on cold air..." The patient of *Calcarea carbonica* with allergic cold, constipation or chronic exhaustion, will always sweat on the head. Sweating of head will therefore bring *Calcarea carbonica* into strong consideration. The column Basic Symptoms follows, which describes other characteristic traits of the remedy. Then comes the Mind, the anatomy, such as Head, Eyes, etc. and the pathology, Dizziness, Cough.

A more detailed information is not necessary at the moment, as later we will learn more about the importance and evaluation of symptoms. This Materia Medica was also translated into Czech, as well as Kent's, Boerick's and Allen's, mentioned later. The same basic system is used in the more sizeable Materia Medica by Indian doctor Phatak, who also divides the remedial symptoms into the columns. Boerick's Materia Medica has a similar lay out.

Particularly important in diagnoses are the so called key symptoms, the keynotes, symptoms that do not occur with other remedies. Some authors of Materia Medicas only search for these keynotes, such as Adolph von Lippe in his Keynotes and Red Line Symptoms. The author puts beyond the red line, leading to correct diagnoses, the chains of more symptoms, in a particular characteristic combination. Another well known Materia Medica of this kind is Allen's Keynotes. The only problem with this system is the fact that not all specific cases have such keynotes. Every homeopath rejoices on finding any keynotes.

Besides the serious and sizeable Materia Medicas (we may also add those by Clark, Farrington, Dunham, the modern work by French homeopath Lathoud, and many others) there are also various compilations, which sometimes may recommend non-homeopathic and suppressive methods of treatment, or only concentrate on the simple homeopathic first aid, after which the expert treatment should follow, etc.

It is necessary to study the Materia Medica, to spend a lot of time over it, and to memorise the basic characteristics of the remedy. It is essential to gain at least so much knowledge, to be able to compare one remedy with another, and particularly the real patient with the Materia Medica. No one has managed to learn the entire Materia Medica by heart, and this is not the aim. No one expects that a barrister would know all the law books by heart either. Important is to have the orientation, and to know where to look things up.

### *The Repertory*

To simplify the matters and to add precision to the diagnoses, there are the Repertories, the charts of signs, symptoms and remedies, which belong to the symptoms. The first handy list of symptoms was already used by Hahnemann, the first book edition was Boninghausen's Repertory. In today's practice often used is Boerick's Repertory, combined with the Materia Medica, and particularly the Repertory by Kent, which is most detailed, most extensive, and with the best developed system. It is an absolutely essential diagnostic tool, the elementary part of any homeopathic library. It is so widely used that it forms a kind of international basis of reference, when homeopathic cases are described and published in speciality press. Any symptom mentioned usually includes the number of page in Kent's Repertory, where it is listed. Repertorium in Latin means a finding place or a list. Kent's Repertory is divided into chapters according to anatomy (Head, Abdomen, etc.), functions (Mind, Sweating, Sight, etc.), pathology (Fever, Chilliness, Dizziness, etc.). A special part forms the chapter General Symptoms. It includes all the signs and symptoms that concern the whole person. For instance: worse after sleep, improves through movement, predominance of symptoms on one side of the body, tiredness. Each symptom is further specified in its detailed manifestations. Each symptom is followed by the list of abbreviated remedies that can cure the symptom. If the homeopath moves through the whole person from head to heel, beginning with the mind and the just mentioned general symptoms, and ending with the pathology, he finds out which particular remedies are most often repeated. The one that occurs most often, becomes a serious candidate for selection as the similimum. The final decision is however made when the synthetic picture of the remedy is compared with the Materia Medica. The Repertory is now the most common diagnostic tool, and there also exist various computer programmes, based on the Repertory, which substantially quicken the process of diagnosis, and add more precision.

Lately, some extensive Repertories were created, compiled on the computer from the older Repertories and Materia Medicas. All are based on the system and the Repertory of Kent. I mention the Medical Repertory by Robin Murphy (1600 pages) and the Synthesis - Repertorium Homeopathicum by Frederik Schroyens (1700 pages).

Some remedies may be called the constitutional remedies, because they have been so well tried out and described in the literature, to cover the whole human pathology, with many different diseases, from the psychology to the physical organs, thus actually representing the similimum for the whole person. For his or her entire constitution. They are capable of curing any disease, naturally depending on the overall state of the organism. They protect it against any future disease. Above all, we will talk about them.

## HOMEOPATHIC EXAMINATION

### *Veruska*

A mother with a daughter came to me. Or rather, as normally happens in such cases, the whole family had arrived, including the father, who also wanted to be present at such a consequential event, as giving the helpless child into the hands of a homeopath. It is very useful to have the whole family present, as it increases the chance of someone remembering the various details concerning the present state of the young patient and the history of his or her health. The eight year old Veruska was what we might call a delicate child. Throughout her life she would have visited a doctor on the average about twice a week. Her troubles had begun at six weeks of age, with an eczema under her arm, on the ears and on her tummy. After a period of aggravation, the eczema had stagnated, while never quite disappearing, but in addition there came an inflammation in both ears. The pain would usually set out in one ear, then move to the other. Later came the recurrent bronchitis. The troubles had always begun first thing in the morning, or during the night. At the same time there was an allergy, coming during the pollen season, manifesting as colds, sneezing and burning in the eyes. Three years ago she had the first bout of pneumonia. Since then, until the homeopathic examination, she had it ten times, the frequency of its occurrence was now down to four each year. The early bouts of pneumonia were accompanied by a high fever, around 40° C, however lately they had passed almost without any fever. Her mother quite correctly had interpreted it as a bad sign, pointing to the overall weakness in her daughter's organism, which was no longer able to mount a reaction. At the same time the parents noticed that during her illness she looked dull, losing all interest, not eating, and that this condition was partially being transmitted into the periods of relative health, between the attacks of illness. The child would continually cough. The spring and to some extent the autumn, were the periods of high risk. The child was missing a lot of her schooling time, often confined to bed. Recently the interval between the bouts of pneumonia was twice filled with a tonsillitis. It was evident that Veruska's overall health condition was constantly and increasingly deteriorating. All her illnesses were duly treated by the allopathic (or orthodox) medical practitioners, so that before her homeopathic examination, the child in her short life had ingested a large amount of antibiotics and other powerful drugs.

Veruska had no friends, partially because her recurring illness mostly prevented her from enjoying the company of other children, and also because she was always treated as a delicate child, under a watchful control. The worries of her mother were reinforced by the feeling, that the girl "had taken after her". She too had gone through a great number of illnesses, of a similar character to her child's. For example, up to date, she had pneumonia thirty times.

Psychologically, Veruska displayed the somewhat unusual trait that was instantly obvious - she expressed herself during conversation in a very serious and adult manner, as if she would like to stand fully on the intellectual level of an adult. She displayed a great deal of comprehension, while I explained to her parents the principles of homeopathic treatment, her questions were to the point, and they showed understanding. Her vocabulary included the terms that usually occur in grown-up literature and her parents confirmed that she often reads, and also books that are



"above her age". She particularly liked the novels by Jules Verne. Her "adult" ways of conduct could have been largely attributed to the fact, that most of her time she spent in the company of adults, constantly staying in the presence of her mother, a translator, who worked mostly from home. Probably contributing to her premature adulthood, was also her hard won life experience, riddled with her illnesses, which suppressed prematurely the child's natural playfulness.

Other information from the area of psychology: Bright, unwilling to go to bed at night, prefers to converse with her parents, in the morning sleepy and surly, easy to take an offence and inclined to crawl into a corner and sulk, likes to play her own games, talks to herself aloud, dislikes dogs, who scare her, likes cats. The standard of values similar to her mother's, sometimes she is introspective, "absent-minded", dwelling in an imaginative world. She sleeps uneasily, dreaming of a ghost woman, of sharks, of a dog that seizes her mother. She is ticklish. Some amusing situations (such as when watching cartoons) would make her laugh, wildly and unable to stop. She likes to listen to melodious music.

The general information: Wants to be cooled down when having problems, does not like to wear tight clothes, especially around her neck, in winter time refuses to wear scarves, and does not want to have her coat buttoned up to the neck. Hot water in the bath does not suit her, it should be luke-warm. During the spring and in the early spring, she always falls ill.

The food: She loves sweets, vegetables, fruits, particularly the apples, strawberries. Likes tomato sauce.

The pathology: Frequent cough, her colds have watery beginnings, turning to phlegm and "dropping down the windpipes", usually followed by the cough, first a productive one, dry during pneumonia. Chronic enlargement of the left tonsil. Tonsillitis. Painful joints, ankles and knees, improvement when a cold compress is applied. A smear revealed the bacillus of scarlet fever. Allergy to pollens manifesting through colds, sneezing, burning eyes. An occasional eczema. A low immunity detected.

## Evaluation of the Case

The greatest art in homeopathy is dividing the grain from the chaff, i.e. separating a lot of facts, given by the patient or by the parents, from the valuable information, useful for finding the similimum in the given case. The *Materia Medica*, as already stated, cannot describe all the indications to the remedy. They usually only describe how the individual remedies differ from each other, the facts that can contribute to finding the remedy. So first it is necessary to find and sort out the facts that are mentioned in the *Materia Medica*. The "round talk" we must forget. Further it is necessary to sort out the facts according to their identification value. For instance, the identification value of a symptom such as the cough, is practically zero. Any constitutional type, almost any remedy, is displayed through cough. Under the entry **Cough** in the repertory, more than two hundred remedies could be found. But we are looking for the one that would cure everything in our patient. Why, aren't we perhaps a little too ambitious, wouldn't it be sufficient giving out the remedy for cough, just for the time being? And the next time (if it works) for something else? The thing is, in homeopathy it does not work like this. The carefully chosen remedy must cover the whole patient and everything about him or her, only then it will gradually

cure the cough, the inclination to pneumonia and to tonsillitis, the allergy, the eczema, the nightmares, in short: everything. The improperly chosen remedy (only for the cough), cannot cure anything. At best it might bring a temporary relief, followed by further deterioration of the overall condition.

The most valuable, the least uniform, the most individual information, which can help us to achieve the most precise differentiation, concerns the psychology: "Sometimes absent-minded", "prefers to stay alone", "does not like to wear tight clothes, particularly around the neck", "in the morning sleepy and surly", "talkative", "laughing herself to the tears", "introspective". Such information alone, closely binds the circle of remedies that come into consideration. Among them we even find the one key symptom, which is "does not like to be constricted around the neck".

Another extremely valuable category of symptoms are the general ones, the reactions that concern the entire organism. "The illness gets worse or begins in the morning, after waking up". "Predominance of symptoms on the left side of the body (enlarged tonsil, pneumonia, pain in the joints)". "The illness comes always in the spring, or in the early spring". Eureka! We have found three more keynotes, key symptoms! And as we have four altogether, we know which remedy it is, and we should only quickly check the other information, to see if it fits the picture of the remedy, in case something might contradict it. And we find no contradictions. According to the overall picture of the symptoms, the result is *Lachesis Mutus*, a quite commonly indicated constitutional remedy. Discovered by the famous Constantin Hering. The whole pathology fits the picture of the remedy (the cough, the painful joints, the eczema, pneumonia, quinsy), even though this has not helped us much in finding the remedy.

Let's also dwell on some other valuable general symptoms, which verify the choice of the remedy: "improvement by cooling down", "likes fruits, especially the apples". These are important facts, to a homeopath. They can be useful in looking up the remedy in the Repertory or the Materia Medica.

Firstly there was the information of a MENTAL character, which depicts the personal type. Here belong the likes and the dislikes, fears, social behaviour, relationship to other people, sleep, dreams, etc. Secondly there was the GENERAL information, describing the common reactions and symptoms, concerning the whole person, such as the reactions to heat and cold, predominance of symptoms on either side of the body, the seasons or times of the highest risk (such as "The problems begin in the morning"), reactions to moisture, to wind, etc. In fact, everything that relates to the patient's personality as a whole, belongs here. However, when he says "My leg hurts," this concerns only a part of the body, it is a particularity. Such particularities, being predominantly the concrete signs of the disease which the patient expects to be treated, have the lowest identification value. The homeopath can often make do without them. This is where the traditional image of treatment receives its hardest hit. "I don't treat the disease, I treat the person", says Hahnemann. Nevertheless, such prescription has an extremely beneficial influence on the singular disease.

### *Application of the Remedy*

I gave Veruska's parents a small bottle with the pills of Lachesis C 200, and I told them how to apply it correctly:

*Half an hour before and half an hour after taking the remedy, no eating nor drinking. Let one pill dissolve in the mouth, without washing it down with water, do not touch the pill with your hand, but transfer it with the use of clean paper.*

We then agreed that the parents should get themselves a diary, a notebook, not a calendar that gets thrown out at the end of the year, and that they would record the changes in their daughter's health condition, anything they generally considered to be different from the normal. Such a diary is my invention, a very useful one. I found out, that we are virtually born with the psychological property of forgetting the unpleasant things. If for instance we run a higher temperature for a couple of days and then get over it, a month later we do not remember it at all. But a homeopath should know about everything that happened. And not only a month later, but even five years later. The diary also increases the patient's participation in the treatment. Before this, he conscientiously took the allopathic drugs (which did not help him) and thus "actively" treated himself. Now he can display his activity by taking notes. The treatment naturally works even without this (I know of no other homeopath who would be using a diary), but to scrutinise everything that happens between taking the remedy and the next control, can sometimes be very difficult, or even impossible (some people remember hardly anything). I also pointed out that soon after taking the remedy there might be (but does not have to be, mostly it does not happen at all) a temporary worsening of the present condition. This means that the actual symptoms become more pronounced, before there is an improvement. In homeopathy, a decline soon after applying the remedy is a good sign, it means that the remedy works, that there is a reaction.

The parents said that they would give the remedy to Veruska the next day after breakfast, but in life things never go quite according to our plans. A few days later they phoned me that they had not applied the remedy as yet, because they wanted Veruska to be quite healthy, and as on the day of examination she was coughing, they feared that her condition might deteriorate. So the remedy remained untouched in the drawer. Now Veruska had her usual pneumonia. On the left side, with the temperature of 40°C.

I told them to apply the remedy now, straight away. The parents were a little hesitant, they wondered if they should not call the doctor, who would prescribe the usual antibiotics. After all - this pneumonia is a serious matter. I did not press the issue - it was entirely up to them, their choice of what they wanted to do. I had done my part of the work, it was now up to them, whether they wanted to take advantage of it or not.

Finally they decided to apply the remedy. Later they described how the girl, who as usually had no interest in anything, apathetic and refusing to eat, had suddenly rallied. As if animated with a good spirit, even though the fever persisted for some ten hours at the same level. Then it had begun to fall. On the third day Veruska was completely free of fever. The after-effects of her cough lasted for about a week.

A year later we applied another pill of the same remedy, in a higher potency of C 1000.

Altogether, after taking the remedy for the first time, two years had passed without pneumonia (prior to this it was coming four times a year, with the tendency to deteriorate). During this time the girl had received no antibiotics, no drugs.

The abnormally delicate child, who due to the continued illness could not live like a child, and who was the object of consternation and fears on the part of her parents, became a completely normal child. Twenty eight months after first taking the remedy, I had the chance to take her out for a bicycle ride. On a heavy bike she climbed a long hill first, ahead of the other children and ahead of myself. Without any gear changes. And hardly losing her breath. Her lungs were as sound as a bell. She was completely healthy, no allergies, no eczema, no coughing, no painful joints...

### *The Family Connections*

Still the way to health was not completely smooth, as we will see later, because homeopathic treatment has its rules, which cannot be by-passed. Meanwhile I have to add that upon seeing her daughter's progress, the mother also yielded and allowed herself to be examined. It was confirmed that she needed the same remedy as Veruska. The recurrent bouts of pneumonia also ceased and since taking the remedy there were none up to date. The depression she had suffered from had disappeared, and had not come back. Her allergic colds passed and had not appeared even during the periods of risk, as well as her breathing difficulties. *Lachesis C200* worked with the mother for two years, and then the potency was increased to C1000.

To make the family portrait complete, let's also mention the father. He too had his problems, though he did not look it. He was 41 years old. He appeared youthful and efficient. The interior was not so great. Above all, since the age of sixteen, he suffered from a really heavy, and by allopathy unsuccessfully treated allergy to pollen, lately combined with asthma. During the pollen season he had tears in the eyes, watery colds, breathing difficulties. The stuffed nose could not be freed. He coughed. All this became aggravated when at rest, while lying down. Asthma at night and in the morning. Psychological picture: Intellectually capable, a writer and the boss of two companies. Competitive. Able to withstand the solitude of his work, but "social hungry", yearning for company. Desire to distinguish himself within the society. As a boss, he was anxious that others would fail him. Felt overworked, working up to sixteen hours a day. He refused to take any medication for his problems, lately having no treatment. He tried to come to terms with his problems on his own. Uneasy to fall asleep. Tendency to hide his emotions. Emphasis on the intellect. Sometimes reacting impulsively. Domineering at work, as well as at home. Occasionally feeling claustrophobic. General symptoms: Frequent bouts of influenza with fever, usually around Christmas time. Acute illnesses beginning in the afternoon and worsening especially between 6 and 7 p.m. Hot food and drinks relieved the pain in his throat. Often ventilating, even in winter, though he disliked cold and could not stand the draught.

Having taken *Lycopodium C200* in February 92, in April the accompanying allergic reactions to pollens manifested themselves strongly for a week, the cold, the cough, the breathing difficulties, even though the full pollen season was not yet quite on. Then came a fast improvement. During the spring and in summer there were no more problems. There was no mention of any allergy. The asthma had gone completely. In April next year there were again strong allergic reactions.

*Lycopodium 1000* was applied, followed by a fast recess of all difficulties, lasting throughout two pollen seasons thus far. The overall condition had improved. There is no insomnia and no tendency towards influenza.

Naturally neither *Lycopodium* nor *Lachesis* are the routinely applied remedies against allergies and asthma. I had prescribed them mainly because of the mental and general symptoms.

Here it is appropriate to point out that homeopathic practitioners were traditionally the family doctors. There could be a history of miasma in the family, or an illness that afflicts the whole families, people within the family circle are often linked by the common characteristics. If the homeopath knows the parents, it is easier to treat the children. Or vice-versa. On the other hand, there is no rule that the offspring must necessarily belong to the same constitutional type as the parent. There are, however, groups of remedies, of human types, that somehow hold together, that look for each other, that need each other, that belong to each other.

## DEVELOPMENT AFTER RECEIVING THE REMEDY

When in February Veruska overcame pneumonia, she had no problems for three months. While on a mountain trip with the parents in June, her eyes had begun to burn (apparently there was much pollen around) as used to happen before, and she had sore joints, also a dated problem which had not troubled her for some time after taking the remedy, but which had now come back. It only lasted a few days, then both problems disappeared without any treatment. About six months later she had tonsillitis, for three days her temperature was 38½ C. She had a sore throat and tonsils, pains when swallowing. It was the kind of tonsillitis she used to have before, only it did not last as long, her temperature was not as high as before, and it came in the reverse order: previously her left tonsil would be effected first, then the pain would move to the right side, this time it started on the right side and moved to the left. In a few days, tonsillitis was gone. All these were the manifestations of *symptoms in a reverse order*, the symptoms that came in the reverse order to how they had first appeared. We have already mentioned the Laws of Cure by Hering. The symptoms followed these laws - from the more serious illness (pneumonia) to the lesser symptoms, which had appeared earlier. There were no new serious symptoms. Symptoms went away without any further treatment. Even when ill, the patient felt subjectively well, in spite of the fever. Children are more disposed to fever than adults, and I often hear children with symptoms in the reverse order such as fever say: "There's nothing wrong with me." Veruska was one of them.

### *The Staircase*

We could imagine that the symptoms a person experiences during a lifetime form a staircase. Their plunge into the constitutional chronic disease is like moving step by step, faster or slower, down the staircase. The descend stops when the constitutional remedy is taken, before the more serious stages can be reached and once again, the patient begins to ascend, out of the constitutional disease (the miasma).

The patient has to climb up along the same staircase, which took them down into the pathology (the individual steps are the specific complaints and ailments), on their way back towards health.

### *Symptoms in a Reverse Order*

Occasionally some small steps could be skipped, often they are negotiated so easily and quickly that they are not noticed, but on this we cannot rely. The Laws of Cure formulated by Hering help to monitor the ascend, and to determine if indeed we are still climbing, rather than falling back into the original pathology.

*Symptoms in a reverse order*, are the unavoidable toll that must be paid, if a chronic pathology is to be rooted out and the patient is to remain healthy and independent of any treatment. It is imperative that this be explained to the patient. Fortunately, an interesting phenomenon occurs while "ascending the staircase": Having overcome the symptom in a reverse order, the patient feels much better than before. This is quite unlike the usual course of a disease. After a bout with

influenza people often say: Since I've had this flue, I've not been feeling too well. However, having overcome the influenza in a reverse order (the original one came maybe a year earlier) the patient feels better than before. And this is true of all symptoms in a reverse order. The important thing is that symptoms in a reverse order are usually milder than the original symptoms, that they pass over more rapidly, without any auxiliary treatment. Symptom in a reverse order would for instance never endanger the patient's life. Here we meet with the "self-healing intelligence of the organism", or rather of its governing centre. It knows how far it can go. Nevertheless, the homeopath's supervision is essential, otherwise the symptom in a reverse order could easily be neutralised.

For example, I was treating a young man, the son of a doctor. He had a nasty rash which defied any treatment. I gave him the constitutional remedy, and I forewarned him that some of his former acute problems would return. The rash had indeed disappeared (it was the last symptom manifested in the pathology of this man), but soon after this came tonsillitis, similar to one he had a couple of months earlier. He was quite determined to let it run its course - but! The next day he was to go on a mountain trip. So he took some antibiotics from his mother's surgery. Even after the first dose the pain in his throat had subsided and the temperature had dropped. The trip was saved. Within two weeks, however, the tonsillitis was back. He suppressed it with more antibiotics. And soon it was here for the third time. This time he rang me, what's going on? I advised him not to take anything, and wait for the symptom in a reverse order to run its course. He did this and the tonsillitis did not come back. What was it that had really happened? Quite simply, there was a conflict between the allopathy and the homeopathy. The organism, influenced by the homeopathic remedy, was trying to move up a step on the staircase towards curing the chronic pathology. The allopathic drug suppressed the symptom in a reverse order, preventing this. Temporarily it had a victory, but then the self-curing tendency of the organism prevailed and again tried to move a step higher. Victorious in this case was homeopathy, or rather the organism. Had the young man persisted with the antibiotics, the reaction to homeopathic remedy would have been completely nullified, and all that was previously achieved would have been lost. The rash would have come back and the gate to the pathology would have remained open.

There is the obvious objection: But what if I should get again those horrible back pains I used to have five years ago ... (and so on)!

The answer is: The back pains (and so on) have not come out of nowhere, they have accompanied the structural changes on the spine (and so on). The structural changes are still there, only the pains had gone after the painkilling drugs. Now it is necessary to homeopathically treat these changes, so that the person can be as healthy as he or she used to be, before the back pains and the changes connected with them occurred. This is why, in the reverse order, the back is now going to hurt. It will not be as bad as before, it will not last as long as before, and it will pass away without any auxiliary treatment. Had you, Mr. Patient, taken the homeopathic remedy when your back was hurting you, the pathology would have been halted even then, you would have not gone through further illness, and you would have been spared the symptom in a reverse order of your back pains.



You can only leave the labyrinth the same way as you have entered it. Homeopathy is like the red thread that leads you back onto the light.

The symptoms in a reverse order should not be made out to be a bigger phantom than they are - in between the terms of their manifestation there are very long periods of calmness. A child who regularly lost a third of his or her schooling time, having taken the homeopathic remedy may miss only a few days in the whole year. Perhaps two days, perhaps five... this of course depends on the initial condition. I remember that at the time my daughter, then approximately in the seventh grade, had reproached me because, unlike her often indisposed classmates, she was condemned to constantly attending the school. To compensate her for this flagrant injustice we would let her stay home occasionally, even when quite healthy, so that the homeopathic patient would not feel disadvantaged. My personal experience taught me that symptoms in a reverse order are not a great psychological barrier for the patients, to whom the matter can be usually explained without too much trouble. It presents a much bigger problem to the medical practitioners who use homeopathy, and who after any symptom in a reverse order find themselves under the pressure from their patients "to give them something for it". Then the doctor, weary of constant explanations, often capitulates. He gives them "something". Regardless of what it is, a homeopathic or an allopathic remedy. The symptom in a reverse order simply should not be treated, otherwise the cure will never be completed. If a homeopathic (let alone allopathic) remedy is hastily applied, the progress along the stairway is halted. The patient then has to start again, from the bottom. Through a repetitive and careless application of even the correct homeopathic remedy, the case might become incurable.

The remedy should be repeated only when the symptoms do not follow the staircase in a reverse order, when there is no reaction to the remedy, when the patient has a constant feeling of weariness and when the symptoms begin to fall down the staircase. For example: let's say the remedy helped to overcome an allergy and, in a reverse order, tonsillitis. Now, after a while, the tonsillitis came back. This second tonsillitis after taking the remedy can no longer be the symptom in a reverse order. Even if the patient used to suffer from recurring tonsillitis, in the reverse order it should only come once. If it came for the second time, this tonsillitis would be a relapse, a fall into the normal course of pathology. Then it is necessary to apply the homeopathic remedy, generally of a higher potency. Higher remedial potency would also ensure that the curative reaction lasts longer.

Of course, things are not always this simple. A long enduring chronic complaint may for instance linger on at a certain level of improvement, but only when it is its turn in the sense of "from the inside out" or "in the reverse order of its occurrence", it suddenly intensifies and then slowly disappears. To judge correctly if we are dealing with the symptom in a reverse order or if there was a relapse, this is an art and a science.

There is also the category of "new symptoms". Even in the correct treatment some outer symptoms may occur, which the patient had not experienced before (rash, painful joints, etc.). As long as they are only isolated and as long as they follow Hering's direction "from the inside out" and subside on their own, everything is in an order. If more symptoms appear or if they persist longer, this is a signal that the prescription should be corrected.

So in Veruska's case we waited and watched (wait and watch, says J.T. Kent), until that wonderful push-bike trip, when she was not at all winded.

With her mother it was not that easy. When during our first interview we went through the history of her health, I learned among other things that she had a troublesome eczema on her entire body. The complaint first appeared about ten years earlier. The eczema was always present, though lately not so prominent. Parallel to this, with an unbelievable frequency, there came the already mentioned bouts of pneumonia. After the remedy her depression had ceased, her efficiency level had improved, there was no more pneumonia, but after some months of joy over this big advance, there was sadness again. The old eczema was back. Even on the face. It is known that some women are so conscious of their appearance that they would cheerfully put up with an occasional stomach ulcer, an odd depression, perhaps even with a well concealed artificial limb, rather than showing their imperfect skin to the world. Fortunately, the gallant lady did not belong to this category, she overcame the temptation to depart from the way of homeopathic treatment and to stifle the eczema with some allopathic preparations (which would have worked only temporarily anyway), even though for a time her face looked as if it were scalded. Then the eczema had begun to disappear, following exactly the Hering's Laws, "from above to below". First from her face, then from her neck, and last from her legs. It was gone.

## HEALTH AND DISEASE

### *Inclination Towards Disease Comes from the Centre*

Having once drawn that ghastly staircase with people descending or ascending (though the majority through a natural development would be heading down), we could use it to look at the issue of health and disease from the homeopathic point of view. When a person stands at the top of the stairs, the immaterial governing centre (Hahnemann calls it the "spiritual dynamis") is in perfect order, the organism is well balanced. Such people cannot be touched by anything. They will not fall ill even in the midst of a raging epidemic of influenza. With everybody around them becoming neurotic ("because this is the sign of our times"), still their hands would not sweat and their sleep would be undisturbed. Nowadays few such people are around, but in the times gone by, as little as forty years ago, this was not so rare. Quite a number of people went throughout their lives without any illness until their old age, when they finally succumbed to a chill, died of "old age". People do not die of old age these days. People become chronically ill, particularly the youngest generation, even in their childhood. Why is it so? A person falls ill only when the governing centre is disturbed. The confusion brings about pathological changes in the organism.

Let's refer to the hundred and eighty years old paragraph 12 of the Organon and then proceed along this line of thought: **"It is only the pathologically untuned vital force that causes disease. The pathological manifestations accessible to our senses express all the internal changes, i.e., the whole pathological disturbance of the dynamis: they reveal the whole disease..."**

When the "dynamis", the organisational centre, is strong, the organism would not bulge. Perhaps you have noticed that spiritual leaders of mankind, such as the Buddha, Jesus, St. Anne, C.G. Jung, Hahnemann, Ghandi, and many others, were all extraordinarily healthy people who lived (with the exception of Jesus) and maintained a good condition to very old age. Interesting is the definition of longevity given by the authors Schwarz, Schweppe and Pfau (The Healing Powers of the Druids, Alternativa 1994): **"It must be admitted that neither the Druids, nor the Indian Yogis or the Chinese masters had ever reached the "biblical age"; on the other hand they had not died young either. It is reasonable to assume that all these masters lived as long as they had to live, to enable them to reach their goals and to get to the limit beyond which the body can no longer maintain a healthy spirit. When they had reached this boundary, they seem to have voluntarily left their bodies."** A strong governing centre (Hahnemann's dynamis) always signifies a high spiritual capacity, healthy mind and emotions and a healthy body.

### *Symptoms as a Defence of the Organism*

*Homeopaths look at local diseases as a defence of the organism.* As a defence of the governing centre against declivity, against developing a chronic constitutional disease, against weakening of the constitution. Remarkably, symptoms of disease also signify a certain level of inner health - ability of the organism to put up a defence against decay. Through tonsillitis the organism

prevents the pathology from advancing inwards by allowing the tonsils, a lesser organ on the outer line of defence, to become infected. The organism is able to stop the advance here. If we interfere with antibiotics, the bastion is conquered and the disorganisation moves on. The next round of the fight might be fought out on our kidneys, on our lungs or on our heart. Let's return to our analogy with the staircase.

Each step represents a particular line of defence, an obstacle to further descend. If we demolish the step by allopathic drugs, the staircase turns into a slide.

Another possibility is that the centre is too weak and incapable of placing any steps to bar the natural fall into pathology, and such a person slides right down to the most serious diseases, without any colds or rashes. I had a friend, who many years ago used to laugh over my interest in homeopathy: "Look at me, I for one don't need any remedies. I haven't been ill for at least fifteen years. I'm healthy." Unfortunately he did not belong to that minority group with an exceptionally strong organisational centre, but on the contrary, to those whose centre is extremely weak. While he never showed symptoms of any disease, he died at a relatively young age, of a malignant brain tumour. The pathology advanced without obstacles, straight to the most important organs. He never was on the staircase, always on the slide.

Opposed to this we all have our experience with hypochondriacs, people who constantly complain of some pains, who always have some inflammations, whose bodies ever give them warning signals - and such people usually live to a ripe old age. They have a relatively strong governing centre, which stubbornly resists any moves towards pathology, constantly displaying some symptoms. There is yet another group of people, unfortunately growing fast. Here belong the regular drug addicts who use heroin and similar things, but also the "legalised drug addicts" - those who take sleeping pills and tranquillisers and all kinds of tablets, if possible as a prevention. Their practical approach to our staircase is as follows: They take a run up at the top and jump, evading all the unpleasant encounters with the steps. They want to avoid the suffering which the staircase (as a painful obstruction) would cause them. And they succeed to a degree. Nevertheless, the harder they crush at the bottom and the sooner it happens. Such a dive might result in the complete destruction of their immunity system (or the ability of their centre to combat pathology) and in other and most serious chronic illnesses, i.e. kidney disease, liver disease, heart disease, malignant tumours...

From the homeopathic point of view, symptoms (the organism's defence) have another important aspect. They provide us with the main lead for selecting the remedy. Where there are no symptoms there cannot be any treatment. "No symptoms, no cure.", says a distinguished American author. The cases of patients who display only a small number of symptoms or "lesser symptoms" can be more difficult to treat, and sometimes it is necessary to try out several remedies before we hit the target.

To a homeopath, the human body and the mind are like windows displaying the patient's inner state. When the display is meagre we learn little. It is sometimes easier to treat the patient with a large number of symptoms than the patient who is almost without symptoms. On the other hand, few people would pass as being healthy, in front of a homeopath. Few of those who declare that they are healthy, at any rate. Practically all people display some signs or symptoms that

characterise their constitution, either in the mental area, in the general reactions, or in the minor physical pathology. This, of course, is great, as it enables us to give the constitutional remedy even to relatively healthy people, as a prevention.

### *The Pyramid*

Let's go on drawing some more pictures. Imagine that our staircase is really a projected conical, circular step-pyramid. At the top stands the completely healthy governing centre, the mentally and physically healthy and perfectly balanced being. Naturally, such a hypothetical being would be difficult to find in our contemporary world.

This completely healthy tip that juts out over the pathology is possibly quite immaterial, it is the nirvana, the heaven, or something similar. All beings, even those who stand a millimetre below the top, are already on the slope, on the staircase, though very high up. And this conical pyramid is divided by radial lines into a number of partitions, with each partition representing a homeopathic type. Thus the individual beings can descend down the steps, on their different paths. Some stand just below the top, but already are on the path of *Lachesis*, others on the path of *Sulphur* or *Lycopodium*. The path, the symptoms that the person experiences on the way down, and their combinations, are characteristic of a particular substance. It manifests through a characteristic picture of one of the substances, described in the homeopathic *Materia Medica*. As we descend, so the pathology spreads, so it grows.

If a suitable remedy of non material potency, or information addressed to the nonmaterial governing centre, is applied while on this path, the person begins to ascend along the same path that had previously lead them down. In the course of curative process, in exceptional circumstances, they might even move to an adjacent path, and change for instance from *Calcarea carbonica* back to *Lycopodium*, or from *Pulsatilla* to *Lachesis*.

### *Philosophical Connections*

While we are at play with the images, we could also ask ourselves, why this ascend in the reverse order, after taking the remedy? There certainly is no materialistic explanation (though there were certain experiments in this direction operating with such terms as "remembrance of water", nevertheless from the point of view of the Cartesian science these are meaningless), so we are not going to look for it. However, we know that in the Yoga Sutras, the author Patanjali who lived two thousand years ago, had said that the soul (identical with Hahnemann's "spiritual dynamis"?) reincarnates into this world in order to gain experiences, so that it may return to its Maker, to the Universal, whence it originated. Why should it return? After the bad experiences with its stay in this world, isn't this obvious? When it had established that this attractively looking descend can hide only more and more suffering. And we can easily imagine that a homeopathic remedy contains not only the information about the patient's past experiences on the path, but also about all the horrors and predicaments that lie in store, if he continues to descend. Thus the non material governing centre, having received the information in the form of a remedy, quickly loses its eagerness to descend into this and lower forms of existence (which might be applicable not only to the one human life, but even to the whole process of reincarnation) and looks for the fastest possible way out. It is not a coincidence that some

modern Buddhists speak of meditation literally as of "homeopathic recognition of the reality". Perhaps the answer is to be found in the Indian philosophy. Small wonder that it is in India where homeopathy - originally a purely European method - gained perhaps its greatest number of followers. To the inhabitants it does not appear at all strange, but rather an ordinary and natural thing. The same cannot be said about the majority of Europeans.

Hahnemann saw the cause of a chronic disease, of miasma, as inherent from the generations of our ancestors. This is one of his explanations of the fact that a person can already be born with a serious disease. Evidently, such a thought is not far from the Biblical theory of hereditary sin. In the Bible too, the hereditary sin, the state that follows the expulsion from the Paradise, is conceived as a disease and vice-versa, disease is conceived as hereditary sin - and not only symbolically, but also literally. In the Gospel of St. John the following story is related: When the disciples met with a man who was blind from his birth, they asked whether he was born like this because of a sin: "Had this man sinned or had his parents sinned?" Interestingly, this question can be polarised. On the one hand it may be connected with Hahnemann's theory of an actual hereditary sin ("... his parents..."). On the other hand it is closely connected with the esoteric or Gnostic point of view, which admits of reincarnation. This means that man does not have to inherit other people's sins, but simply his own, that he must suffer from the mistakes made in his previous lives ("... had this man sinned..."). This passage is often cited as one of the few Biblical references to reincarnation, which was the belief held by the original Christians. A great majority of such references were however removed from the New Testament at the Council of Constantinople, in the year 553 AD.

Hahnemann was born within the Christian Protestant environment and would have been undoubtedly influenced by its ideology, even though he did not subscribe to any religious doctrine. Nowadays, two hundred years later, as there are other philosophical and religious currents known in Europe, which explain the events and determining factors of the one life through the causal link with previous lives, we feel that it is possible to extend the theory of miasma into this dimension, known to the old Christians, to Christian mystics, to Buddhists, to Hinduists, to the ancient Celts, even to some modern psychologists. The supportive evidence that chronic diseases (constitutional diseases, miasma) are not only hereditary, lies among others in the fact, that it is not at all exceptional for children to display an entirely different constitutional type than their parents. It may even be possible that Hahnemann himself was strongly influenced by the Gnostic tradition. His personal relationship to alchemy may be unclear, but the relationship of homeopathy to alchemy is quite close, and it will be further analysed. Thus when Hahnemann speaks of the hereditary nature of miasma and when he conceives disease unambiguously as a sort of spiritual distortion, a confusion of spiritual dynamis, when he attributes primarily spiritual cause to a disease, he probably has something very similar in his mind.

In relevance to these speculations it is necessary to unequivocally state: Homeopathy is an empirical method of treatment, it was deduced from experimentation, from medical practice. As a method of treatment in itself it does not embody any ideology. As such it should be commended. More so, because allopathy or the orthodox medicine, as we will see later, was principally built on ideological and theoretical presumptions. Homeopathy is a science entirely supported by reality. On the other hand this is what loses it some credibility, as it is often not



quite clear where to slot it, what to think about it. Nevertheless, the aspiration of this book is to find such a slot. Therefore it must be stressed that all the theoretical about homeopathy, all the speculative and presumptive, does not really have anything to do with the actual method of treatment. Even if we remove such terms as the "spiritual dynamis", the treatment and its results would be unchanged. It is exactly the philosophical presumptions, the convictions, the spirit of the time, that prevent the large percentage of population from undergoing a homeopathic treatment. The methods of treatment were perfectly developed by Hahnemann, Hering, Kent and by their followers, the remedies are readily available in many stores, (even in our country). People, and this concerns not only those who are treated, but even those who carry out the treatment, mostly do not know where to place homeopathy. It does not fit the climate of general opinion. Therefore they do not trust it. It appears strange to them. It is so different not only from the orthodox treatment, but seemingly from everything else - from the scientific concept of the world, from the religious point of view, it does not agree very well with the economics and mercantilism, with the collectivist conception of society, etc. It hangs on in a vacuum. So it appears.

### *Treatment from the Centre*

Let's get back to disease and health. The pinnacle of health is perhaps characterised by a person whose physical organs are in perfect order, but who also stands on a high level of mental, psychological development. And such a person can be created from a previously diseased one, precisely by the homeopathic method of treatment. The reason is that homeopathic cure affects both the body and the mind at the same time. Whatever is happening within the mind is reflected on the physical organs, and whatever happens in the body also influences the mind.

According to Hering's Laws of Cure, when the correctly prescribed remedy is applied, the curative process first affects the mind, which includes the power of our will, evaluation, decision making. The next "envelope" in which the process of treatment, the "curative wave" manifests, is the emotional layer. From here the cure moves onto the physical organs, in order of their importance for the sustenance of life functions (the brain, the heart, the kidneys, etc.), or in the reverse order to how the symptoms first appeared (the former is usually virtually identical with the latter). At the same time during the treatment entirety of the whole being is maintained. As long as pathology exists in the physical organs, the mind cannot be entirely healthy either.

We often hear the orthodox allopathic doctors say, particularly after a prolonged unsuccessful treatment, and in cases where the physical cause cannot be exactly pin-pointed: "That problem of yours (those pains), it's only psychological. It's a psychosomatic matter." They imply that nothing can be done in this case, and that after all, it is not considered to be very serious. As opposed to that, a homeopath thinks of all diseases, acute or chronic, as being closely related to the mind and psychology. Even though he or she does not believe that the cause would be exactly in the mind. It is higher - in the nonmaterial governing centre, which can be influenced by the nonmaterial potency of the remedy.

## GROUP EXAMINATIONS

For the past four years, every second Wednesday of the month, I have been meeting with a group of homeopathic doctors. Altogether perhaps twenty attend, on the night there are about ten to fifteen present. Early on I was leading the examinations, and the doctors listened, nowadays the situation has been changing. Many of them have gathered a rich experience from their practices and the group examinations are beginning to gain the character of collective effort. Some have reached, despite of a relatively short period of practice, remarkable results. The doctors invite to our regular meetings their problematic cases, when they are not sure of a remedy that should be prescribed. In some cases they have already prescribed a remedy, but the development after its application does not quite follow their intentions. Such problematic patients we then examine as a group.

### *The Interview*

The homeopathic examination is called an interview. This is true to its nature. The patient describes his or her problems, and early on the homeopath does not interrupt at all. He only invites more talk. He urges the patient not to leave out any "trifle", any detail. He is busy taking notes, and later returns to some points of the patient's description to ask for details.

To a homeopath it is valuable that the patient describes his troubles through his own words. The Materia Medicas also use simple words in their descriptions, avoiding the so called medical terms, which might be strongly suggestive of a particular allopathic diagnoses. If the patient, endeavouring to please or save time, for instance says: "I had a laryngitis", it is necessary to correct him and ask what was really wrong with him. Then the correct answer might be: I had a sore throat, more so in the morning than at night, the temperature was 37°C, I felt tired, ...etc.

The patient must relay his entire history of health, should mention his occupation and his position, the homeopath would ask him about his hobbies, his fears, his desires, his dreams, he is interested in the outer influences that may effect the illnesses and complaints (heat, cold, movement, etc.).

The examinations in our group proceed as follows: I conduct the interview with the patient, the others ask the supplementary questions, then I suggest the remedy, and in the end we discuss it. We refer to the repertory and the Materia Medica, mostly using Pulford's and Kent's. Finally comes the verdict about the remedy that will be applied. During those four years, the group has seen a fair number of patients, and we were able to observe a number of cures of seemingly incurable conditions. At the same time many of these people knew nothing of homeopathy to start with, and were just clutching at those proverbial straws. Mostly they had no idea, why the homeopath questions them about so many unimportant things.

I recall one beautiful case of *Lycopodium*. It was a young attractive woman, a musician by profession. As she sat down on the chair, she bore an expression of defiance. It said that she was

not to be coaxed too easily, and that she was not at all sure about this humbug about homeopathy.

Nevertheless, she began to talk about the state of her health and her biggest problem, as she stated, were the gynaecological discharges persistent for the past nine years, which had got worse after the childbirth two years ago. The discharge was white, itchy, accompanied by pains in her vagina. The itch and the pain often made sex impossible for her. The discharge always became worse about a week after menstruation. At the same time she felt pains on the right side of her abdomen, which went on for about six years. She sometimes suffered from headaches, mostly when the atmospheric pressure was low. Before menstruation acne would appear. The skin on the right forearm became rough and dry, it had begun on the right arm and later had appeared also on the left arm.

The lady was then invited to talk about her entire health history. She said that she went through: whooping cough, pneumonia, recurrent infection of the middle ear, influenza, constipation.

It was then essential to establish her psychological profile. In this area the patients themselves are never too revealing, it is necessary to ask selective questions. The questions must not be suggestive and they must not invite straight answers, yes or no. Naturally, the questions must be related to the notions and areas that are described in the Repertory and the Materia Medica. The interview should also not follow the lines of any particular remedy, which we might perhaps "suspect". All too easily we could convince ourselves into believing something that is not true. The questions should by no means be urgent, the patient must answer them freely and without any pressure. Thus we found out that: she liked to socialise, but did not feel well in a large company of people. She suffered from a stage fright before public performances. In the morning she was usually morose, irritable, and wanted to be left alone. She was competent at school, wanting to be an achiever. Sometimes she could get angry and may "blow out". She was sensitive to smells. She cried in her sleep.

Much important general information can be gained from the eating habits. She said that she preferred hot food and hot drinks. She liked sweets. She mentioned something that is described in the Materia Medica as a key symptom: even after a small amount of food she had a sense of fullness in her stomach.

Very important general information, which helped to ascertain that the remedy was *Lycopodium*, was the sense of chilliness, but also intolerance to heat, to hot sunshine.

I only recount the information, which during the talk with the patient I had considered to be valuable in our search for the similia. Naturally, her disclosure also contained much useless information.

The patient was invited to talk first of her problems not because they would be most important to the diagnoses, but simply because she herself gave them importance. Once she had begun to talk, it was easier to communicate with her and gain the more substantial information.

The most important information was: the sense of fullness in the stomach after a small amount of food - a key symptom (Pulford. M.Med.), the development of symptom (rough skin on right arm) from right to left - a key symptom, more symptoms on the right side (abdomen, skin) - a general symptom. The mental characteristics and the related eating habits perfectly fitted into the remedial picture.

All the key, mental and general symptoms described were compared with the Repertory and the Materia Medica and thus the remedy was basically found. It was only necessary to determine that the pathology, which brought this woman to us, agreed with the remedy, that the remedy was capable of curing it. For instance, fluor, the discharge, is mentioned in the Repertory in connection with one hundred and forty remedies. Among them, in the second (a lesser) degree, is also *Lycopodium*. Similarly with the stomach pains and headache. She was given one dose of *Lycopodium D 400*, and she had left.

### *The Control Examination*

Five months later the lady came for a control visit, looking just as defiant as before, if not angry. I asked her: "Has anything changed?" And she said: "Nothing at all. Everything's the same as it was." We stared at her with some consternation - somewhat unused to such a negative attitude. I quickly looked into the notes from her examination, to find why she had come to us five months ago in the first place. "Aha! What about those painful discharges?" I asked her. "The discharges... ?" she hesitated a little. "Well, those discharges ... true, I don't have them any more. For about three months." It was then revealed that there were occasional small discharges, but without the accompanying pains and the itch. Finally she agreed that there was an improvement of about eighty percent. So we felt a little relieved - eighty percent in such a short period with such a long lasting problem, this was not at all bad. With chronic diseases the most optimistic theoretical estimations are, that for each year of their duration at least a month of treatment is needed. It could be much longer, depending on the overall state of the patient.

We had begun to smile pleasurably. "But... you know, I don't think that the improvement would be just through that little pill of yours," she had brought us down again. "And, pray, what would it be, if no other medication could do anything for you before?"

"You see... I went to this alternative medicine centre one day, to inhale some oxygen. I think that it was the oxygen that did it."

She attributed her cure from the chronic disease to a one-time inhalation of oxygen. According to her, those who inhale oxygen, pilots or mountaineers, could never get ill - they have hit upon the universal super remedy. We had not tried to argue with her on this point, and asked her to come in six months for another control. When she came for the third time, she was very sweet. She had not been inhaling any oxygen since, the discharge was gone completely and she was also cured from the stomach pains and headaches. And she now admitted that it was this one pill that did it.

The non-understanding of principles of homeopathic treatment and especially of the necessity to prescribe in accordance to the patient's overall state is sometimes overwhelming. At the same

time it is entirely logical, as up to now the under the term treatment the patient understood the elimination of a particular localised symptom.

### *The Case of Sweaty Hands*

Once a doctor brought to "the Group" a girl with her mother. The girl had a peculiar problem. The palms of her hands would sweat profusely. So much so, that they were constantly wet, leaving stains on anything she had touched. The girl was about to go to school, and it had worried her mother that she would not be able to work with the school books. "Could you give her something for that sweating," the mother demanded and only reluctantly she agreed to a complete homeopathic examination - an interview, to determine the overall state of the patient. Sweaty hands could only be the result of the overall state of the organism.

During the examination, however, much more serious facts had emerged. The girl had a bronchial asthma. The asthma had been treated by the local doctor as well as by a stay in a spa. From the spa, after a month long stay, the girl had always returned in a worse condition, with a stifling cough and once even with an enduring high temperature, from which she had not suffered before. The main treatment administered in the spa were supposed to be the ice-cold showers. The girl was stubborn, she particularly liked hard boiled eggs, she was completely intolerable of watching television news, full of cruelty... Shortly, she had many characteristics, including the sweating and naturally the asthma, that belong to the constitutional type *Calcareo Carbonica*. We gave her this remedy in the potency C 200 and with it the advise that the remedy was prescribed on her overall state. That we were going to give her the entire treatment and that the more serious matter was understandably her asthma, which had to be cured first.

In connection with this case we also realised that the allopathic treatment does not take into consideration the patient's individual reactions, and how often it unconsciously harms the patient. *Calcareo Carbonica* happens to be extraordinarily sensitive to cold connected with moisture. All illnesses of *Calcareo Carbonica* begin or deteriorate during the autumn or winter cold rains and fogs or in cold damp rooms. The spa with its cold showers, this was a factual anti-treatment to this girl. There was nothing that could have harmed her more.

A year passed by, and the same doctor had asked if he could bring his little patient with her mother for a control. The mother was supposed to have had some misgivings concerning the development of the treatment.

Indeed, on Wednesday the mother with her daughter came to the gathering, and she was very unhappy. Homeopathy had not fulfilled her expectations. The girl attended school and her hands were still sweating. Perhaps a little less than before. Even the teacher had already complained about the bad state of her books. "And what about the cough, about asthma?" I asked her. "Well, that's a lot better, my daughter has not suffered from that any more, for a long time, for many months she had not coughed ... but this sweating of the hands, it's terrible. You have to do something with that. You had promised me that the sweating would stop."

The mother simply forgot all about the original instructions, to her the elimination of asthma was the good hand of fate. She would not think about it much. After all, there was no asthma any

more, why bother about it? She had not come in the first place for a remedy against asthma (allopathically mostly incurable, and not reacting at all to the allopathic treatment in this case), she wanted a remedy that would stop sweating of the hands. We had failed in our task. Once again I had explained to her that only when the serious inner problems are cured, the lesser symptom, such as sweating of the hands, can have its turn. And again I told her that she had to wait, till results of the therapy become discernible on the condition of school books. The mother was not too happy to hear this, and she had left, still grumbling.

Connected with this case of *Calcarea Carbonica* is another event, regarding the girl's symptom in a reverse order. Her doctor, who told us the story, had introduced it with these words: "Would you believe that the symptom in a reverse order could save the person's life?" The girl used to go to her school by a firmly established route, always passing a news stand on a busy street. She would set out at a pre-set time, and always at the same time she passed by the news stand. However one morning she had a sore throat, it was a symptom she used to have before, the symptom in a reverse order (some patients even use a diminutive, such as a "reversie"). So she had stayed at home. At the very second when she should have passed the news stand, a fully loaded lorry with a drunken driver had speeded in and killed not only the seller inside, but also several people on the footpath. One of the doctors present had remarked: "What a coincidence."



## IMPORTANCE OF REMEDIAL POTENCY

After studying the case, comparing it with the Repertory and eventually with the *Materia Medica*, and then selecting the correct homeopathic remedy, the similimum, comes the decision about the use of a particular potency. The choice of potency is very important.

The elementary division of potencies to low, medium, high and very high, varies with the different schools. It is always orientational, without exact contours. Personally I subscribe to the division outlined by Kent. The low potencies are: C 1 to C 15. The medium: C 30 to C 200. The high: C 1000 to C 10 000. The very high: above C 10 000, i.e. CM, MM, MMM (one hundred thousand, million, billion).

### *The Choice of Potency*

It is known that the deeper the level of advancing pathology, the higher the potency that should be applied. This is the fundamental rule. If the pathology is most prominent in the mental sphere, the potency should be high. The cases of psychosis generally demand the highest potencies, if there is to be a lasting cure. Somewhat lower potencies are appropriate when the emotional area is affected. When the pathology is manifested only on the physical organs, medium to low potencies come into consideration at the start of the treatment.

Another criterion for choosing the potency is whether or not there are any structural changes in the organism, caused by the pathology. If only the physical organs are affected, then it is necessary to choose lower potency, as if a higher potency was applied, a strong homeopathic symptomatic reaction might occur soon after the application.

The overall state of the organism plays a significant role in the choice of potency. Old people or people with a long history of many chronic illnesses, people who had been for decades subjected to the influence of allopathic drugs, those who underwent various operations and whose life energy is low, need low potencies. With people over sixty years of age it is very risky to apply potencies higher than C 15 early on in the treatment.

For people in advanced stages of more serious chronic diseases affecting their physical organs, mostly low potencies are appropriate, with elderly people only the low potencies.

The next criterion for choosing the potency is the homeopath's aim. A female patient might have a dermatitis on her face, besides a lot of other things. She wants to quickly get rid of the rash (she may be getting married next month), the other things are not that important to her. This is a woeful approach to the treatment, and this must be stressed to the patient. Nevertheless, she might insist that she wants to have the other complaints treated only after the marriage. In such case, the lowest potencies would have to be considered. A low potency has a superficial effect, it does not reach deep. It does not reach to the roots of the pathology. But this is why it might have a faster effect on superficial symptoms.

Children generally react well to higher potencies and also "spend" them faster. With them the remedy should be applied a little more often. For instance, in cases of similar pathology, the potency C 200 given to a forty years old patient might be effective for approx. two years, a shorter period, maybe one year, with a six years old child.

In acute cases the potencies C 30 and C 200 are very appropriate.

At the beginning of treatment of a chronic disease, most useful are again the same two potencies, C 30 and C 200. With the exceptions mentioned above. Such potencies are applied in one dose, only one or two pills - and enough. When granules (small pellets) are used, perhaps eight to twenty, with globules (larger pellets, often sold in stores), only one is sufficient. The actual weight of remedy is not of a great consequence. Even if we used the content of a whole vial, it would come to the same. We are supplying information, not energy.

If we are confident that the remedy is correct, we can go for a higher potency. If we are less certain, we should choose a lower potency to determine its effect. Beginners should only use low and medium potencies. Only when we have it confirmed that the remedy works correctly on the patient, it is possible, when the first dose is no longer effective and the possible relapse (return of the original symptoms) occurs, to move to higher potencies. The ascending scale of potencies, according to Kent, is 30, 200, 1000, 10 000, LM (50 000), CM (100 000)...

### *The Duration of Effectiveness of One Dose*

The higher the potency, the longer the period of its effectiveness. The duration of its effectiveness is entirely individual. Some authors offer orientation charts with the approximate periods of effectiveness. They vary to a large degree. My personal experience concerning the duration of effectiveness, allows me to be more optimistic than a majority of other authors. In treatment of chronic illnesses I have met with the cases where the C 30 potency was effective longer than six months, C 200 longer than two years, C 10 000 longer than 3 years, and CM longer than 5 years. Naturally, I only list the longest periods of effectiveness. And in the cases concerned there were no obstructions to the treatment.

### *Permanent Effectiveness*

Of course, often the case is that we prescribe C 200 to a complaint that lasted for many years, that it disappears, and that it is definitely cured. But it would have always disappeared before the end of the above mentioned periods. It does not come back even after fifteen years, it does not return at all.

In such cases we could really say that the homeopathic remedy has a permanent effect. And, of course, this is always so at the end of the treatment. That last potency should have a permanent effect. Permanent effect is the true objective of homeopathic treatment.

### *Acute Treatment*

While in the treatment of a chronic disease we administer C 30 or higher only once, and wait with the next dose until the remedy had evidently ceased to be effective, with the acute illness we may choose a different approach. With an influenza, meningitis, etc., we may repeat the correctly chosen remedy, even in the potency of C 30 or C 200 in a short interval, say 15 minutes, until there is an improvement (a drop in temperature a significant subjective relief, etc.) After that we do not repeat it any more. Once there has been a reaction, the curing process continues on.

### *Low Potencies*

When low potencies are used in the treatment of chronic diseases, it is possible to repeat D6 or C5 or LMI, for instance three times a day till the moment a reaction has been stirred up. As soon as there is an improvement or a homeopathic aggravation of symptoms, it is necessary to stop. The cure will continue on its own. When the case is reviewed, the whole period when the remedy was being administered can be considered as one single dose given to the patient.

With this method, the so called plussing is sometimes used, meaning that a low potency is dissolved in a glass of water and before use, only one spoon is transferred into another glass of water, from which the patient drinks. The same process is repeated. The patient thus receives an enhanced chain of potencies, the remedy is being further and further diluted. The adherents to Hahnemann's dynamisation may also hit the diluted remedy against a firm resilient pad (a book). Other homeopaths do not do this, only recommend stirring the remedy, and they get the results too.

### *Further Administration*

When repeating the remedy after a previous use, we usually move to the higher potency. After C 30 comes C 200 then, if necessary, C 1000, C 10 000, CM.

It often happens that for a chronic condition, combined for instance with recurrent inflammations of the ovaries, we use the potency C 200. The condition improves, the acute attacks cease, the psychology is somewhat improved, but minor problems persist, irregular menstruation, a little pain here and there, there is still no sense of comfort in that area. When C 10 000 is given it is much better, but only after the potency CM the total cure has been reached, lasting many years. The cause of the problem, even though a physical one, was very deeply buried, and only the high potency has brought the definite results. However, a low potency is usually sufficient for such problems. When using very high potencies, certain rules apply: a) They must not be used by a beginner. If prescribed incorrectly, the patient would be subjected to a long lasting proving of the remedy, and it is very difficult to antidote such potencies. b) The correctness of the prescription should be previously verified by effectiveness of the same remedy in a lower potency. c) They cannot be used when there are serious structural changes of the vitally important organs. d) They cannot be given to people whose vital forces are significantly reduced (for instance to old people).

I will give an example of a case, where the use of a very high potency was an absolute necessity.

### *Mental Disease*

One of my friends, the head physician in a hospital, had brought to me his nearly thirty years old daughter Jaroslava. She lived with her father and her brother and after the death of the mother she looked after the household. There were problems in the psychological area. Several times she went for a prolonged stay to the mental hospital. She felt that she was being followed and that she is perceived as an enemy. Despite of an intensive psychological treatment, her condition did not improve. She had a university degree, and she seemed to function in her quite respectable occupation reasonably well. However, her basic feeling was that of unhappiness and fear. She feared that her colleagues constantly slandered her, that they conspired against her, wanted to degrade her professionally. She feared that she cannot fulfil all her duties. She feared that people in the street and in the street tram continually watched her abhorrently, that they talked about her. She thought that the police were after her. There was a problematic relationship with her father. There were domestic arguments that sprang out of the feeling that her father did not appreciate her housework, that he did not take enough notice of her. She feared that she might be again at any time hospitalised at the psychiatry ward. She appeared quiet and somewhat downtrodden, but her father maintained that at home she could really rage. Her appearance was negligent.

Further signs in the mental area were: sleepy in the morning, unable to work for two hours after waking up, could not stand tight clothing, insomnia, impatience. Physically there was nothing special. The calves swelled occasionally in hot weather and mainly the left one. Sometimes she suffered from palpitations of the heart, when stressed. She was allergic to insect bites and to some medications, some time ago the left kidney was inflamed. From the early Spring until June a little pain in the centre of the neck, the Adam's-apple, headaches, pain in the nape of the neck and the temples.

After studying the case and comparing it with the Repertory and the Materia Medica, I had decided that it positively related to *Lachesis*. Because there was the psychosis and the race for time was on, as there was a threat of another hospitalisation, I had decided to administer *Lachesis* C 10 000 immediately. Four months later Jaroslava had reported to me that on the day she took the pill (several days after the interview) she had a chill and that after a few hours the cold had gone. In between the two meetings there were no physical problems. Her previous feelings persisted, also the sense of being followed. It was less intensive. Her overall psychological condition had improved to the level that there was no longer a fear of hospitalisation. She was now able to assess her domestic situation. She realised that she cannot remain dependent on her father and that she should find a flat on her own. The reaction to the remedy was not very pronounced in any way. So I gave her *Lachesis* CM. Our next meeting took place eight months later. She came with a hair-do, looking tidy and occasionally smiling. Her usual tension was gone completely. Throughout the sitting she never mentioned being followed or that anyone would conspire against her. Her physical health was in perfect order. Any problems she now had were of quite ordinary nature - she had found herself a flat, which certainly was not too easy, she was about to move there, she also contemplated a change of occupation - feeling that her qualifications were currently not sufficiently recognised. Beneath I could feel that she might feel that she was a little discredited in her work place. There was no sign of any psychosis, she wanted to stand "on her own feet", she behaved actively in relation to the world and to her own problems, something that was quite new to her.

She was also contemplating to give up smoking.

Approximately six months later, already living in her new flat and having changed her employer, her father rang me, could his daughter come immediately, that things have taken a bad turn.

She came and as soon as I saw her, I knew that it really was bad. Looking untidy and unhappy, she immediately threw a whole bunch of new stories on my head, about her colleagues conspiring against her, how someone followed her during a bus ride, simply everything had turned to the worse.

Such a quick relapse after the period of so promising results? It appeared strange to me. I asked what had happened and I heard the following: About a month ago the glands on the right side of her neck became swollen and an abscess had formed. Her father took her to the hospital, where she had stayed and where the abscess was treated with strong antibiotics. As soon as the allopathic treatment had ended, all the psychological problems, that were so marvellously cured, had returned. Here it is appropriate to state that Kent, together with other classics, warn that during the treatment of mental disorders especially, abscesses may form, which is explained as an outer manifestation of the inner pathology. The pathology, disharmony, was pushed out of the mind to the surface of the body. If there was an improvement in the psychology, such abscesses should not be in any way suppressed. They would be cured in the same way as the other symptoms in a reverse order, we have previously described. As no one doubted that the use of antibiotics was in order, the result of the year long treatment was lost. I gave her *Lachesis CM* again and within two months the mental balance was restored. I warned her that should a similar abscess appear, it is necessary to inform me and to wait if it would begin to go on its own. This is what in the reality had happened. The abscess had appeared in the same place, for about two days it was accompanied by fever, within a week it had disappeared. Naturally, Jaroslava now, several years later, is not among the most balanced people in Prague and its suburbia, and certainly will need homeopathic care for a long time yet. Nevertheless, to the best of my knowledge, she is able to take an active stance in facing the problems in her life. Above all, she does not haunt her mind or her surroundings with the image of being pursued. Shortly, she has the normal human problems.

From the case related, it is obvious that the potency C 10 000, however high it might have appeared, was too low for the given person, it was not able to kick-start with the necessary intensity the changes in the psychological area. Only the CM potency could work on the sufficiently deep level to bring about improvement in the disease that from the point of view of allopathic science of psychiatry appeared to be incurable.

The use of CM potency is not very common in the ordinary practice. Usually it is possible to treat and to end the treatment through much lower potencies.

## THE ROLE OF HOMEOPATHY IN TREATMENT AND PREVENTION OF DISEASES

Homeopathy is the most widespread "alternative" method of treatment. The reason for this are its results. Many homeopaths, we must however add the classical homeopaths, reject the term "alternative". They maintain that homeopathy is the only alternative, therefore there is no need to use this word. If homeopathy has no remedy for some disease, no one has it. On the contrary, anything that can be cured by the classical allopathic treatment, can be also cured homeopathically, if the rules of classical homeopathy are properly followed, and the substantial advantages of homeopathy are then maintained, those of non use of chemical drugs, almost imperceptible amount of remedy, spontaneous cure within the laws of nature, and the consequential preventative effect. In addition to this, homeopathy cures even the diseases, which the classical medicine quite openly declares as incurable and which it names the chronic diseases. In this chapter we will be looking at such cases. Let's begin with a classic. The following was recorded at the beginning of the century by the American homeopath James Tyler Kent in his Lesser Writings.

### **Diabetes**

“Case. -July 2nd, 1890. male, tall, well-formed, aged forty-seven. This illness has been coming on about three years ; has lost thirty-five pounds in weight and is losing steadily. Ability to exercise steadily growing less. Sleepless nights. Two years ago had occasional attacks of diarrhoea , accompanied with abdominal suffering; after these attacks the sleeplessness increased. Sometimes the pain in abdomen keeps him awake nights. Dull aching diffused through abdomen; worse nights; worse when lying during day. Copious perspiration on slight exertion. Very nervous, must keep in motion. Stool light colored. Violent pulsation felt in body. Strong action of the heart and full rapid pulse, 95 to 100. Had “grippe” last winter and has been losing much faster since. Greasy cuticle on the urine. Brickdust in urine, not always. Excitement often brings on a sensation as though the head or skull is divided above the ears, and lifted up and down. Can sleep in one position as well as in another. Heat overcomes him quickly but he is not sensitive to cold. Weak from exertion of body and mind. Must arise in the night to pass urine. Quantity of urine four to five pints. Specific gravity of the urine, 1030 to 1035. Fermentation test gives sugar twelve to fifteen grains per ounce. Rumbling in abdomen. This patient has visited several allopathic physicians who had given him many strong drugs, especially Podo., Strych. He had not received any homeopathic advice. Thirst for cold water. Smarting of anus. Has been told he had fissure of anus. A few days later after a careful study of all remedies related to the case he received Phos. cm, which was followed by a sharp aggravation of all symptoms. He improved steadily without further medicine until October 31st, when his symptoms began to return. The sugar disappeared from the urine within a month, and has not since appeared. October 31st same year Phos. mm. He is in perfect health, doing active brain work, and his endurance is as great as ever.



Naturally, diabetes is being treated in the present times. So long as the patient is otherwise relatively in a good condition, not too old, and has not suffered from the disease for too long (decades, for instance), after a careful search for the similimum based on the totality of all symptoms (the constitutional remedy), he/she can be relieved of the problems. In such cases it is possible to gradually, following the results of pathological testing, reduce the amount of injected insulin. Only congenital diabetes, where the level of sugar in blood was high from the moment of birth, are considered by some modern homeopaths to be completely incurable. With an overwhelming majority of congenital diseases and disorders, where the organs were structurally changed from the very beginning, the prognoses of homeopaths are sceptical and they usually cannot promise a total cure.

I am involved as an editor in the publication of the magazine for classical homeopathic treatment. It is named simply Homeopatie, and it issues translations from the foreign speciality press, and also the news of happenings at home and abroad. An important part is the column, in which the Czech and Moravian doctors publish short reviews of their cases. In an article by Dr. Josef Kreml from Kromeriz, there is the report of a successful treatment of the problem that troubles many women and married couples, subjected to different therapies, often without a result.

### **Functional infertility in women**

It relates to the homeopathic treatment of functional infertility in the cases of nineteen women, between 23 and 34 years of age. The longest period of the desired conception was 9 years, the shortest 3 years. In all cases, married couples were involved, with the complete gynaecological examinations, including the hormonal analysis. The men were sexuologically examined. With the couples there were no sexual disorders, there were no organic causes of infertility with the women. The classical medicine relates the causes of functional infertility as follows:

1. Psychological factors - not closely identified.
2. Spinal disorders with reflective influence on the womb.
3. Autoimmunity (usually involving antistances against the male sperms).
4. Concealed, i.e. undetected slight hormonal disorder.

In the course of two years of treatment, fifteen of the nineteen women became pregnant. Three have already born healthy children. Of the remaining four, one is still not pregnant, I have no news of the other three, who did not come to the control.

I had not treated the men homeopathically.

The constitutional treatment was involved, with the following remedies used:

PHOSPHORUS 2x

PULSATILA 3x

LACHESIS 10x

(Further I cite the report on one case of *Pulsatila*)

Involved was a 23 years old nurse who had been trying to conceive for the past four years. Her sexuality is rather on the higher side. She lives with her husband's parents. Even though they have a room on their own, there is an increased tension between herself and her mother-in-law, she tends to withdraw, communicates less with her husband, who keeps asking "what's happening to you". She feels that she is distancing herself from her husband's family, and the very image of being with a child in this environment traumatises her. When I ask her if she thinks that her husband loves her, she spontaneously begins to cry, she says that lately she cries with any delicate scene on TV, and cannot explain to her husband why she does it. When I suggest that instead of the therapy, the problem might be solved by finding a separate flat, she retards: "Even when I'd found one, I couldn't convince my husband that we should leave, as much as I'd wished to."

When given *Puls LM VI*, at the first control she appeared to have changed, not being so tearful. Seven months later she fell pregnant and, against the expectations, she forced the issue of moving. She says: "Our circumstances are poorer, but the flat is ours." The husband loves her even more. A month ago she bore a healthy girl.

Very dangerous and difficult illness is the bronchial asthma. The classical medical science uses various medications, from broncho-dilatational sprays to corticoids, which should offer some relief, particularly during the asthma attacks that could even endanger life. It has no remedy however, to cure the illness. Sadly, nowadays even very small children fall victim to this chronic disease. I cite the case of Dr. Petr Pudil from Prague (Homeopatie 3/1994):

### **Jakub B. 5 years**

Anamnesis: From two months of age, "atypical" eczema, beginning in March. In the course of last year the respiration problems deepened. Beginning in autumn. The asthma currently without accompanying fever. In regular two months intervals, asthma lasting several weeks. No expectoration. Dry cough at night. Persistent head cold 1 year.

1x tonsillitis, 1x mesotitis. Illnesses begin before noon.

Colds: erosinal, mornings. Not at night.

Asthma: Attacks of dry night cough, before and after midnight. Mostly evening and before midnight. Improved by cold air. The asthma attacks are worse in winter.

Eating and drinking: Medium appetite, likes sweets, soups (he lets them cool down conspicuously). Meat, fish and salty food he does not like much. He drinks large amounts of liquids, likes cold drinks. Even when ill with a sore throat, still prefers cold drinks.

Daily routine: Does not like to get up, whimpers, but after several minutes wakes up and is active and happy till night. Difficult to go to sleep, wants to have his mother present, wants to have the light on.

Falls asleep on his back. If he wakes up, it is usually because of the cough, most often around midnight. Does not get up at night, wants to have a drink by his bed. Normally does not dream, when ill, dreams of spiders and mice.

Psychology: Psycho-motor development noticeably accented. Very handy, extroverted, aesthetically developed, paints, very tidy, likes to be nicely dressed. Likes the fire.

Enters into conflicts, emotive, easy to flare up over trifles, can rage for an hour. Logorrhoea. So much so that sometimes it is impossible to communicate with him. Able to stay on his own and amuse himself. Psychologically worse at the dusk. Sad. Does not like thunderstorms.

Tiredness: When healthy, he is full of energy until he fall into bed at night. Dejected when ill, withers, falls asleep repeatedly during day. After sleep, his condition improves. Walks with little clothes on. Likes roll up jumpers.

The therapy: The boy has been continuously treated by suppressive remedies. Allopathic early on, lately with homeopathic remedies. In the past at the children's' clinic given bronchodilatantia, sedatives, antihistaminics, antiusics. In the last two months continuously taking Zaditen. Never hospitalised.

In the past months treated with low homeopathic potencies from the company xxxxx, particularly Drosera, Calcarea carbonica, Lycopodium.

The results of the allopathic treatment and the treatment with low homeopathic potencies were the same. The condition is deteriorating.

On 4.9.1994 a dose of *Phosphorus 200 CH* was applied. Zaditen was ceased.

In the first days after application there were rashes of fear, in the following days the cough had stopped, attacks of ill temper came. On 24th day a short intensive asthma. The following day the eczema became worse.

The boy without problems, on 40th day a little asthma and aggravation of the eczema.

In the following months the eczema was barely discernible, only a suggestion of cough, if any. No asthma.

### **Chronic inflammation of intestines**

The case described by Dr. Pavla Hrdlickova from Prague shows how even a long lasting problem can be easily managed, provided that the constitutional remedy is found. Note how the

homeopath dwells on the situations that help to picture the patient's psychological condition, which may add a dimension of fiction to the description. However, it is very functional.

(Homeopatie 2/1994):

Thirty seven year old lady, who comes to visit me as her GP. In the past she has suffered from heavy migraines, sore joints and recurrent diarrhoea. These had begun in 1986. The rectoscopy was performed then, revealing only haemorrhoids, but no other pathology. In 1990 she had recurrent pains in the left side of abdomen, subfebrilia and diarrhoea with admixture of blood. I referred her to the gastroenterological examination. A hemorganical protocolitis was detected, and a massive anti-inflammatory treatment had commenced. In the course of the next two years she had undertaken eleven coloscopic examinations and received approximately 1500 tablets of Salofalk. Her condition was intermittent, after remissions came diarrhoea with blood, fever and overall lassitude. The patient was very much resigned to her illness, examinations and treatment. As if she had no desire nor strength to cope with her illness. When the latest remission had lasted for three months and the lady was both physically and psychologically exhausted, I said to myself that this was enough, I had to try to do something for her. I had suggested a homeopathic treatment, though I normally do not recommend homeopathy to my regular patients. She had accepted this as she did all the previous recommendations - with conciliatory resignation.

During the interview I had found many matching symptoms. When she had no diarrhoea, she had for several days, particularly before menstruating, constipation with a hard lumpy stool. Her stomach rumbled, so much so that it causes her embarrassment. She kept to her diet, otherwise she likes meat, sweets, sour (pickles from gherkins) and pepper. She drunk relatively much. She liked tepid herbal tea the best. She has been menstruating since sixteen years of age, irregularly, for two days with the accompanying back pains that shoot forward. She felt as if she were being dissected. She has had problems conceiving, but eventually she had a baby boy and a year later another boy.

In 1984 she had a miscarriage. The talk about this event was different than what had preceded and even what was to follow. She had begun to talk about this matter on her own and had described to me her unpleasant experience. She was taken to the hospital, where she was left in the wheel chair, in the draughty corridor. No one took any notice of her for a long time, and she thought that they must have forgotten about her. She felt terrible. The cold and the pains, she did not know what to do, eventually she had begun to cry. She thought that she had caught a chill there, because the pains in her joints had begun since then. Often one of the joints became a little swollen and sore, most often the left shoulder, both knees or the basic joints on her thumbs. I pointed out that the laboratory rheumatological testing was negative. Warmth helped her and she liked it, because essentially she is a chilly person, but the sun did not do any good to her joints, it even gave her a little headache. She suffered from migraines, often a day before or on the first day of her menstruation. There was a pain underneath her eyes, more on the left side, she could not touch her lids or look up, sometimes she even vomited. Long walks on fresh air helped her. Psychologically she characterised herself as being nervy, worrying about her children, but usually keeping it for herself. She regarded her marriage as being quite a happy one, without any fundamental problems. It was difficult to find out more about her. Mostly I had received only

general answers. She became more talkative only while describing the event that marked the beginning of her troubles.

I had laid this onto the pan of the scales to *Natrium muriaticum*, which had now almost explicitly outweighed *Sepia*, which I had also considered. Her current condition was close to the remedy *China*, I think that it could have helped her, but my aim was not to treat her current condition. I therefore gave her *Natrium muriaticum D 200* in three consecutive doses. I was in doubt how to deal with the classical treatment, so I had recommended a gradual withdrawal of Salofalk in case there is an improvement. I expected her to come in a few weeks for a prescription, but she came only after six months, and only because she was afraid to stop taking the medication completely on her own. Forgive me the remark that in those six months I had lost some points that I might have charged to the insurance company, which in turn had gained several thousand crowns saved on the medication. But this is beside the point. The important thing is that the diarrhoea had ceased within three weeks. Two months later she had painful joints, for about two weeks. There was no migraine since then. I do not know, which of the Hering's laws had worked, perhaps the one about the symptoms in a reverse order. If that is the case, the migraine might come back, as she has had it since eighteen years of age. Or was it the law that states the first to improve are the deeply laid pathologies?

I admit that I had sought objective proof of the success of homeopathic treatment, and therefore I had suggested to the patient to go for control at the gastroentrology, which was already booked a long time before this. She told me that she had no problems, and that she would rather skip this unpleasant examination.

Not to pretend that all was this simple, I have to add that the lady came to me one more time. Once again, her joints were sore. I asked her to come back in a fortnight, to decide if *Natrium muriaticum* should be repeated. That was three months ago and the patient has not come back.

Very interesting is the report by Dr. Josef Kreml about his homeopathic treatment of the often really hopeless problem, called Enuresis nocturna. I cite from the magazine Homeopatie No. 3:

It describes the involuntary wetting of one's bed, which does not cease after the fourth year of life or reappears at a later age, after a period of cleanliness that lasted for at least one year. Nowadays the opinion that it is simply belated or detained control of urination prevails. A certain immaturity of the nervous system is supposed to be the cause. Enuresis belongs to the diseases particularly suited to homeopathic treatment, when the illness lasts long and the classical medical treatment is without success.

Before any homeopathic treatment it should be ascertained that there is no previous problem or inflammation. All our patients were urologically and nefrologically examined (sometimes repeatedly), with negative results.

During the last two years I have treated 27 children. Their average age was 9,4 years. It was constitutional treatment with high potencies used. Out of the 27 I have 21 still under control. Six, after receiving the remedy, have not come back even when invited (in my experience, those who have no problems do not come back).

With the 21 children I have used in treatment:

NATRIUM MURIATICUM 12x

SEPIA 2x

ARSENICUM ALBUM 1x

CALCIUM PHOSPHORICUM 3x

NATRIUM SULFURICUM 1x

SILICEA 1x

### *The case of SEPIA*

A fourteen year old young lady, who wets her bed since five years of age. The wetting had stopped at eighteen months, till the age of five it did not continue. The bedwetting appeared a year after she had meningitis, while she had mumps. At the time when she came to me, seven months ago, she wetted her bed every night. "It's going to ruin me," said this pretty and self-conscious young lady, though there was a moisture in her eyes, she does not cry. "I cannot stay overnight anywhere, I could not go to the boarding school to learn what I want to do, how would I look," she continued. She wanted to be in the cosmetics. The parents were devastated, and as till the age of five she had not wetted her bed they blamed any health clinic - "you could not imagine how many places we've been to," said the mother.

The young lady has a straight figure, with sharply defined facial features, which is pleasing to the first sight. She is stubborn, unable to withstand any touch, let alone a consolation. If her appearance is criticised, she takes an offence like a "princess", and goes to her room. She cries, more out of fury than for any other reason.

The enuresis happens one hour after falling asleep, as the family had observed in those years. After meningitis, inflammations of urinary tracts have appeared, despite of the negative results of repeated nefrological and urological tests, enuresis had remained. The gynaecological test had revealed a slightly turned womb. In childhood there was frequently flue and tonsillitis. At school she likes the history lessons and crochet, among her hobbies is horse riding at the club in their village.

1st. choice *Sepia D 200*, the nightly wetting had ceased and appeared three times in the course of one month. According to her mother, the daughter is "different", she does not rage so often, communicates easier not only with her friends but also at home.

2nd. choice *Sepia D 200* 1x a month, control after four months, no more bedwetting, despite of not following the drinking rules recommended by the psychiatrist.



The question often asked in connection with homeopathy is whether it can cure cancer. The adherents of various schools of homeopathy (the problem of different concepts in homeopathy will be dealt with later) have various answers. The classical homeopaths, that is homeopaths at verbatim, say this:

Cancer is no different to any other serious disease, when homeopathically treated. This means that the patient must be given the remedy based on totality of the symptoms (not only on cancer) and all depends on the overall condition. If the disease is already developed or even metastasising, if the functioning of some inner organ is affected, it means that the vital forces of the patient, the dynamis, must be weakened, if it allowed such changes to occur. Then there is little hope of a total cure. Even then it is possible to use homeopathic remedies to ease or remove pains, to improve the quality of life, to ease the related problems such as insomnia, want of appetite, etc., perhaps to ease the effects of allopathic therapy such as loss of hair, headache, etc. It is also possible to use the homeopathic post operational medication to speed up the healing of surgical wounds and convalescence of the patient. Such a palliative treatment is used in homeopathy when there already are significant structural changes as a result of the chronic disease and a substantial weakening of the dynamis. In the early stages of cancer there is certain hope, supported by the practical knowledge of generations of homeopaths, that the disease may be cured by a non-invasive method. Such diseases, meaning always a serious constitutional affliction, can be treated only by very experienced homeopaths. J.T. Kent writes about the cases of cancer, cured in his practice. So do many other doctors. There are many publications on this theme, for instance J.H. Clarke: *Therapeutics of Cancer*, E. Jones: *Cancer and its Cause, Symptoms and Treatment*, Bradley: *Cancer and Miasmatics*. Also the American doctor E. Hubbard Writh in her *Fast Course of Homeopathy*, translated into Czech, mentions a successful treatment of a case of leukaemia, which was eventually spoiled by the action of an allopath. This is generally the problem in cases of serious diseases, the patient is under a long lasting allopathic treatment, during which the condition may be worsening, but nevertheless this means some assurance to them. However, homeopathy in treatment of chronic diseases (if it follows its real aim, the total and lasting cure), cannot be a supplementary treatment. An allopathic medication interferes with the effects of homeopathic remedy. This means that the patient has a very difficult choice, one or the other, which in our land obviously does not come into consideration, as practically all our homeopaths are now, in 1994, not through their own fault, beginners in various stages of development.

Homeopathy however is enormously important in prevention of cancer. The correctly applied remedy prevents the person's descend on the stairs of health. The homeopathic constitutional treatment has preventative effect on all serious chronic diseases, as well as on any other diseases.

### *The Chronic Fatigue Syndrome*

CFS is another new chronic disease (after AIDS) that gets a great deal of publicity. It has been estimated that only in the USA millions suffer from it, and further millions elsewhere in the world. It manifests mainly through a constant heavy pathological tiredness, which never leaves, does not improve through any rest, with any movement being followed by the sense of unendurable burden. A break down of immunity is also evident. Scientists have found a virus, which was supposed to be the cause of the disease. However, later it appeared that almost every

person has the virus, which under certain circumstances may become activated (which is the case with an overwhelming majority of all viruses and bacteria). The cause therefore is the "certain circumstances". The allopathic medicine hence does not know the cause of the disease. It does not know how to treat it.

In October 1992 a doctor, psychiatrist of a robust figure, aged over forty years, came to visit me and asked to be homeopatically treated. She suffered from a long lasting, heavy chronic fatigue. She and her colleagues had tried various medications, without avail. One colleague suggested that her condition could be caused by a virus. She gave the following information:

Heavy and continued fatigue, "as if leaden, dragging along like a snail, a Lazarus", even the effort required to lift the blanket in bed is so great that the blanket seems to be made of lead. She feels a heavy load in the small of the back spilling into the rest of the body. A sense of pain in the limbs with any exertion and sometimes even when at rest. Sleepiness. Feelings that she cannot fulfil her duties. Her health is weakened, often she has the flue (she says "permanently"), but without temperature, an incessant cough. Often suffers from bronchitis, mostly in the spring, throughout the summer, until the autumn. Difficulties with breathing when negotiating hills, with any activity, at the beginning of winter. She characterised it as "a touch of asthma". Slow to do any work. Swollen glands in the armpits and near her breasts. Cold, stuffy nose, particularly at night.

Psychologically she describes herself as being submissive, without ambitions, conscientious, afraid of public appearances (work meetings, etc.), ashamed of her illness, wanting to hide it from others. Loss of memory, she forgets people's names. She enjoys company, does not like being alone.

General information: Chilliness. Sweats often with exertion or at rest, but not at night.

The history: Frequently had tonsillitis, pneumonia twice, the first time on the left side, the second time on the right side.

She used to suffer from migraines.

I gave her one dose of *Lycopodium C 200*. She came to the control five months later. She stated that after the application of the remedy for some time she had felt "disarranged, as if something was coming to her", then her temperature went to 38.5°C, for the first time in years she has had a risen temperature. Rising of the temperature is always perceived as a curative reaction of the body, as its activation. When absent in an illness that normally would be accompanied by temperature, it is always a warning sign. Soon after receiving the remedy, the swollen glands by the breasts have subsided. A couple of times there was a headache. About four months after the remedy was applied, the fatigue had suddenly disappeared. The cough had stopped. She said that she felt wonderful. For years she had not experienced such joy in her life.

This improvement had lasted for about three weeks, then the problems, mainly the tiredness, came back. She was given *Lycopodium C 200* again. This time, however, the troubles continued without a change after the application. In time she was therefore given *Silicea C 30*, after which

there was a fast withdrawal of all symptoms, the improvement lasted for several months. Then she stated that she again felt tired occasionally. She was given *Silicea D 1000*. Since then I saw her only once, in the crowd at the homeopathic seminar for medical doctors, which I had organised. She was smiling and did not say anything. Obviously she did not need me any more.

## ACUTE REMEDIES

Even though the basic aim of homeopathy is to find the similimum in to the totality of all symptoms, there may be certain exceptions to this rule. This applies in particular to acute illnesses. It is obvious that if a homeopath calls on a patient who has a sudden high temperature, there would not be enough energy, time and patience on the part of the patient to conduct the complete homeopathic examination, in accordance to totality of the symptoms. In such a situation under consideration comes the remedy that covers only a limited number of symptoms, related in fact only to this particular illness, in the allopathic terms, let's say to influenza.

Thus if we want to treat only the flu, with no time to go further into the depth of this case, we would select only from a few remedies. Into consideration come: *Belladonna*, *Bryonia*, *Gelsemium*, *Eupatorium Perfoliatum*, *Aconitum*. We could probably make do within this range. If the flu came suddenly, after the exposure to cold wind, with an extensive sense of fear, high temperature and thirst, we would think of *Aconitum*. If the troubles came gradually, perhaps over two days, before reaching the full extend of illness, the patient is not thirsty, we might think of *Gelsemium*. And so on. Only few minor differences in the course of the actual illness would determine the remedy. These so called "recognisable indications" are suitable to the homeopathic first aid (for instance see Dr. David Gemmell: Everyday Homeopathy, Alternativa 1993). With the flu this works quite well (there is a substantial relief within hours), because flu is essentially a superficial illness. With the more deep-seated illnesses and with the chronic diseases, these "recognisable indications" do not work so reliably, or do not work at all. Essentially, from the point of view of our staircase, like an allopathic medication, they might play a suppressive role, they might eventually "open the staircase" to a move downward into pathology.

### *A Remedy According to Totality of the Symptoms should Follow*

Because of this, after using the acute remedy, which enables us to go on a mountain trip or to our boss' birthday party, the constitutional treatment should follow, according to totality of the symptoms. Naturally, a correctly used constitutional remedy usually cures the current flu, which is nothing else than a part of the chronic illness, one step on the staircase. Recently the wife of a gynaecologist, the mother of a child I have treated for an eczema, had rung me and complained on the phone that she herself was having a flu with fevers and strong headaches. Because her psychological parameters indicated to me that she might be a *Lycopodium* (even though I had never regularly examined her), I had recommended her to take *Lycopodium C 30* immediately. The headaches had stopped instantly and the flu within two days. Also a long lasting constitutional treatment was thus commenced. Similarly I gave his constitutional remedy, *Lycopodium*, to a seventy year old man, for an acute troublesome rash covering the body and the limbs, which a dermatologist diagnosed as psoriasis. In the Phatak's Repertory, among the indicated remedies for psoriasis, *Lycopodium* was not even included. Despite of this, psoriasis that was constantly spreading while allopathic medication was used, after *Lycopodium LMI* went into remission, and soon had disappeared. In connection with acute remedies it is necessary to add that the best acute remedy is always the remedy prescribed on the total of psychological and physical symptoms. It is the only reliable remedy. Those who use recognisable indications

almost exclusively, do not respect the basic rules of the method of treatment, exploiting only its now fashionable name. To prescribe the remedy on the basis of a narrow line of symptoms, is to a homeopath only a temporary solution. It is in reality allopathy, symptomatic treatment with the use of potentised remedy. This is why in this publication we are not going to explore this theme in any great detail. Even though it would be interesting to describe how to alleviate the fear of upcoming examination (*Gelsemium*), how to repel the acute (but never chronic) insomnia with the remedy *Coffea*, how to remove the muscular rigidity in endurance sports with *Arnica*, how to painlessly treat warts with *Thuja* or *Sulphur*, etc.

## *Injuries*

A special category is formed by the remedies, which speed up the healing process after an injury and alleviate the pain. *Arnica* especially belongs here, also *Hypericum* (or St. John's wort), useful for injuries of strongly enervated parts of the body, *Plantago* (ribwort), helping to ease toothache, etc. I recall a personal experience of some twelve years ago. A lot of St. John's wort grew near our weekender in Southern Bohemia, and I could not resist the temptation to make the fifth potency at home. Soon after this, while doing some handyman's job, I left my finger between the hammer and the anvil. The pain was unbelievable. Immediately I ran to get the *Hypericum*. A few drops on my tongue - and the pain was gone, within a few seconds. A great deal about homeopathic first aid can be read in the already mentioned Everyday Homeopathy by the contemporary homeopath Dr. Gemmell, who otherwise is a classical homeopath prescribing on totality of the symptoms, and who also stresses in his book that there should follow a specialist treatment of the personality - totality of the symptoms. Naturally, a lot of information relevant to first aid can also be found in Kent's Repertory, which can be used even when prescribing on local symptoms, if only limited information is being considered. In the Repertory there is the subtitle Injuries, suggesting several dozen remedies, in the chapter General Symptoms.

Sometimes the use of correctly prescribed local remedy may bring a positive result, because the removal of one symptom would convince the patient that the potentised remedy works.

An acute running cold that had just begun, may be removed by the remedy *Allium cepa* (onion) in a low potency within one or two hours - and you have won the patient over. He may then be easily convinced that he should be treated constitutionally. However, *Allium cepa* prescribed on a chronic running cold would be ineffective or would only be effective for a short time. And because acute illnesses are contingent to the existence of a constitutional disease, it is most essential to treat the constitution. Then there would be no acute illnesses (with the exception of symptoms in a reverse order, and minor symptoms in the sense of the direction of the cure from inside out, which would subside without a treatment).

## HOMEOPATHY AND ALLOPATHY OR CLASSICAL MEDICINE

### *The Ongoing Crises of "Old School"*

Allopathy or classical medicine, called by Hahnemann a hundred and eighty years ago "the Old School", is currently in the countries of Europe the ruling system of treatment. This was for instance one hundred percent true in my own country only six years ago. This of course means that upon hearing the word treatment we automatically think of concepts of the "Old School", gained through many years of education. When we say treatment, most people would immediately imagine alleviation of a particular symptom. Treatment of influenza, treatment of cancer, treatment of eczema. Symptomatic treatment, elimination of the effects of pathology, not of its causes, this is at the core of allopathic philosophy. Cutting off a tumour, suppressing an eczema, substituting a live but diseased organ with another, perhaps even an artificial organ, this is what an allopath understands well. The only problem he/she has in applying these principles in practice, is that the results usually do not match the propaganda, that allopathic practices cannot return health in the cases of chronic diseases, and that he himself often is an ill person, with children who are also ill. He knows that in treatment of chronic diseases he is helpless. Many also know that suppression of the symptoms may cause deterioration of the overall condition. Yes, it is true, allopathy is going through a severe moral crises. The number of doctors who do not believe in what they are doing is enormous, and it keeps growing. I have met a pharmacist who would never put into his mouth any of the medicaments he was selling. I have met many medical doctors, who relied on homeopathy when treating themselves and their families, even though in their practice they continued to prescribe allopathic medications to the patients. I have met an allopathic doctor who worked in Germany with tomographic computer, but who was convinced that the contemporary (allopathic) medicine can do almost nothing in treatment of illnesses. The current great interest among our practitioners in homeopathy (thousands of them went through various courses) is the result of their bad experiences with allopathy, of their mistrust. Nevertheless, the world-wide allopathic propaganda, with billions of dollars at its disposal, continues to work. Thus we are being told that the medical scientists are again on the verge of discovery of the "cure of cancer" and perhaps of the "cure of AIDS"... By the way, since fifteen years of age, when I have begun to notice such things, I must have heard five to ten times the news that the scientists will be able to "cure cancer" within ten years. Therefore the cure should have been here several times already. To my great disappointment, I have recently read in the newspaper that this wonderful discovery has been postponed by another ten years. Remarkably, the classic of homeopathy, doctor James Tyler Kent, lamented at the beginning of the century: "How long have the allopaths been promising us the cure of cancer..."

It appears that those who really trust allopathy above all are people relatively healthy, who think that they do not need any treatment, and who have never had any close contact with allopathy in treatment of chronic diseases. Such people say: "Modern medicine can do anything. Look, they can even transplant the heart." At the same time it never occurs to them that it was precisely the allopathic suppressive treatment that lead the patient to his damaged heart. Had he taken a



homeopathic constitutional remedy in the early stages of constitutional disease, the heart would not have been damaged. And consider this, what might the quality of life be like, with the transplanted heart! With a never ceasing intake of drugs to suppress the immunological reaction. With the painful procedures. And with the perspective of a very short life, because such transplants do not last very long. Take notice that shortly after any such transplantation, a few days later, we read: the operation was successful! On television I saw a touching documentary about a young man, returning home after the transplant of kidneys and being welcomed by his three young children. A joyful music accompanied the scene. If they had shown on the screen the statistics, how long do people with transplanted kidneys live on the average, it would be obvious that this man in all probability will not see his children as adults. That for the rest of his short life he would be sitting around waiting rooms and be subjected to various painful procedures. That he will be constantly taking drugs to prevent the transplant being rejected. That this will result in many other health problems. It would be better if they had shown in the documentary how did it happen that this young man's kidneys had failed. How he was repeatedly symptomatically treated by various drugs that brought down his defensive system. They could also have said what the effect of a homeopathic constitutional remedy would have been on his condition, had he taken it in time, years ago, in the early stage of less serious symptoms.

If it were so, allopathy would not be promoted but rather homeopathy, and there is no money for that. Homeopathy is poor. In the developed countries good homeopaths may be quite well situated, but hundreds of billions of dollars are certainly not spinning there, like they do in allopathy.

The second category of people entirely dependent on allopathy are those who are chronically ill. They have no other choice. They were given medication and were told that it cures their particular disease. So they take it and hope. As soon as their condition gets worse, they get different drugs and with them more hope. If need be, the disease is renamed. Or a related disease is named. As soon as a disease is given a name, it implies that the practitioner knows the way to its elimination.

**"A dextrous allopath above all thinks of a specific name for the patient's disease, Greek if possible, so that he would convince the patient that he has known the disease for a long time, that it is intimately known to him and that he is therefore best qualified to cure it".** So much Hahnemann in his Organon (foreword to the 6th edition). Nothing has changed.

Allopathic procedures being ritualised, diseases given incomprehensible names, ritualistic white clothes (essentially a uniform, in which the individuality of the doctor is somewhat dissolved), superiority of the allopath who does not have to explain to the patient what he is doing, all this creates an atmosphere of a mediaeval monastery.

Painfulness of some procedures is undoubtedly related to mediaeval exorcism, where it was also assumed that the pain will drive out the devil - the disease. That these procedures in many instances are not effective, is conveniently suppressed. A survey of patients was conducted in England, who had returned from a stay in hospital. Eighty percent stated that their condition had not changed at all. I myself once stayed for six weeks at the ward of the Prague hospital Na Bulovce. There were about twelve of us in the room, and during my stay many patients had left

with exactly the same problems they had come with. The one exception was a man, whose nose was bitten by a dog. Based on these observances we may assume that the best doctor in allopathy is time. The organism eventually has its way - either it is able to cure itself after the rest, which does not apply to chronic diseases, or it is incapable of doing it. The prominent writer Isaac Asimov published in 1978 the following:

"In 1976 the Los Angeles medical practitioners went on a strike that lasted for five weeks, so that their patients could only cure themselves naturally. The average weekly mortality rate in Los Angeles immediately after the beginning of the strike fell from 19.8 deaths in 100 000 inhabitants to 16.2. When the doctors had duly returned to their stethoscopes, the average mortality had immediately jumped to 20.4 and remained at this rate for the next five weeks."

Asimov's article ends thus: "This is a really well documented event, as it happened in Los Angeles. Similar cases may be also found when studying the local newspapers in small towns."

Truly remarkable results in classical medicine are achieved perhaps only by the surgeons. Here the homeopaths argue with the classical medicine the least. They only maintain that many surgical measures could be prevented by a timely homeopathic treatment. Naturally, no one questions the validity of surgical treatment of injuries and of congenital physical defects.

Many people rely on classical medicine, despite knowing about the "side effects" of the drugs they are taking, knowing of the negative long lasting effects that chemotherapy has on the organism. But they cannot see any real alternative, which undoubtedly is homeopathy.

Hahnemann had devoted a fairly substantial part of the Organon to condemning allopathy for good reasons, based on knowledge sprung from his pre-homeopathic, i.e. allopathic practice. He found out that a disease can be made substantially worse exactly by treatment. The treatment may even be directly responsible for a rise of new disease - the so called iatrogenic disease. This is the case despite of the changes in allopathic technology, now perhaps even more so than before. The principle has not changed. Diseases are still being treated by remedies with a different picture than the disease (alios - different), with antagonistic effect, with suppressive effect. The stronger the drugs the stronger the suppressive effect and the worse off is the patient as a whole person.

**“Allopathy...Attacks the organism for long periods with large, frequently repeated doses of strong medication, not knowing its long-term, often serious effects, which it also evidently covers up by mixing large amounts of such unknown substances, in a single medical prescription. The organism thus incurs new, to some extent incurable diseases. Endeavoring to please the patient it uses , whenever possible, the remedies with opposite effects (contraria contrariis), which may immediately and temporarily suppress the problems related to the disease (palliatives), but which only exacerbate the cause of these problems (the actual disease)”. (Organon, foreword to the 6th edition).**

*Suppression of the symptoms*

One of the main causes of worsened overall state of the organism, of the "disease itself", is suppression. We have already talked about this in connection with our staircase. Removal of an outer symptom only makes the slide to a more deep-seated pathology easier, it is also a removal of one line of defence. Quotation from the Organon continues:

**“Allopathy... Incorrectly regards an ailment situated in the outer parts of the body as a local disease, thus having a separate existence, believing it to be cured when suppressed by external remedies. This way, however, it only forces the inner disease to become manifested in a more serious manner on some nobler and more important part of the organism.”**

Let's have a look at the system of allopathic treatment, precisely from the point of view of suppression of the disease, which is the basic programme of allopathy. While homeopathy is a holistic method with homeopaths treating the whole person and being responsible for his or her overall state of health, allopathy has gradually developed a very ingenious system of renouncing responsibility over the patient. It is the system of specialisation.

We already know that the natural and the most common development of chronic constitutional disease is its movement from the peripheral parts, with the weakening of inner defence of the organism, to the deeper seated and more important organs. Most commonly it would begin with various acute illnesses, which the organism can remove through its own power (colds, flu, chicken pox, etc.), or with skin rashes. In time, defence of the organism is weakened and the illnesses may gain a chronic character. A chronic cold develops, chronic tonsillitis, chronic eczema. Later the defence withdraws even deeper. The superficial chronic symptoms calm down (we know that symptoms are really a defensive reaction) and instead the deep-seated illness develops, such as chronic pneumonia. If the constitutional disease moves even deeper, pneumonia may become less severe, with no accompanying fever, in time disappearing altogether - instead there may be a chronic defect of the kidneys, the liver, the heart, etc.

Now, what is the course of allopathic treatment of the whole person?

First the patient suffers from various superficial acute illnesses, flu, colds, bronchitis. These illnesses are successfully suppressed by the general practitioner. In time the colds become chronic, this is the matter for the throat, nasal and ear specialist. Here the cold is further suppressed by drops, until the defence retreats from the line of throat, nose and ears (this area appears to become adjusted) and pneumonia arrives. The patient moves to the ward of respiratory diseases. Here the pneumonia is suppressed by massive doses of antibiotics, as far as possible. Pneumonia keeps coming back and the doses of antibiotics are getting stronger. As the pathology is being pushed inside, there may be disturbances of the inner organs, kidneys, liver, etc., while the previous problems subside. Let's say that there follows a kidney disease. The patient on his jolly way through the various departments is sent to the internal ward to a nephrologist. He too uses antibiotics and other suppressive drugs to overcome the kidney disease. After the repeated troubles with kidneys, the patient gets onto the dialysing machine and a transplantation may sometimes follow. Then there are additional heart troubles. The coronary specialist again prescribes medication, an electric stimulator may be surgically implanted, which postpones death for a while. The patient thus has enough time left for the pathology to substantially affect the psychological area and to pay visits to the neurologist and the

psychiatrist. Such a journey does not have to end at the age of retirement, often much earlier, the latest innovations are very serious illnesses of young children, such as diabetes, heart attacks and cancer.

We can see, and this is not a joke, that the patient was successfully treated at many departments, until dying, while continually becoming more ill and never regaining health. Each of these departments has flawlessly done its work. Have the original colds not gone a long time ago? Facing the far more painful problems, the patient does not even remember them. He/she does not bother the respiratory, the urological or any other department, because he is currently at the coronary ward. All the other wards have registered a success in treatment! They have sent the patient on. Their existence has been justified.

That regarded by any homeopath at any phase of the treatment as a total loss, becomes a victory in allopathy.

So - what would the development of the constitutional disease of our imaginary patient be like, if he was not treated at all? Exactly the same! It would only be a great deal slower. While the development described in the first case may last throughout the entire life and the patient in some seventy years would only go through its part, perhaps to the stage of pneumonia, after the allopathic suppression it passes much quicker and in its full scale, because as we know, the suppression always speeds up the advance of constitutional disease. Hahnemann hits the point with his remark that most successful in treatment are those allopaths who instead of drugs use strawberry syrup. And, from the holistic point of view, this is true to these days.

What is the logical conclusion of these thoughts? The presumed successes of allopathy in treatment are not to a negligible degree caused by parasiting on the natural movement of constitutional disease, from the peripheral parts to the inner organs.

Allopaths however know nothing of the constitutional disease. And, above all, do not want to know. They also do not want to know about the whole patient. Recently I read in the USA a well known book by the non-homeopathic doctor Walter M. Bortz named *We Live too Short and Die too Long*. His main advise is: Do not take any medication!!!

The seemingly indisputable success of allopathy is the treatment of acute illnesses through antibiotics. Antibiotics have been saving the reputation of allopathy for almost forty years. Without antibiotics, vaccination and transplants, the allopaths would have very little to flaunt, as far as treatment of diseases is concerned. The effectiveness of potentised fungi was already recognised and studied by homeopaths in the last century. Allopaths found out about these remedies fifty years later. The main base for its spread was the Second World War.

The suppressive effectiveness of antibiotics is enormous. An objection to such a statement is instantly obvious: What suppression?! It kills bacteria and viruses, our main enemies!

So we will have to go through the subject of infectious germs a little more thoroughly, before returning to antibiotics and the related questions in a more complex way.

## *The Cause of Disease is Inside, not Outside*

The opinion of homeopaths (even of many allopaths) about infectious germs is approximately this: Bacteria or viruses are not the actual cause of the disease. These micro-organisms only move to the diseased organs and parasite on them. Similarly as worms may parasite on a diseased bowel. Discussion on this subject begun the moment Louis Pasteur came out with the theory that bacteria are the actual cause of diseases. Against this stood up Antoine Bechamp and as he did, his current followers also maintain that treatment must reinforce the inner defensive sources of the organism, not kill the micro-organisms.

If the development of constitutional disease reached the stage where the organism puts up the defence on the level of tonsils, the tonsils will offer ideal conditions for the particular bacteria to reproduce here. If we administer a suitable homeopathic remedy in nonmaterial potency, it obviously cannot kill a single bacterium. Still, tonsillitis would quickly pass away. The bacteria disappear because the inner tendency towards tonsillitis has been removed and the pathology was pushed out, and bacteria no longer have the necessary conditions to stay and multiply. A really healthy person will not be affected by any bacteria or viruses. It is worse when the organism has a low vitality. If there is a total loss of vitality (death), the putrefactive bacteria move in, and the organism decomposes completely.

We all have been in the situation when someone with a flu sneezed on the train. The resulting spray sent millions of viruses into the air. If their power was unlimited, all the travellers should become ill with influenza. They have all breathed in the virus. In reality out of a hundred people perhaps only one or two may become ill. They are the ones who just happen to have the inner inclination towards influenza. In them the virus finds good living conditions. Not so with the others. Contagious diseases and epidemics spread in the population among those people who have inner disposition towards the given disease. They cannot afflict any other people. If the inner disposition to an illness is homeopatically removed, the illness is cured. It also ensures that there is prevention.

What happens then, if we give the celebrated, well tested antibiotics to someone ill with tonsillitis? Poisoned are not only the bacteria, but above all the organism of their host. The line of defence known as the tonsils is evacuated due to the overall intoxication of organism, the weakened defence retreats inside and the tonsils cease to be active, no longer full of blood they are not such a nice place for the bacteria. Defensive action, the fever, has also ended. The organism however does not return to normal, even though it might appear so. The tonsils are a deserted fortress. The defence might perhaps make a couple of attempts to regain the lost fortress (repeated tonsillitis), but it is finally driven away with antibiotics, so that the next round can now begin: perhaps on the level of the lungs. Or the liver.

It is often mentioned nowadays that some strains of bacteria are immune to antibiotics. Yes, bacteria are very adaptable. People are not adaptable. Through antibiotics, the state of health of the populace has been more negatively altered than through anything else. The enormous development of chronic diseases, afflicting most of the adult population and even most of the children, is the evidence of this.

I am nearly fifty. I do not recall seeing a chronically ill classmate when I went to school as a child. There may have been some, but it would have been an exception. This was at the beginning of the era of penicillin. Now, near its end, nearly all children, particularly those living in cities, have some chronic illness. There are rashes, colds, bronchial asthma, allergies, recurrent acute illnesses and also serious problems, such as diabetes, leukaemia and heart diseases. And we know that chronic disease, even if only superficial, is a serious warning signal, because it means that the organism is permanently disabled. A sad end to the penicillin euphoria, which still survives in our country. However nowadays many sensible allopaths prescribe antibiotics only in cases of utmost emergency, when there is a direct threat to the patient's life (we homeopaths should of course add that in all such cases the homeopathic remedy should be first considered). They are mindful of the lasting and irreparable damage caused by these drugs.

### *The AIDS*

It would be interesting to dwell on the phenomenon called AIDS. In the Acquired Immune Deficiency Syndrome, all the main problems of contemporary allopathic medicine are concentrated, in a way. Here official medicine for the first time (!) admits that an incurable disease exists in the world, and that it cannot treat it. It may be obvious that literally thousands of other more common diseases have always existed, which are also allopathically untreatable. Nevertheless, until now it was not officially admitted. At the same time these common diseases are far more significant than AIDS, as they affect the majority of the population and eventually also end in inevitable death: diabetes, leukaemia, heart diseases, chronic diseases of kidneys, liver, lungs ... the list could go on. Syphilis is now, on the basis of long-lasting studies, also considered incurable. Most patients, who have been "cured" from syphilis through antibiotics, react positively to the tests FTA - ABS for the rest of their lives, and develop various health problems in the advancing stages of the disease. They can also pass on the syphilis. In the USA in 1977 in hospitals during the blood tests of 43 million patients, 1.5 million were found to be positive to syphilis, this is 3.5% (!). Analogically there may be much more sufferers in the USA. Syphilis is usually very difficult to detect in ordinary practice and it is often confused with other less serious diseases, unless blood tests are conducted. The contemporary trend is towards further spread of the disease.

A "cured" syphilis often precedes AIDS.

In the USA in 1989 a book by Harris L. Coulter AIDS and Syphilis - Hidden Links was published. The subject of AIDS is being considered by the author mainly from the point of view of the statistics. The official, generally accepted opinion, is that the disease is caused by the virus HIV, and that the illness could be regulated to a degree by the drug AZT (Azidothymidin). Let's look at what H. L. Coulter writes about the disease:

First of all, the statistics completely disprove the hypothesis that the virus HIV is the cause of the disease.

This virus was found in less than half of the AIDS patients and the antibodies against this virus were discovered only in 10 - 20% of the patients. The national agency Centrum for the control of diseases (CDC) has tested 870 health workers whose skin was accidentally pricked by a needle



with blood infected by HIV. Only four of them were found to carry the virus. In another sample of health workers, whose blood or mucous membranes have been in contact with HIV, out of 104, none were infected. In another identical study, out of two thousand there were no infections. Four women in the USA were artificially inseminated with the infected male semen: four completely healthy children were born.

If the break down of the immunity system (defence of the organism) is not caused by the actual virus, what is the cause? Coultier finds an interesting answer to this: Ill with the disease become only those whose immunity system has already been uprooted through a bad way of life and particularly through an enormous intake of allopathic medication and drugs. He describes the anamnesis of a group of one hundred homosexuals infected with AIDS, from Berkeley in California:

Before the AIDS begun, a typical member of this group was regularly treated with antibiotics up to twenty times a year for gonorrhoea (there were frequent changes of partners).

*Non-specific urethritis* was treated by antibiotics 6 - 7 times a year, for at least eight years.

*Skin rashes* were treated in all of them almost continually with antibiotics, tetracycline and corticosteroids. These drugs were also taken as prevention. There were cases of continuous intake of tetracycline for five and for eighteen years.

Sedatives, tranquillisers and other drugs for psychology were used continuously without prescription.

*Chronic throat pains* - more than 50% stated they were frequently treated with antibiotics.

*Herpes simplex* - 25% have recently been treated with various drugs. In the last 10 years it was 90%.

*Allergy* - a high incidence of allergies with suppression of symptoms.

*Lymphadenopathy* - treatment of swollen glands in 40%.

*Diarrhoea* of known or unknown aetiology, antiparasitical treatment in 30%.

*Recreational drugs* - nearly all have used marihuana, also frequently used were LSD, heroin, cocaine, amyl and butyl nitrates, amphetamines, barbiturates and other drugs.

It is obvious that they have lost their defensive capacity against disease (lost their immunity) through the use of medication and drugs, before they got AIDS. It must be stressed that the majority of drugs, mainly the antibiotics, were prescribed to them. On the contrary, the people who lived a normal way of life, with a low or no intake of drugs, did not get AIDS, even though the conditions for an infection were also fulfilled. Another risk group are naturally drug addicts. A distinctive destructive influence of even the "soft" drugs (such as marihuana) on the human immune system has been conclusively proven. Another group are haemophiliacs, after the

transfusion of infected blood - the explanation is also obvious: their immune system was uprooted by the deep seated constitutional disease, which in its natural progression (without transfusions) could already end in death.

A special category is formed by the African countries, such as Rwanda and Zimbabwe, where up to 60% of the city population have AIDS. Surprisingly, even here the spread of the disease is to a large degree conditioned by the use of medication. "In Zimbabwe, substantially more antibiotics are prescribed in comparison with the USA or Great Britain, with penicillin the one most in use." (Coulter). The pharmaceutical concerns are not idle, pushing these cheap drugs on the market in developing countries, where they are freely sold at the markets and elsewhere. Another, perhaps the decisive factor that significantly lowers immunity in these countries, is the chronic under-nourishment.

Analysing the cases of AIDS regularly treated by the drug AZT, the cases left untreated and the cases treated through alternative methods, Coulter concludes that it has not been proven that the drug AZT (used even in our country) would prolong the patients' life even by one day. The medication causes further weakening of the immune system and has many negative effects. It kills any cell it encounters. It destroys the bone marrow, causes heavy anaemia. It causes headaches, nausea and muscle atrophy, it destroys the kidneys, the liver and the nervous system. Many patients need weekly transfusions and even transplants of bone marrow (Coulter). The only reason for its use, according to Coulter, is its cost of \$10 000 a year. For each case of AIDS the pharmaceutical concerns and the distributors obtain this amount. This is not insignificant. Coulter compares the various methods of treatment of AIDS, and it is his opinion that the best results are achieved by homeopathy.

The conclusion: Statistics say clearly that the Acquired Immunity Deficiency Syndrome, AIDS, is not caused by a virus, nor should it be treated by allopathic drugs, which to a large degree cause it. Which is also a homeopath's opinion, not only in connection with AIDS but with any other chronic disease.

Let's add that in India in 1989 and 1990 a trial was conducted, to evaluate the effectiveness of homeopathic treatment on people, who had tested positive in the tests ELISA for the HIV virus. These people were given various homeopathic remedies in the potencies C 30 to C 10 000. Out of sixty three patients, after treatment lasting between three and eighteen months, twelve lost the positive serological reaction, which was again determined by the test ELISA. In other words, twelve (or one fifth) had been cured. When the classical allopathic medication is used, there can never be such effect in any circumstances and no such cases were observed. When allopathically treated, once testing positively, the patient cannot become negative. The search was conducted with the support of the World Health Organisation - WHO and it is thoroughly described in the British Homeopathic Journal 1/93. A clear indication of the direction the AIDS researchers should follow. The mentioned results were achieved by the Indian homeopaths only after a year of treatment, which is a relatively very short time, taking into account the seriousness of constitutional damage.

## *Vaccination*

One more point of friction between allopathy and homeopathy is another strong article of the allopathic doctrine, vaccination. Any criticism in this area might be regarded as dangerous blasphemy, and whenever this matter is mentioned the allopaths make a big noise, apt to label the critic a mass murderer, not allowing any reasonable discussion. Homeopaths as early as the last century have discovered the fact that the health of many people has collapsed after a vaccination. The illnesses that appeared were not necessarily connected with the picture of the disease the patient was vaccinated against. Such illnesses, called *vaccinoses* by the homeopaths, are of a constitutional character. Vaccination against local pathology has weakened the organism and a chronic disease swiftly develops. When a homeopath detects such a sudden weakening after vaccination, the patient is often routinely prescribed *Thuja*, which is closely related to *vaccinoses*. Another method of controlling damage caused by vaccination is to give the incriminated vaccine, homeopathically highly potentised, to the patient. The best, of course, is to use the constitutional remedy, accordant to the totality of psychological and physical symptoms. Constitutional remedy is at the same time the best and the most reliable vaccination, the best prevention for any disease. Constitutional remedy is also capable of repairing any damage caused by vaccination.

The allopaths themselves know of the risks of vaccinating, but they keep quiet about it, having only one excuse: there is no alternative. According to such allopaths, there is no homeopathy.

### *The Theory*

Another characteristic trait of allopathy is the variability of theories, which are not based on true knowledge, but only on presumptions. Any observant layman could find an endless number of examples. How long ago was it, when in every surgery there used to hang a picture of cheese, eggs and meat, with the sign declaring it to be a healthy diet? Nowadays eggs are being regarded as a storehouse of cholesterol and virtually a poison. How often were artificial vitamins recommended as a necessary requirement for gaining and maintaining health? Now there is a silence about artificial vitamins. In Scandinavia the results of a long lasting study were published. One group of people received artificial vitamins, another did not. After several years it came out that the state of health of the group without vitamins was significantly better than of that with the artificial vitamins. Twenty years ago it was fashionable to remove the tonsils, so that "the tonsillitis would not be repeated", this was also done as prevention. Every allopath knows now that the tonsils should be left alone. Some twenty years ago it was scientific to add fluoride to drinking water, to prevent tooth decay. The long-termed studies of tooth decay in the cities with fluorised water, in our country for instance in Tabor, have established that the state of dentures there was no better than elsewhere. The question remains, whether the inhabitants may suffer from any "side effects", brought about by this involuntary medication. Fluoride, as known, is a poison. And so on.

### *Progress in Medicine*

The allopaths often speak highly of the progress made by the medicinal science. In connection with this they often mention (as has already been stated) very controversial subjects:

- a) Transplantation and other technologically and financially demanding activities, with questionable ethics from the point of view of the patient's life and the end result. It should be born in mind here why, what sort of "treatment" has caused such a serious state of the patient, that there was no other solution but transplantation.
- b) Treatment of diseases through antibiotics, sulphonamides, corticoids and other drugs with suppressive effects.
- c) Diagnostic methods such as magnetic resonance, computer tomography and similar, to effectively screen the defects on organs. Mostly (in cases of chronic diseases) these do not lead to any effective treatment and to a cure, at best only to a surgical repression of the symptom.
- d) Vaccination.
- e) The rise of new theories and new branches, such as genetic engineering. With enormous investments, enormously expensive drugs are being manufactured, which at best will be used for symptomatic treatment and suppression of local symptoms, while a long-termed negative effect on the health of the population cannot be presently estimated, just as it was not possible at the beginning of the era of antibiotics.
- f) The quantitative expansion of personnel, the volume of finances and the overall growth of power.

Only the last point stands the proof in all consequences. Yes, allopathy does move the wheels of economy at the highest rate. To a large degree it is responsible for the creation of national product. With its associated productions it is currently the most extensive branch of the national economy in all developed countries. The pharmaceutical industry alone shows yearly net profits in the order of hundreds of billions of dollars. Too often people are prescribed medication only for commercial reasons. The doctors are sometimes directly, sometimes indirectly bribed by pharmaceutists into prescribing and recommending more drugs. Allopaths demand from the governments and the tax payers extraordinary sums of money for the research of new diseases, such as the AIDS, where without any tangible results many billions of dollars are spent. The prescription drugs administered in large quantities become a factor in the declining state of health of the population. This reality has been already officially recognised. In some countries the problem became a political matter and for instance in Germany a law was passed that imposes limitations on the drugs prescribed by practitioners. There is nothing wrong with business. It should not however be uncontrolled trade in people's health, in people's lives, in human souls. Well known in Germany is the book by three doctors, non-homeopaths, K. Langbein, H.P. Martin and H. Weiss *Bitter Pills (Bittere Pillen)*, where they analyse the drugs sold on the German market, according to their treatment values and side effects. More than 50% of the drugs they declare as therapeutically unsuitable.

### *Treatment and Business*

While the homeopath prescribes a pill or two worth a few cents, the allopath administers drugs worth tens of thousands of dollars.

While the homeopath leads the patient to independence in treatment, the allopath through the specialist system, suppressive drugs and propaganda, tries to keep the patient in his care.

While homeopathic constitutional treatment, bare a few exceptions, is ambulant, the allopath builds huge hospitals with armies of workers and extensive associated industries.

While the homeopath always individualises, prescribes to a specific person, the allopath tends to make general arrangements that require large means (vaccination, etc.). The allopath helps to move the wheels of the economy.

Well known and historically documented is the American multimillionaire J.D. Rockefeller. Catherine Coulter in her book *Portraits of Homeopathic Remedies* writes about him. At the beginning of this century the oil magnate caused the near extinction of blossoming homeopathy in the United States through his extensive investments into the pharmaceutical industry and also by founding the Rockefeller Medical Institute, which gave scientific blessing to his financial interests, and at the same time put financial and ideological pressure onto the medical societies, with the result that homeopathic practitioners were being excluded. Rockefeller was largely responsible for the fact that the highly successful homeopathic movement in the USA had almost disappeared within twenty years, and did not re-establish itself until the 1960's. This man lived to the ripe old age of ninety eight, undoubtedly thanks to the fact that till the end of his life he allowed himself to be homeopatically treated!!!

Homeopathy in its consequences does not suit the current economical interests. It uses minute quantities of inexpensive remedies and offers complex treatment, aimed at sustenance of health and long termed independence from the practitioner. If homeopathy were the generally accepted way of treatment, there would be no need for the massive hospitals, for the huge investments into research, nor the industry manufacturing artificial valves and chemical drugs. There would perhaps only be more practitioners and homeopathic healers, instead of the large crowd of suppliers, middle men, administrators and other personnel. Homeopaths would not be here only to examine and to prescribe remedies. Part of their role is to understand the individual patient, which is a kind of psychotherapy or spiritual advice. However - the dance of billions in the health industry would undoubtedly be subdued. Very suitable for homeopathy would be the system of remunerating practitioners that is currently being officially considered in our country, under which practitioners would not be paid accordingly to the number of visits (which encourages them to see the patient as often as possible), but in accordance to the number of patients who are voluntarily registered with a particular practitioner, regardless of how often they come to see him. Such an alternative system would stimulate the practitioner to make his flock healthy as soon as possible, independent of treatment - for this the holistic homeopathy is particularly suitable. This system would be advantageous not only for the patients, but also for the insurance companies and naturally for the homeopathic practitioners.

### *Treatment and War*

The might of allopathy grows in times of war. It is often said that the medical science leaps forward during war. Naturally, this means the allopathic science. Its chief aim is to send the wounded back to the field. The allopathic "repair shop", with its chemistry, tubes, pumps, knives,

drills and spare parts is eminently suited to the military notion of man as an obedient machine, without a free will, with no rights to individuality. Suppression of the symptoms is analogical to the suppression of the individual needs of people. The image of man as a machine is always pleasing to the military politicians and generals, who also do not have to think about the suffering they are causing. A machine could be either repaired or it may be destroyed, as wished. Pondering about individual prescriptions, about knowing the patient's mind, about dynamis, the human nonmaterial centre, is not on, in the turmoil of war.

Homeopathy has suffered a great deal at the time of the two world wars. In the United States it was defunct during the war and in its aftermath. Presently a substantial part of the world is going through a lengthy period of peace. This is one of the reasons why homeopathy is gaining strength, why it is now the most important branch of the so called alternative medicine.

### *The Conflict and the Way out of it*

In the seventies a chartered plane flew out of London, with about eighteen prominent British homeopathic practitioners, going to an international congress. Soon after take off it crashed. There were no survivors. The death of a dozen and a half of most eminent experts was a heavy blow to English homeopathy, from which it took a long time to recover. An unfortunate accident? In any case, English homeopaths now never fly together, in one plane, as one British practitioner, a member of the Board of the London Homeopathic Faculty, has confided to me.

In 1994 a book was published called *The Dirty Medicine*, by Martin Walker. On 729 pages it documents the practices of allopathic institutions and pharmaceutical industry in their fight against alternative medicine, from misinformation, sabotages, campaigns aimed to discredit, even to murders.

But - who are these allopaths? Mostly very honest people. People like any one of us. People, who suffer from allopathy just as much as the others. Suffering from allergies, AIDS, chronic colds, cancer, vaccinosis, their children have eczema and diabetes and their wives suffer from discharges ... they are people who have tried out their drugs and their methods, and who in their significant numbers no longer have any trust in them. They are people who increasingly believe in homeopathy. And many are also willing to do something about it, unlike the decrepit oil magnate. So, in my opinion, there should be no worry about the future. Hahnemann, Kent, in fact all contemporary homeopathic practitioners, they too begun as allopaths. In time they found out which system is the better one. And if our homeopathic practitioners in their surgeries still use allopathy, it is often only because the current system of health care does not make it possible for them to become fully committed to homeopathic treatment.



## HOMEOPATHY AND THE SO-CALLED MODERN SCIENCE

### *The Irrational Basis of Scientism*

When someone says the "modern science", it is like a magic formula. No objections are allowed against "modern science". Interestingly, there cannot be any other science but modern science. Science that is not modern is not a science. Non-modern science, non-contemporary science, is something of the past, it is surpassed, it is not a science any more. Science therefore does not represent a complex of solid unshakeable knowledge. It is a transient image of the world and of life, in which that what held true twenty, or fifty, or only five years ago, is often no longer true. Modern science, as it appears in the school projects, momentarily represents a canon, with which the world is supposed to be measured. It is a materialistic canon. It however bears all the signs of a religion.

The Czech revivalists (there was a revivalist movement in the early 18th century, stressing the independence of the Czech nation and the language, *trans. note*) have brought attention to the strong similarity of the Czech language to the Indian languages, particularly to Sanskrit, which points to the common basis, from which these Indo-European languages have formed. The Czech word for science - věda - is related to the Sanskrit word Veda. Vedas have existed for millennia and till the present times have been canonical and unshakeable bearers of a certain religious conception of the world, which they protect and sustain. We too have our Veda. Within this modern Veda - věda - science, certain axioms are being proclaimed, foundation stones of the teaching, which cannot be disputed without risking excommunication and damnation.

### *The Body of Materialism*

First of all comes the notion of life and therefore of thought at its summit, as having originally evolved from the matter, through entirely materialistic processes. Meaning that the whole evolution has moved from below to above, from the lower material manifestations and lower forms to the highest manifestation of the matter, which is the thought. From the anthropological point of view, the human thought and life are the direct result of a whirl of hydrocarbons a few billion years ago. To the contemporary medical science it is such a whirl even now. This is why a psychiatrist, having diagnosed a mental defect, would prescribe a medication, which in his opinion would regulate the material processes in the body (in brain) and thus influence the defective mentality. In short, because of this axiom, a modern scientist is unswerving in his conviction that the organism is organised in the same direction as it has originally evolved, from below, from a lifeless form, towards the more vital form. And in the same direction he tries to influence the organism. The lifeless form is most important to him, the cause of all processes. It is the essence. This is why the modern medical science is only interested in the materialistic side of things. At post-mortems or X-rays, it notes the changes in organs. Under the microscope it looks for the material cause of disease, which it sees in viruses and bacteria. It only finds causality in material connections, because it knows of nothing else. The lower the article of the

causal chain that the modern scientist has detected, the happier he is, because he is convinced that he has come closer to the fundamental. The whole direction of modern scientific research and naturally of medical research, is to penetrate down. To the lower and lower organisational levels. Thus in physics we see the aim to penetrate at any cost to the smallest building blocks of the matter. To penetrate all the way to what is considered to be the essential, to the cause of all things, to the tiniest elementary particle. In medical science this is manifested in the search for the most basic processes within the cell and its core, in the chromosomes. The smallest articles of the body, the lowest organisational structures, the least vital, appear to modern scientists to be the basic, the most important, the fundamental. They think that influencing them through genetic engineering, they can improve the organisation of the entire body.

Characteristically, to aim towards the lowest and organisationally the simplest articles, where the hypothetical principle is to be eventually found, the primeval substance, the cause of all things, the materialistic deity, is a hopeless task. If in the physics of over fifty years ago this was the atom, now it appears that in the cyclotrons a fission of any particle is possible, with the use of more and more energy, apparently to infinity. The atom is no longer an elementary particle. Nowadays modern scientists know of bosons and gluons and neutrinos, etc. New, smaller and smaller particles, are being created in the laboratories, nearly every week. There is nothing fundamental to be found. Many physicists now express the opinion that matter is like a string, which could be cut into any number of pieces (they could hardly argue against the homeopathic infinitesimal dilution). The primal cause is probably not here. This sad announcement, which virtually marks the end of modern science of the nineteenth and twentieth century, is made by the avant-garde among the modern scientists, whose voices naturally have not as yet had any repercussion on the school projects.

### *The Crisis of Materialism*

The basic problem of modern physics is also the question of the origin of the world, which presents an insurmountable paradox to the inquiry - if the essence of the world is to be found in the lowest particles, what did the world actually originate from? Where is the cause? Here the modern physicists find their limits, returning once again to the old proven metaphysics. It is the most advanced physicists, such as Einstein, Heisenberg and others, who can see that the prime cause may lay above, after all. In something indescribable, connected with the thought, rather than with an atom or a boson. Acknowledging statements by leading physicists about Buddhism, God, etc., attest to this. Does not the theory of the Big Bang fall within the Buddhists opinion that Universes are being created and become extinct endlessly? The American physicist Fritjof Capra wrote the book *The Tao of Physics*, where he maintains that everything discovered by the most modern physics was predicated by the Chinese and Indian Buddhists thousands of years ago.

Physics is the vanguard of science. Newtonian physics once laid the foundations to all other sciences. Newtonian physics, with its constant and reliable image of the world, was displaced by the relativistic physics - and seventy years later the other branches of science are cautiously beginning to take some notice. However, even the relativistic physics may now have been displaced or perhaps complemented - in its pinnacle - with the return to the ancient idealistic belief that the cause of everything does not lie below, but above.

The same process happens in the medical science, somewhat delayed in comparison to the physics. Genetic engineering may be finding ways to change the genetic code, to work with DNK and RNK, but for the practical treatment this has little significance.

At best this leads only to further suppression of the symptoms, to further development of chronic diseases and to a break down of the natural defensive system of the organism, perhaps even of its natural structure. Because the organisational basis of the entire human body and mind is not situated in the organs, or in the cells, not even down in the DNK (or even lower?), but opposite at the very top, in the nonmaterial organisational centre. Should an organ or even DNK be cured, this cure must come from there, where the DNK is organised and where it has originated.

The revolution in the medical science at the beginning of this century was brought about by the psychoanalyses, which in its Freudian materialistic conception has emphasised the importance of the mind, and in the Jungian idealistic conception then advanced further, revealing the spiritual dimension of man, superior even to the mind. Psychoanalyses will be dealt with in more detail, it is enough to state here that after a correctly conducted psychoanalyses a spontaneous cure of physical problems might follow, which totally confirms the homeopathic principle of treatment: outward from the centre, from the mind to the physical organs.

Another axiom, the basic pillar of modern science, is the idea that science supports the technological progress, which then facilitates the improvement in people's life conditions. It cannot be argued that science facilitates the advancement of technology. At the end of our technological century however, the more stringent question arises:

### *Does Contemporary Technological Progress Support Life?*

Above all we must realise that most technological branches have been developed mainly for military purposes, therefore the killing of people. This concerns aviation, rocket technology, astronautics, chemistry (let's not forget that the Nobel Prize for scientific achievement comes from the money made from selling explosives), heavy industry, manufacturing tanks and cannons, electronics (I have heard the opinion that the collapse of the Soviet Union was caused by its inability to keep the pace in development of electronic technology for operating the defence system), nuclear industry (manufacturing nuclear arms). The needs of these primary industries are also conditioned by the development of energetics, transport and propaganda (television, newspapers, radio). Let's remind ourselves that the allopathic medicine has always made a leap in times of war (cold or hot). Once I asked a Buddhist scientist (naturally a psychologist) what he thought of modern science. He answered that it was not much good, as according to the survey by the Scandinavian institute SIPRI more than 70% of the current scientific research is for military purposes. Yes, it is important to know not only what is being done, but also why it is being done.

Fortunately, the balance of fear in the age of atomic bombs does not allow war between the superpowers, so that technological progress has so far not lead to the destruction of mankind, even though the destruction of life on Earth through the efforts of modern science and technology is perfectly possible and can be carried through at any time in a matter of hours. Nevertheless, secondary results of technological progress may lead to the destruction of life just

as reliably though perhaps a little more slowly: atmospheric pollution, pollution of earth and water and also of animal and human bodies, through industrial waste. Dramatic development of chronic diseases, with human psychology on a decline, increased aggressively, to a large degree caused also by allopathy. Ozone holes caused through the influence of freons and other emissions. Sudden changes in the atmosphere (increased volume of CO<sub>2</sub>), caused by the burning of oil and coal. The glasshouse effect. The changes of climate and advancement of deserts. Extremely fast fall of numbers of animal and plant species. The loss of faith in the future and the escape to materialistic values (looking "downward" for the primal cause). All these are clear signs of an advancing catastrophe. It is an obvious proof that the euphoria of modern science, this materialistic Veda of the twentieth century, will have to subside, if life on this planet is to continue.

People are beginning to realise that all is not well. Despite of the destructive forces, the ecological consciousness was born, on the increase is the general interest of people in spirituality, holistic treatment and particularly in homeopathy. Homeopathy, which has been established on the world scene for two hundred years, and at present is fast developing, probably marches (even though many homeopaths and their patients are not fully conscious of this) at the front of this stream of modern revival. In front, because of being the most widespread alternative method of treatment, because it is already used by millions of patients, it fulfils the requirement for wholeness, not only in the holistic concept of man and his health, the totality of mind and the body, but also the wholeness of human life and its environment, wholeness of nature and universal processes, appurtenance in the most general and extensive sense. Homeopathy means total treatment. And also total responsibility.

### *Positive Influences of Technological Progress*

When emptying the bath tub, why should we get rid of the child with the bathwater? Like any other phenomenon, technological progress is also two sided. It has a good and a bad side. The bad one appears to momentarily predominate. However, there are also positive aspects: transport, communication, television and other media, which make possible the transmission of vital information, among other information about homeopathy. There is for instance the computer net Homeonet, facilitating long distance consultations and instant exchange of information. The advancement of technology in agriculture means regular and ample nourishment of the population, which undoubtedly is the main cause of the prolonged average human life in this century. The advancement of the culture of living has a very important positive influence on the state of health of the populace. The manufacture of nonchemical products made possible many new homeopathic remedies. Computer technology has produced many homeopathic diagnostic programmes, which help to correct and speed up the diagnoses. So we can see that both sides, the forces of destruction and the forces of organisation, have the same technological means at their disposal. In an extraordinary way this is accordant with the fundamental principle of homeopathy, to cure like with the like. The fact remains however, that homeopathy can essentially make do with the level of technology present at the beginning of the nineteenth century, when technology was far more merciful to the environment and to peoples' lives.

### *Scientific Arguments Against and For*

It would be appropriate to mention the most characteristic arguments modern science uses against homeopathy, when it takes notice of it at all. It sees as its main fault the high dilution of homeopathic remedies. There is the so called Avogard limit, the dilution of a substance to the power of 10 to minus 23, beyond which the diluting medium cannot contain any particle of the original substance. The Avogard limit is identical to the homeopathic potency C 12. Homeopaths nevertheless mostly use much higher potencies (dilutions). The scientists therefore conclude that homeopathic remedy, which cannot contain any effective substance, can only act as the so called placebo. The classical medicine happened to have noticed that the actual psychological effect of administering a pill (a placebo), which does not contain any medicinal substance, may cause a certain small and temporary improvement of the patient's condition. Essentially this is a variation of the biblical "you were cured by your faith". In no case however can the placebo effect go so far, as regularly curing an acute illness with fever in one day, or to cure an allergy or diabetes. If the placebo effect were really so powerful, the previous doses of allopathic remedies should have also had this curing effect. An overwhelming majority of patients come to the homeopath only after long lasting unsuccessful treatment by allopathic medication. From the point of view of the placebo effect, the allopaths should even have an advantage, because they administer the pills regularly for a long time. A classical homeopath often gives out only a single pill, followed by months, even years without medication, while the patient's case is still developing positively.

Another argument against the placebo effect is the treatment of small babies, who could hardly distinguish one sugary pill from their ordinary food. And exactly with small babies, thanks to their strong vitality, we experience the most remarkable success in treatment. Homeopathic remedies are also given to people while they are unconscious. Even then they act in the normal way, as if they were administered in full consciousness. There is even a whole branch of veterinary homeopathy. Faith of poultry, dogs and cats in placebo, is surely a debatable matter. Another fact that opposes the placebo theory are the results of tests of remedies on healthy people. A certain homeopathic remedy causes in people, who do not know which remedy they have received, the same variety of symptoms. Finally, there are a number of scientific studies, where with the help of the double-blind trial (a standard method of testing any type of remedy), the effectiveness of homeopathic remedies was proven beyond doubt. For example, in 1983 at the Pharmaceutical Polytechnic School at Portsmouth, tests on mice were conducted that validated the analgetical effects of *Arnica C 30*. Similarly successful were the double-blind trials conducted at the homeopathic hospital at Glasgow, with potentised pollen preparations (potency C 30), in treatment of hay fever. The method of double-blind trial demands however, that nobody, not the person who receives the remedy, nor the person who administers it, knows whether a placebo or a remedy is being given, and it should also not be known beforehand who would be given the actual remedy. This does not agree with the fundamental philosophy of homeopathic treatment. In homeopathy a remedy is not administered to all, to a particular symptom, but there is a strict individualisation, with the prescription based on the complex picture of the patient. Double-blind trials therefore only concern the "recognisable indications" of remedies to a particular symptom, and depart somewhat from the framework of homeopathic method and do not belong to the mainstream of homeopathy. Curiously, most allopathic remedies were not subjected to any double-blind trials and, surprisingly, their effectiveness has not been at all doubted. The results of a double-blind trial are often unfavourable to well known allopathic drugs, of which the general public is not very well informed.

There are also statistically orientated clinical studies, concerning the effectiveness of homeopathic treatment in daily practice. One of these, by the Dutch practitioner van Berckel was published in 1994 in our health magazine Statim.

On the part of physical science, positive results have emanated from the trial by French scientists, who have tested water containing the thirteenth centesimal potency of *Silicea* through a method of nuclear magnetic resonance. They found out that water containing the potency had different parameters than water without the infinitesimal potency and that homeopathic remedy has changed the structure of water. The results of the trial were published in *Journale de Medicine Nucleaire et Biophysique*. Naturally, such a result pleases the homeopath. At the same time it makes him realise how far the contemporary modern science has gone in its search for the materialistic cause of all things. Thousands of scientists, physicists, chemists and biologists have been cured through homeopathy from various ailments. This, for the physical, chemical and biological science is no proof. Personal testimony of these people and those near them has no value to science. Science, on its way to the lowest organisational structures above all trusts the lifeless, the dead. It trusts a metallic hand of a device, a crystal digital scale, a screen. That, told by a living person about his or her experience, of feelings, is dubious, because it may have been influenced by the psychology, if not by something higher.

Very few modern scientists understand that such an attitude after all is nothing else than a display of their collective psychology.



## HOMEOPATHY AND THE RELATED CURRENTS OF THOUGHT

Homeopathy does not hang suspended in a vacuum and it is related to many systems and currents of thought. They all have one thing in common - they look inwards rather than outwards for the causes of events. The homeopath administers a homeopathic remedy in order to cure the immaterial governing centre, where disorganisation has caused a disease, suffering. In reality an ailment does not necessarily have to mean incapacity but may sometimes even bring about increased activity of the organism, in the physical as well as psychological sense. The common element of all diseases is suffering. The determining factor of health is a lasting peace and calmness. So if we are to find any related currents of thought, we have to look for those that attempt to eliminate the inner suffering and install calmness and peace, deliverance from the pain.

It becomes instantaneously obvious that this applies to practically all religions, or let us say that there are trends existing in every religion, which have such aim, and that they endeavour to reach while the person is alive, through curing the inner being, the governing system, the "heart".

### *The Method that Eliminates Suffering*

Homeopathy is (so far) neither a philosophy nor a religion. It however has its own peculiar philosophy, which has not sprung out of speculations or derivations from other systems, but was formed on the basis of observing the effects of homeopathic remedies on both the healthy and the diseased. Its only aim and mission is **"... to make sick people healthy - to heal, as it is termed."** (Hahnemann: Organon, paragraph 1.). The homeopath was thus never concerned whether his speciality could be ideologically linked with this or that, he quite practicably zeroed in on his one and only target. He conceived homeopathy simply as a method of "elimination of suffering", "rooting out of a chronic disease", while disease in homeopathy is a very broad term. Almost any life manifestation could have (depending on its particular level or adequacy) its own pathological aspect. Homeopathy expresses itself almost exclusively in negative terms. In reality it describes the whole life as pathology (which, in a system aiming at therapy, is quite logical). The book of thirteen hundred pages, Repertory by J. T. Kent, contains a tabular list of all, in the history of homeopathy recorded symptoms, and to each of these, a list of remedies is attached, capable of curing this particular symptom. If we look up the entry on the Mind, among others, we will also see the entries: Anger, Anxiety, Apathy, Arrogance, Confusion, Depression, Dullness, Hatred, Illusion, Impatience, Sadness... The list of mental symptoms is in an essence a list of all human bad qualities and of all that the various religious and philosophical systems tried to eliminate or at least restrain for thousands of years.

### *Buddhism*

Particularly comes to mind the association with Buddhism, which likewise conceives life as pathology, envisioning it in negative terms and like homeopathy, gives us practical advice on

how to "eliminate suffering", without defining the state of bliss "after the elimination of suffering" in any way. In like manner to Buddhism, in homeopathy too, suffering is to be eliminated gradually, not by a sudden leap. Buddhist meditation brings about calming of a passion (passion=suffering=disease), as the monk concentrates his attention to it. Similarly in homeopathy - if a particular chronic symptom is to be eliminated, having received the remedy, the attention of the patient has been attracted to this (perhaps even a secondary) symptom. More particularities could be found, and this may be why in Europe in the past, some propagators of Buddhism were doctors of homeopathy (Dahlke, Palmie). A certain contemporary Canadian Buddhist declared that the Buddhist meditation is, in an essence, a homeopathic way of understanding reality. In connection with this it is useful to recognise that the chain of causality in Buddhism is as follows: In dependence on the mind, mental formations are created, in dependence on mental formations, perception is formed, in dependence on perception, sensation is formed and in dependence on sensation, matter is formed (the so-called Five Groups of Fixation). This is the causal chain "from above to below", or "from inside out", the same as in homeopathy. Of course, homeopathy originated in times when in Europe there was as then knowledge of Buddhism. The Buddha, in many of his utterances, puts the mark of equality between elimination of suffering, elimination of delusion and restoration of health. He declares the process of Buddhist progress to be that of a cure.

### *The Grail*

Homeopathy defines the cause of a disease as disorganisation of the non material governing centre, *dynamis*. The king is ill, the kingdom is on a decline, it is disintegrating, it is falling asleep. How often we see this symbolism in fairy tales and myths. The legend of the Holy Grail, to which profound esoteric symbolism is attached, describes precisely such a situation. The king (the soul) has fallen ill, and with him the whole kingdom. Parsifal (the symbolical ego), originally a total outsider and a simpleton, has to undergo a number of trials and adventures, before he becomes an adult, a hero, and before he succeeds in formulating the correct, if seemingly somewhat illogical question: "Whom does the Grail serve?" The answer then comes from above, somewhat automatically: "The Grail serves the King of the Grail." This could be interpreted as meaning the higher king, or God. Only at that moment, the king and with him the whole kingdom, is cured. The cure comes to him only when he realises, whom, or rather what, he is obliged to serve. Is not the information about pathology, given in the form of a homeopathic remedy to the immaterial governing centre, really such a non verbal question "what next?" "where are you going from here?" "is it this pathology, that you wish to serve?" And also the answer?

### *Alchemy*

The symbolism of the ailing king can also be found in alchemy. The objective of alchemy is to cure the king, the governing centre. On alchemical woodcuts, we see an ailing king lying bed under a canopy, the picture symbolises the beginning of the work, the recognition of the state of illness, and thus of the necessity of treatment. One of the best known alchemists was Paracelsus, who also became famous as a physician (which was in his time a common association). It is known that he based his treatment on the law of similarity, curing the like by the like. However he had not, as opposed to Hahnemann, formulated any communicable system of treatment. It is

notable that Hahnemann was, by his contemporaries, sometimes likened to Paracelsus; while he refuted such comparisons with exacerbation, even vehemence, stating that Paracelsus was "but will-o'-the-wisp". To an attentive observer, an obvious likeness of the two men would not remain unnoticed, even a visual likeness! It appears, that both men had far more in common than it is generally admitted.

In any case, Hahnemann should be in many ways held to be Paracelsus' heir, this can hardly be denied. The famous Swiss philosopher and psychologist C.G.Jung once wrote in an answer to a letter from one of his readers: "...regarding homeopathy, you are quite right to see it as a continuation of alchemical practice." (Jung: Letters). Coming from Jung this is not at all censorious, as he had, in a certain sense, based his whole system of psychology on alchemy and on its detailed study. The alchemistic notion of refining the *materia*, of repeated distillation, the "cure" of materia - of its exaltation from the state of decay, of corruption, to the higher state of purity, such are the concepts that are close to homeopathy. The motto of alchemy written on the Emerald Tables of Hermes Trismagistos - as above, so below - can be so interpreted that the alchemist refines the matter (below), while also working on his spirit and refining it (above). The conception that alchemy should serve to manufacture a physical gold does no longer hold much these days, not even with the general public. It is evident, owing particularly to the studies of C. G. Jung, who in his way had dusted off alchemy to present it to the modern public, that the gold of the alchemists was of a symbolical value. The aim of an alchemist was to achieve spiritual liberation, purification, and this freedom then had its consequences even in the material world, in which he dwelled.

### *Jungian Psychology*

The American Jungian psychoanalyst and homeopath Edward Wittmond was the first to consider the so-called *constitutional remedies* from his speciality's point of view (E. Wittmond: Psyche` and Substance), and he assigned them the role of an archetype. This is an extraordinarily interesting observation, which can be pursued further and further. According to C. G. Jung, archetypes are inherent organs of the psyche, a kind of primal form, and they play a prominent role in the formatting processes of thinking, living and attitudes of any human. They issue from the collective unconscious and directly manifest themselves in the mind of man, particularly in dreams, during creative activities, in myths and fairy tales, in religion. They are variegated to a large degree, but they always maintain their specific content. As Jung considers everything that happens in the "outer" world to be a reflection of the psyche (all perceptions pass through our psyche), all perceived processes of the physical world are, in the reality, psychological processes. Here there is virtually a total agreement with the alchemical philosophy, but also with Buddhism. The archetype is a sort of idealistic (quite within the sense of the platonic idea) primeval form, which creates the world and the human psyche. Thus an archetype can become manifested not only in the human psyche and its creations, but also in the nature and in the world generally. It is appropriate to mention here the somewhat little known fact that Jung had openly subscribed to neoplatonism.

Again: The archetype becomes manifested in religion, in myths, in the thinking and behaviour of man, in nature. Let's now have a look at the homeopathic remedy *Lachesis*. Homeopaths call this remedy "Expulsion from the Paradise", owing to its remarkable similarity to the Biblical myth:

## *Remedy as an Archetype*

*Lachesis* is a tree snake (its English name is bushmaster). With constitutional diseases of the type *Lachesis*, in the double organs, the left (female) side is always the first one to be afflicted, only then also the right (male) side of the body (quinsy, inflammation of the ovaries, pneumonia, etc.). The patient very often experiences a subjective relief when stripped naked, because of intolerance to clothing. The patient often has an irrational sense of guilt, without being able to give a satisfactory reason for this. There is always some pertinence to apples - the patient is either extremely fond of them, or allergic to them, or may often choke on them. The patient dreams of snakes and has a compulsive fear of snakes, quite out of the ordinary, even if there are no snakes in the country where he lives. He is filled with jealousy, hatred and similar feelings, in the case of a psychosis he often thinks that he is under some "*superhuman influence*" (Pulford: The Key to the Homeopathic Materia Medica). *Lachesis* patients are inquisitive, they yearn for new exciting adventures, while dreading them at the same time. Thus we could look for, and keep finding, further analogies. All that is contained in the human constitutional type *Lachesis*, is thus stated in the Old Testament and likewise exists in the poison of a snake, which lives in Guyana. When we prepare the poison in the form of homeopathic potency (diluting it many times), it is capable of curing practically all diseases of a person of the *Lachesis* type.

There are other similarities between remedies and religious and mythological themes. *Phosphorus* can be compared to Lucifer, the bearer of light, it characterises itself through pride and revelry, by intensive outpourings of emotions and by unquenchable thirst, a desire to be seen. A patient of the type *Phosphorus* conforms in an interesting way to the basic quality of phosphorus, which is its spontaneous emanation. Most of the troubles lie in the less and less controllable (as the constitutional disease progresses) emanation on all levels. Psychologically it is an emotive emanation, talkativeness, attempts at exertion, desire to expose one's innermost (such as in artistic creativity). There might be an obsession with sex, outpourings of emotions, non concealment of emotions, indecency, exhibitionism (many exhibitionists belong to the type *Phosphorus*). On the material level such emanation, peculiar to the physical substance of phosphorus, can also be observed as a basic general tendency. There may be diarrhoea, bleeding that is difficult to check (haemophilia). There are outpourings of energy that result in weakness. It is known that the material phosphorus easily reacts, it is so combustible that it has to be stored in water, so that it does not begin to spontaneously compound with oxygen. A man of the *Phosphorus* type extremely easily makes contact with his surroundings, quickly forms relationships with people, lacks inhibitions. He dislikes isolation, as it prevents him from making such contacts. He needs company, he needs to constantly react with his surroundings. He dislikes darkness and particularly nightfall, when his problems often become aggravated. He needs to stay in light and be seen. He has sensations of burning inner heat, which he tries to quench by drinking ice cold water. As soon as the water gets warmed inside the stomach, the patient once again feels worse. The sensation of an inner fire also points to the inner light emanation of phosphorus.

The archetype manifests itself on the level of material substance, on the level of human psychology as well as on the level of physical pathology, through similar mechanisms.

A certain affinity of homeopathy with psychoanalyses can also be observed in the dreams of patients under treatment and psychoanalytic patients, who have entered the way towards *individuation*, the way leading to wholeness and equanimity of the ego and the unconscious. The symbols of individuation (adopted particularly from alchemy) appear very often in the dreams of people under homeopathic treatment. No study based on a consistent collection of materials has so far been published. However, a significant percentage of patients, who were given constitutional remedies of very high potency, report that:

- 1) Even those who have not dreamed for years (as if their ego had been detached from their unconscious), immediately after receiving the remedy of high potency, have dreams of a strong mythological character.
- 2) In an early phase, there are for instance dreams where an important role is played by stagnant water, which gradually begins to stream, turning into a flood, pulling and destroying old and dilapidated buildings, which symbolise the old ego, within which the symptoms of illness are being preserved. This is a powerful reminder of one of the phases of the alchemical work - *dilutio*, dissolution.
- 3) Later in the dreams appear the elements of great importance in both alchemical and psycho-analytical symbology, such as: The king, the three goddesses, Eroboros - the snake devouring its own tail, the three headed snake, dragons, underground springs, the subterranean labyrinth... The books on alchemy are usually full of such symbols of progressing work, symbols of inner processes, relating to the alchemist himself, to his gradual spiritual advancement, purification (purification of a miasma?)

Unfortunately, no author thus far has synthesised the material gained by these various disciplines, which certainly would not be an easy task. Edward Whitmond in the 1950's visited C. G. Jung, to inform him of the new knowledge concerning the similarities between homeopathy and psychoanalysis; while listening to him, the old psychologist's philosophical concepts remained uninfluenced. Perhaps so, because they were already so close to homeopathy.

### *Nonmaterial Remedy and Idealistic Spheres*

**"The art of homeopathic cure expands to the maximum the inner, spiritual therapeutic potentials of raw substances through a specific process..." (Hahnemann, Organon).**

In an essence, what happens is that the substance is being diluted until the most subtle, non material condition possible is reached. And we know, that precisely the subtlest influences are the most powerful ones. A thought, a decision, creative urge, desires... none of this can be touched or measured, and yet, this is exactly what constitutes a human being and perhaps even the world.

Infinitesimal homeopathic dilution of the material remedy thus represents the archetype being restored to a non material level, where it is capable of influencing the non material governing centre of man, pass on any information of *disorder*, of pathology, of anything that might endanger it.

Archetypal connections between physical substance, mythology and human psychology and physical organs, indicate that archetype is functional on all these levels. We might say that, in accordance with Plato's idea, it emanates from purely idealistic non material spheres, passes through human mind and is substantiated in matter, while in the course of its downward journey it retains its characteristic attributes. A highly diluted material substance, in the form of a homeopathic remedy, then conversely reaches to these idealistic spheres.

It is an interesting concurrence that to the artistic creations of a strong archetypal content, such as to the Greek tragedies, therapeutic qualities were being accorded - catharses, cleansing off passions and sufferings on the part of the spectator. Such influences come from all works of art, which originate from within the soul of their creator. While being a spectator in the work of drama full of dangerous archetypal situations (now also in a film, a novel, etc.), while being drawn in as a spectator, according to Aristotle, tension is being released in the spectator, there is a cleansing of the passions as they are relived. Is this not, in reality, also homeopathy? Therefore, are not the greatest homeopaths: Sophocles, Shakespeare, Spielberg?

### *Homeopathic Cleansing*

The notion of corruption, the miasma, is one of the basic ones, in homeopathy. The object of treatment is to purify the patient, to root out the constitutional disease, to remove the disorder within the governing centre and thus on all other levels. To completely cure the man, from rashes and warts all the way to the spiritual sphere - "as above, so below", according to Hermes Trismagistos, the father of alchemy.

I met with people, who were seriously interested in the Buddhist or other forms of meditation and who for a time honestly tried to do it, but because they could not reach the promised results they eventually gave up. I would not like to generalise in this matter, but I think that it is a fairly common phenomenon. And I might even have an explanation: We have become, towards the end of the twentieth century, far too corrupted, we are full of numerous miasma, contrary to the people who lived two thousand years ago. Our contemporary journey towards the realisation of our non material centre, etc., is longer, more complicated and perhaps even more treacherous than was the journey of our distant ancestors. A good beginning of such a journey of purification from the miasma for contemporary men, might be a homeopathic constitutional remedy.

The way of homeopathy is not entirely smooth, it may even be dramatic, as dramatic as life itself, resembling those exciting pictures from the books on alchemy. It is the way of life. It is, of course, the way of the diminishing and the disappearance of suffering.



## CONSTITUTIONAL TYPE

When Samuel Hahnemann wanted to determine the effects of a particular but at the time an untested substance, he turned it into homeopathic potency, which in the form of sugary pills he then gave to volunteers who were not told the name of the substance. The person participating in the experiment had to .... **write down clearly all his sensations, complaints, attacks and changes in health the moment they occur, noting the time elapsed between the taking of the medicine and the appearance of the symptom... The physician examines the record in the presence of the subject immediately after the experiment is completed... and questions him... about the exact nature of each statement written down...** (Hahnemann: *Organon*, paragraph 139.). The gained material was recorded, compared with other records, and notable symptoms recurring in a significant percentage of the participants were included in the picture of the remedy. *Similia similibus curantur*, the like is cured by the like. The same symptoms that the remedy induced in a healthy person, it can also cure in the case of an illness. Thus through the systematic work of generations of homeopaths, the list containing detailed descriptions of hundreds of remedies was gradually compiled. From such descriptions, recorded experiments enlarged by more knowledge gained from the treatment, from contacts with the patients and from observing their social behaviour, the homeopathic Materia Medicas were created. The described effects of many remedies included in the Materia Medica also form the picture of a particular constitutional type. Such a type (we could surely call it an archetype) of a person would lean towards a particular way of thinking, behaviour, feelings and, naturally, a kind of illness. To describe it more vividly, let's find out more about the constitutional type we all know from our surroundings (we might even belong to it ourselves), as it is much common among the populace. The persons belonging to this type, and this is a significant trait in their personality, have a deep interest in the alternative methods of treatment and the subjects of spiritual nature. So we could anticipate that they form a part of the readership.

### *Lycopodium*

What I have to say about *Lycopodium* is a synthesis of its main characteristics described in the various Materia Medicas, but it comes also from my own experience with my patients, and moreover it is the result of my research of the social and archetypal relevance of *Lycopodium*. Included will be topics that cannot be found in the present Materia Medicas.

According to one statistical result, *Lycopodium* is given to about 3% of the patients, which makes it one of the most frequently applied remedies. However we meet with the *Lycopodium* type more often than this percentage would suggest. Persons of this type tend to be ambitious, intelligent, desirous of success, which they often achieve. They thrive in a competitive environment, competition improves their performance. The *Lycopodium* type can be found among important Governmental appointees, among top athletes. His or her presence in the Legislative Assemblies is given by the tendency of *Lycopodium* towards creating systems. The patient of the *Lycopodium* type is able and masterful in all situations that fall within the system, he solves them in the predictable manner and in accordance with the given rules (legal, moral, professional, etc.) When such rules are absent, he either tries to quickly formulate them or falls

into confusion and irresolution. His aim is to get to the top of the system and to rule over others according to his individual properties, either in a democratic manner, but under certain circumstances even in a despotic and dictatorial manner. The basic inception of *Lycopodium* is strength. He might fall into disease, lacking the strength and ailing, losing, quitting, behaving as a coward; this is also the condition described in the *Materia Medica*s. Such a description would make the picture of the relatively healthy *Lycopodium* somewhat distorted. When healthy, he wants to display the kind of efficiency that would be obvious even from a distance, this show of strength is apparent in his every gesture. He likes to show his muscles, he tends to resolve conflicts either by negotiations within the system he has accepted, or by strength. It is fundamentally important to the *Lycopodium* patients that they maintain their "image" under any circumstances. With their health failing, they often feel an inner frailty, which they try to cover up at any cost, perhaps through an exaggerated, would-be strong behaviour. *Lycopodium* patients may quite often divorce, the *Materia Medica* lists their inability to psychologically bear close intimacy in life - in such a relationship their inner fragility could be exposed and their outer strong facade may be lost. In an intimate long lasting relationship, impotency may occur in men or lower sexual capacity in women - such impotence however is not experienced by the *Lycopodium* patients in the events of casual sexual encounters. This leads some *Lycopodium* types to frequently change their partners. While a healthy *Lycopodium* likes to assume responsibilities within the system (such as the director, the Prime Minister, the President of some organisation, etc.) with the advancing pathology there comes the inability to bear responsibilities, avoidance of responsibilities, inconsequential way of living (another reason for frequent changes of partners). A *Lycopodium* on the decline, while originally an extrovert, becomes a loner, which at the same time alarms him. His broad interest in the alternative treatment (including homeopathy), comes to a large degree from the fact that he suspects (justifiably) the orthodox medicine, with its chemicals, from taking away his strength. He also dislikes being subjected to X-rays and similar inner examinations, because it negates his laboriously maintained outer image. Associated with this is his sense of dignity. A *Lycopodium* must ever be dignified, always guarding his dignity (particularly the exterior semblance of dignity). He thus cannot withstand derision, especially when it concerns some exposed inner weakness. I used to know, but had not treated, an elderly man of the *Lycopodium* type, who despite not being particularly healthy had not seen a doctor for decades. Even when suffering from serious problems, he kept postponing his visit to a doctor. Finally, pressed by his family, he went there and subjected himself to an X-ray examination. Through the half-open door, however, he saw two doctors looking at the photographs of his entrails, saying "such a thing I haven't seen for a long time", and laughing. This man, hurt by their mockery, instantly left the hospital and returned only years later, when he was about to die.

Tendencies of the human type *Lycopodium* towards autocratic behaviour are quite pronounced with some individuals - for instance the American homeopath George Vithoulkas lists Mussolini as a typical *Lycopodium*. Traits of *Lycopodium* are discernible in the behaviour of the leader of Iraq Saddam Husain, etc. These, of course, are the extreme cases - here it is necessary to point out that *anybody, any constitutional type, includes the whole scale of degrees of ethics, from the highest to the lowest, from saints to criminals, depending on the level of mental pathology.* Husain thus might represent a man on a low level of ethical evaluation and a high level of mental pathology. On the other hand, the high social model of *Lycopodium* is portrayed in the modern film and TV myths by the dashing heroes who fight on the side of law and justice. A typical

idealistic *Lycopodium* of his time was Belmondo, the muscular fighter of the movies, a fleeting lover living inconsequentially, strong and fearless, addicted to powerful and fast cars, ever competing and always winning. The current idealistic *Lycopodium* on the TV and film screens is represented to the point and in every detail by Bruce Willis. It is interesting, how perfectly the actor (without any doubt a true *Lycopodium*) collaborates with the script writer and the director, in forming and building up archetypal situations of quite specific kind. Perhaps the secret of success of many films lies exactly here.

From the above it might be concluded that *Lycopodium* represents a model of behaviour which is unambiguously masculine. Nevertheless, in the population there are numbers of males as well as females who belong to this type. Because of this, *Lycopodium* women are to a large degree disadvantaged - sometimes they cannot (or even do not want to) aspire to reach the ideals of womanhood established by the society. They are oriented more towards the type of behaviour and activities generally perceived as "masculine". They are industrious and become absorbed in their profession, with energetic behaviour and a strong grip of hand, in family life they try to dominate over their partners or at least claim the rights to the family representation. Because of their desire to accomplish, their houses shine with perfection, their children are well dressed, etc. They organise the family activities, only letting their partners take the decisions that account for new situations, those falling outside the established way of life - for example moving to another house, naming children, etc. When their health is on a decline, first affected usually become the female organs - this is logical, as it is their femininity that *Lycopodium* women perceive as being their weakness, as something that does not quite agree with their disposition. While in a healthy woman or man, the mental qualities of *Lycopodium* are expressed only latently or in their creative aspects, in cases of oncoming pathology they might lead even to dramatic confrontations with other people, with their partners, etc. - sometimes to an overall collapse, a surrender, a total withdrawal (which however does not suit them), tearfulness, and to a fast development of chronic physical illnesses.

Characteristically, illnesses of this "masculine" remedial type usually manifest first on the right side of the body, or on the right pair organ (in Taoism the right side is depicted as "Yang" - masculine), later they move to the left. Disabled first is the right side of strength and action. It is apparent that the emphasis on competition, strength, external brilliancy and efficiency, sometimes concealing an inner stringency and inner suffering, the stress on combativeness and aggressiveness, to a large degree all characterise the contemporary human society. *Lycopodium* types figure prominently in the present times, and this makes the homeopathic *Lycopodium* one of the most important remedies - even from our society's point of view. The *Lycopodium* type, when mentally healthy, influences in a healthy way his environment, if unhealthy he acts destructively - as is the case with the other homeopathic types.

His notion of spirituality is also typical and it is often associated with the term strength. I have discovered that archetypically linked to *Lycopodium* is the alchemical legend of St. Christopher, to whom everything was fortitude. Briefly, about this legend:

In the land of Canaan (in Palestine) there lived Christopher, a man of a giant size. He was very proud of his growth and his strength. He resolved that he would serve the strongest man in the land, a mighty Prince. While in his service, he however noticed that Prince made the sign of a

cross whenever the Devil's name was mentioned. Asking for the reason, he found that the Prince was scarred of the Devil, because the Devil is stronger. Christopher thus went to serve the Devil. Under his authority he robbed and murdered, but only until he saw Satan run away from the cross at the cross-roads. Christopher then decided that the Christ must be the strongest, as even the Devil himself feared him, and that he wanted to serve the Christ. A hermit explained to him that he did not have to serve the Christ the same way he served both his previous lords, and realising that it would be difficult for a giant to reach the heaven as other people do, through abstention and praying, he initiated him into the secrets of the religion. He urged him to fulfil his pledge to God by serving the poor and by carrying people over the river. Christopher then carried pilgrims on his shoulders. Once, a small child asked to be carried over, and as Christopher entered the stream, it gradually became heavier, until it appeared to Christopher that he was carrying the weight of the whole world on his shoulders. Nevertheless, he made it to the other bank with the child, who then told him: "Don't be surprised, you had born the One Who Bears the World. To prove to you that I am the Christ, your Lord, I will plant your walking stick into the ground and tomorrow you will find it full of fruits". It so happened. After this he was baptised by St. Babylas, the Bishop of Antioch, and accepted the name Christophoros (he who bears the Christ). Eventually he died a martyr.

The main points that bind this legend to this homeopathic type are: Above all, strength as the criterion that determines values. Disease is perceived as a loss of strength. Occasionally there is a tendency towards solving problems from the position of strength. Weakness, a great weakness, is the antithesis to strength. For example, many of those who operate with the bio-energy, healers who use the mental "healing power", happen to be *Lycopodium* types. They maintain that they pass their strength to the patient. Among homeopaths there are again *Lycopodium* types, who assume that homeopathic pills contain a special hidden energy, strength (and not information). *Lycopodium* types (men) often exercise to grow large muscles. Even those who originally had no obvious disposition for it, through a determined exercise are able to gain athletic figures.

Going on we can see, as in the legend, the tendency to serve. A person of the *Lycopodium* type usually serves something or someone. He does not act on his own behalf, but as a servant of someone. A noble servant, of course, a voluntary servant. Like a knight in the service of his (often *Lachesis*) lady. As an economist serving a particular, and to mankind, beneficial economical concept. In the service of his nation as a statesman. In the service of his company as its weighty staff member. As the Father (Mother) serving the family. As a general serving his homeland. Always in the service, but always at the top. Sometimes he serves the money, he might even be a miser. Money means strength. *Lycopodium* invariably serves that perceived as magnificent, that as being the most influential.

Like St. Christopher, the *Lycopodium* type does not assume a priori and inflexible attitude towards problems. He takes advice from others, accounts for new situations. For a while he serves the Devil, then God, to him it is not a great contradiction. He always serves the strongest - it might even be a strong idea. In the legend of St. Christopher we can see the development of a *Lycopodium* individual from being the servant of the lowest, the sensual, to the highest, the spiritual.

It is appropriate to add that C. G. Jung considers the archetype of a child in dreams and legends to be the symbol of the soul. Christopher thus first discovers the lowest levels of existence, the world of sensuality and aggression, later the spiritual values, symbolised by the child who is "as heavy as the world", whom he consciously carries and protects from the danger, represented by the water stream. The process of discovery is in the form of a service.

One of my *Lycopodium* patients, the father of the *Lachesis* girl appearing early in the book, told me some two years after commencing the treatment, about an unusual dream. While in some town, he was a witness to an accident. A car hit a small child and it was about to run it over again. He took the child into his arms and walked away with it. For a long time he carried it around the town, such a long time that it felt odd to him. Finally he took it to the hospital for examination. People in the hospital did not want the child, eventually with reluctance they examined it, and said that it was unharmed. Again he carried the child away, but feeling that he could not hold it forever, he put it to the ground. The child made a few steps, looked at him with a deep expression and said: "I am God."

This patient had never heard about the legend of St. Christophorus (the Bearer of the Christ), or Christopher, I made him read it only when I heard his interesting story.

To Jung a child symbolises the soul, the promise of spiritual growth. Such a growth already manifests itself in the unconscious of the patient. The patient wants to serve his soul. He wants to go up, not down. Dreams are the unconscious talking to us. In the dream, the patient answers the fundamental question of the Grail: "Whom do you want to serve?"

"Where are you going?"

There is another connection of the dream described above with the legend of St. Christopher: the child is saved by the *Lycopodium* patient from the car accident. There is an important relationship between *Lycopodium* and cars! The *Lycopodium* type loves driving cars, particularly strong cars that allow him to dominate on the road. If they do not already own a Mercedes, they would love to have one. Also women of this type are usually good drivers. And another connection: in the modern times St. Christopher became the patron of drivers.

Because the *Lycopodium* type is so ambitious and effective (in the case of an advanced constitutional disease, however, timid and weak), and because he often assumes leading positions of power and key roles within the system, his influence on contemporary society is very pronounced and, in my opinion, even peremptory. Let's examine the basic characteristics of the modern global society:

- Accent on competition, marketing is the principle of economy.
- Accent on money, money is the basic measure of values. Most *Materia Medica*s register well above average interest in money as being characteristic of *Lycopodium*. We can already see such interest in money, for example in saving, with very young, four or five year old children, even when not at all encouraged by their parents.



- Accent on power in politics, the arms race and the resolution of international conflicts through power. Power has fundamental value both in the politics and in the private life. Desire for power, for manipulation of others, is one of the main characteristics of the *Lycopodium* type.

- The contemporary ethical standards usually demand that a person should not outwardly express any inner suffering, any stringency. People should say that they are "all right", and look all right if possible, regardless of the reality (the demand on the exterior image of efficiency, typical of *Lycopodium*).

A great deal more could be said about *Lycopodium*. With *Lycopodium* I have had a wide and long lasting experience. In the same way we could analyse any other constitutional type. Materia Medica understandably do not take such a complex view of any type. Each of the Materia Medica notes somewhat different aspects of a remedial type, so it is always useful to have several of the Materias. I think, that perhaps ten would be enough.

### *The Status of Remedial Types in the Society*

Very often we meet with the fact that certain professions are sought predominantly (but not exclusively) by people of a particular remedial type.

With *Lycopodium*, as already stated, it is for instance politics, professional sport, management - the areas that invite competitiveness and allow success.

The *Sulphur* type is often found in the vicinity of computers - working with computers suits this constitutional type's inclination towards theoretical (not practical) solution of problems, which in their lives is also expressed in many other guises.

The *Phosphorus* types acquit themselves well in creative work, for example as actors, because of their ability to easily express their feelings and to gain sympathy. There is a need in these people to show up. The Materia Medica lists the desire to show up entirely, naked, without inhibitions. If a patient stated on her visit to a homeopath that she is a striptease dancer, it would be the obvious direction as far as choice of the remedy is concerned.

*Arsenicum album* types are often found in accountants' offices, as their significant mental quality is love of order, sometime pedantic. Everything has to be in its place. They would sacrifice themselves for their conception of the world. They would lay down their lives for it. The cases have been known, of people belonging to this type (mentally pathological, of course), who committed suicide, after finding their flat in a disorder.

*Lachesis* types can be found wherever they are allowed to display their suppressed emotions, creativity and the sometimes exaggerated reproof of their environment - in art, religious movements, etc. Very often, even regularly, they are in a partnership (business, marital) with *Lycopodium*. The two remedies are much alike - in a mirror-like reflection, however. With the first the disease begins on the left side, with the other on the right, the first does not like to compete, the other does, the first always finds his own way, the other often follows (and tries to overpass), the first cannot stand heat, the other cold... Dozens of such polarities could be found



in the mental and physical domains. They often cause the partnership of these two types to be quite dramatic, while at the same time a productive one. Both partners complement each other perfectly - what one is lacking, the other one has, situations that make one feeling depressed, exhilarate the other, etc. The Materia Medica consider these two remedies to be complementary, reciprocal. We could continue with this, perhaps too simplified, list of mental characteristics, which determine the societal status.

Naturally, the societal status cannot form the core of the diagnosis - this must be made on the basis of totality of all symptoms. It however has its place in the diagnoses.

### *Treatment on All Levels*

Taking the constitutional remedy can mean a great deal to people. It not only influences the state of their health, but their relationship to others and of others to them. This is because the influence of constitutional remedy changes the person.

A weak person becomes stronger. An amenable person seeks equality, a passive person begins to approach his or her problems more actively. Just as the influence of the patient's disease was discernible on all levels, including the social life, manifesting now is the newly gained health. The disease, disorder or entropy, originating in *dynamis*, the non material governing centre, becomes manifested in the psychology, in the emotions and in the physical organs of the ill person, but it is also entrenched in the social structures which during the years this person had built around herself. Thus a woman of the type *Staphisagria* (which includes in its psychological characteristic the consequences of a personality suppressed by someone stronger, rape, humiliation) may often marry a domineering person. While in such a relationship on a daily basis, she may indeed become subdued, allow herself to be tormented, to be psychologically and physically abused. She even arranges her life, so that she can receive as much torture and abuse as possible. When such a woman is given the remedy *Staphisagria*, she begins to resist her suppression, ceases to act submissively and starts to react defensively. There is a conflict with the pathologically domineering husband. The situation becomes so intense that it results in a divorce, which in this case would be a relief. Of course, homeopathy offers another and often explored possibility. The patient also brings her husband to a homeopath. He is given one of the remedies, which in their characteristics include excessive assertiveness. The outcome is, that the husband's domineering attitude is somewhat restricted, the wife's self-confidence is increased - and a new healthier relationship is formed, this of course often happens only after some dramatic conflicts.

It is similar with an occupation. A person on a constitutional decline could become bogged in the line of work that does not satisfy him. When the homeopathic remedy is applied, it may happen and in reality often does happen, that there is a change of the working place, change of the profession. It is a shift of direction, aimed towards the previously suppressed ambitions.

Nevertheless, the conflict with the environment that might occur during the healing process, with the patient trying to assume the new position to which he is now entitled, might also have negative results. For instance, a grandmother whose present social situation is built around caring for her perennially ill grandson, might subconsciously perceive his cure as endangering her own

significance - and she might smother the curing process by taking her grandson to an allopath and suppressing the symptoms in a reverse order. Or the patient's domineering partner, seeing that the other is beginning to "get out of his hands", might relentlessly insist on recommencing the allopathic treatment and thus bringing the process to a halt and turning it back.

Because benefits that come from the constitutional remedy are truly significant, it is sometimes likened to the mysterious elixir of alchemy. Personally I think it to be reasonable. Seeing a child that is strongly disadvantaged by the chronic disease, who could mostly expect only unpleasant things in life, then the same child, a year or two later, who having received the remedy, is among the healthiest and the most active of children and who can enjoy life to the full, such a sight makes it obvious that the homeopathic remedy must be something more than an ordinary treatment.

When I lecture, I am often asked what is the constitutional remedy, how could it be characterised and distinguished from other remedies. The answer is simple. Everybody has his or her constitutional remedy, and it is the remedy characterising utmost the individual personality - from psychology to emotions and general reactions to the actual pathology. Every person has the nearest similia, regardless of whether they are ill or healthy.

### *The Prevention*

If the constitutional remedy is applied, what does it mean to a healthy person? Above all, prevention of the possible future illness. Improved efficiency certainly, better memory, certain development of positive qualities and confinement of the negative characteristics, from psychology, to emotions, all the way to matters physical. The expected outcome might be for instance improved social circumstances. Homeopathy does not admit to people ever being absolutely healthy. Anyone, even the healthiest person, has many symptoms in the areas of psychology and emotions. This is why the constitutional remedy of any person can be established. Once, on her own request, I gave the constitutional remedy of high potency to my forty year old colleague, even though she was a rare person - never being ill throughout her life. Unfortunately, her children already had chronic illnesses - naturally homeopathically curable. When she saw what the remedy did to the children, she also asked for it. In present times even a history of ruddiness in a family does not mean much.

### *Is Constitutional Remedy Unchangeable?*

Another often asked question is, would constitutional remedy remain the same throughout life, or can it change? The answer must be somewhat broadened. I would say that from this point of view, the remedies could be divided approximately into four groups. In the first group there are the remedies that in practice never include the whole picture of a person. They are the remedies used predominantly for acute problems, such as *Plantago*, *Hecla lava*, *Coffea* and many others. To the next group belong a large number of remedies, which are not normally used as constitutional, in most cases covering only a limited number of symptoms, but which with some people may turn out to be their constitutional remedies, covering the whole personality. *Hypericum*, *Arnica*, *Millefolium*, *Asparagus* and many others belong here. Then there is the sizeable group of remedies, which may be described almost exclusively in accordance with the

overall constitution, such as *Kali carbonicum*, *Natrum sulphuricum*, *Pulsatilla*, but which after a period of treatment may turn into something else. From my own practice I can cite the case of *Pulsatilla*, a boy treated since the age of seven, who was cured by this remedy from the risen temperature that lasted for a year, from a nightly pollution and from repetitive colds, and kept healthy (without any allopathic treatment) for another twelve years. During this period he went through the rising scale of potencies, from C 200 to 1M, 10M, all the way to CM. However, at nineteen years of age the young man got tonsillitis with all the signs of *Lachesis*, which after this remedy went away in a day or two and improved him generally for years. *Pulsatilla* thus changed during the treatment into *Lachesis*. My personal theory is that there are several basic types (the fourth group), which if correctly diagnosed and applied, cannot change into anything else, lasting throughout the life. Among these are *Phosphorus*, *Lachesis*, *Sulphur*, *Arsenicum album*, *Natrium muriaticum* and several others.

I will venture a little theory: With the progress of humanity and society, the number of miasma increases, rises the pollution of health and psychology. With it there are more remedies and remedial types. During treatment, during this inverted journey back to health and to the primal essence, the miasma decrease, from the lesser remedies we move to the more fundamental remedies. Homeopaths call it "the peeling of an onion", removal of the miasmatic covers. Eventually the opus is closed by few of the most basic, fundamental remedies. Persons of the types *Sulphur*, *Phosphorus*, *Lachesis* or *Arsenicum*, etc. thus having a certain advantage in belonging to the few outstanding primal types, should not need another diagnose. Nevertheless, in an absolutely prevailing number of cases, the previous wide group of remedies can bring the work to its conclusion.

## PATIENT AND TREATMENT

In homeopathy somewhat altered is the relationship doctor - patient. The patient's role and responsibility comes foremost. First of all - the patient must voluntarily choose the homeopathic treatment, despite of allopathic propaganda. This often happens after numerous unsuccessful attempts to cure the ailment allopathically, the classical way. This, of course, is only the second (though the most usual) way leading to homeopathy. The first one should be based on an active understanding of the homeopathic method. On timely consideration what either of the methods can offer, what are the advantages. On an intelligent assessment, based on knowledge. This means that a person should see the homeopath not only when completely at a loss of what else should be tried, but while still relatively healthy, while beginning to think about effective prevention of disease, wanting to cure the mild symptoms that signal the early manifestation of constitutional disease. The symptoms that can be homeopatically easily and quickly cured, along with future preventative effects.

### *Start Treatment from an Early Age*

Homeopathy gives the highest hope to children and their parents. With an ailing child, homeopathy can markedly improve his or her entire life prospects. With a healthy child it supports the positive side and ensures a healthy future development. A child that grew up under homeopathic care, would in adulthood convince his or her partner to follow the same way. This has been my experience. And I have no doubt that their children would be cared for exclusively by a homeopath, because their knowledge of beneficial effects of correctly prescribed remedy cannot ever be taken away from them.

### *There is Homeopathy and "Homeopathy"*

My advice is to go to a homeopath as early as possible. However, all is not that easy. Sometimes you may run into a "homeopath" who would not want to hear anything about the term "constitutional disease", who does not know the Hering's Laws of Cure, who would not give you one correctly prescribed remedy as a similimum, and who would calmly agree that with homeopathic remedies (possibly prescribed in large quantities and even several together) you should also take chemical drugs. Perhaps he might even prescribe them himself. There are such people in our country. It is so because the entire education of a practitioner up till now has focused on symptomatic treatment, on the suppression of single local symptoms, on a specialist system, which takes away the responsibility for the whole patient. The organisation of our health system is entirely allopathic. This is why many practitioners in the early stages of democratisation of the health system favour the transitional type of allopathy, which also uses homeopathic remedies. They keep suppressing symptoms, as they used to do before, now also using homeopathic remedies. Yes, even incorrectly prescribed homeopathic remedy, repeatedly applied for a longer period, can result in suppression, with all the resultant effects on patient's health. This is also true of all mixed preparations containing several, sometimes up to twenty, different remedies. Such mixed preparations are being used out of ignorance, when the practitioner is unable to determine the correct remedy. Then he fires grains of shot, in the hope

that out of twenty one would hit the target. Nevertheless, the remedies interfere with each other and everything turns out different. The end result might be a suppression of some duration of time. Naturally, any practitioner is free to do whatever he likes, as long as his patients agree with him. I only state this because in such cases allopathy might easily be mixed with homeopathy, with disillusionment from the result. Long termed repetitive administering of remedies, meant to treat a limited collection of symptoms, administering more remedies at any time and mixing of remedies - this is not homeopathy. This is not prescribing the similimum on the totality of the symptoms. Such remedies, though homeopatically diluted, have a different picture than the disease - this is in reality allopathy (allos means *different*). Miasma, constitutional disease, cannot be thus rooted out. Such incorrect treatment usually does not lead to a cure of serious or long lasting chronic ailments. It has no reliable prophylactic effect. It has no reliable effect even on acute ailments. Keeping within the system of specialisation, it is not holistic. Samuel Hahnemann himself strongly warned against such practices, fearing they might discredit homeopathy as such, it appears, however, that they might last for a while yet, at least as long as allopathy stays here.

Electronic diagnostic instruments also exist, based on electro-acupuncture. The English, German and Czech practitioners who have experience with these instruments have assured me that predominantly symptomatic treatment is involved.

Presently there are hundreds of homeopathic practitioners in our country who follow the classical, purely homeopathic principles of treatment. Some still in the theoretical stage, others already practising. And their numbers will grow. Even though, paradoxically, they have to practice homeopathy within the frame of their existing specialisation, or rather under their cover. Early on many have tried the procedures just described, but reviewing the results of the treatment, they became convinced that there is no other homeopathy than homeopathy true to its name, holistic homeopathy treating the whole person, curing the inner cause of disease, the homeopathy of Hahnemann, Kent, Blackie, Vithoulkas. The practitioners of holistic homeopathy should be beheld. They are people noble in spirit and in their practice, who encounter many obstacles on their way, within themselves and in their environment, as always happens when something new is being created.

### *The Patient's Responsibilities*

The method of treatment is largely determined by the patient. There is competition among practitioners, therefore if the patient asks for strictly constitutional treatment, the practitioner usually complies, even when he does not suggest it himself. Health service is a service, in true meaning of this term. The patient should be served and he has the right to determine how the service should be performed. This is why it is so important that the patient knows what he wants.

### **How would the patient know that he has found a homeopath:**

a) The first examination to determine the constitutional remedy lasts at least half an hour, often it is much longer.

b) The examiner is not interested only in local symptoms of illness, in pathology, but conspicuously in the psychological picture, in other aspects of illness, in social environment of the patient, etc.

c) He will not prescribe two or more remedies at a time.

d) He will not prescribe mixed preparations, marked as containing several, though homeopathic, components.

**How would the patient know that the word homeopathy on the door is incorrectly placed:**

a) The examiner is interested solely in the pathology, in the patient's ailment.

b) The examiner prescribes more homeopathic remedies at the same time, usually asking the patient to take them for many days, even weeks, several times a day.

c) A mixed preparation was prescribed.

It is essential to state however, that such a superficial, symptomatic, "allopathic" homeopathy still bears two advantages over the classical allopathic treatment or school medicine. To many practitioners and patients it is a transitory form of treatment to holistic homeopathy. It also significantly reduces the intake of chemical drugs. "Some homeopathy is better than no homeopathy", as Hahnemann once said. Even incorrectly prescribed homeopathic remedy can improve the state of patient's health for some time. The symptomatic homeopathy is also more ecological than the good old allopathy.

It remains to say that the very optimistic numbers concerning the percentages of patients treated in various countries, which appear at the beginning of this book, are largely influenced particularly by this symptomatic homeopathy, less so in England than for instance in France. Its rate of occurrence in Bohemia is also large.

The times when the military maintained that the ordinary citizen, non-soldier, had no say in the armament industry, are gone. Gone are also the times when health topics were the exclusive domain of experts. The health industry, like the armament industry, is also business. In business everybody has to protect their interests. The patient his own, the health worker his own. The health service, just like the military, to a large degree is a political matter. Homeopathy badly needs political support. Another domain, belonging predominantly to patients. In homeopathy the patient is here to be shoved about by "wise men". He should also put in some effort.

Unfortunately, a difficult situation might arise, when the patient cannot find a homeopath to put his trust in. What to do? Does it mean that homeopathic treatment is forever denied to him? Not at all. Let's bear in mind that to practice homeopathy, one does not need to have the knowledge of classical medicine. The doctors who study homeopathy have to start from scratch. Their previous study of allopathy is often more of a hindrance to them. Do not hesitate to start yourself. With homeopathic treatment you can begin at any time, from childhood till an advanced age.



### *Restrictions During Treatment*

There are no significant restrictions in homeopathic treatment. Some homeopaths do not recommend drinking coffee or taking menthol during treatment, while others say that it does not matter. The fact is that sometimes it matters, sometimes it does not. With patients *Nux vomica* or *Lycopodium* coffee might be harmful, as an anti-dote to homeopathic remedy. Other types can try out if coffee is detrimental to their health or not.

### *Start Now*

In homeopathy personal experience is most important. Only through personal experience, the incomprehensible becomes intimately known. Only your personal testimony will be proof to people near you. Be consequential - if you have found the arguments in this book to be interesting or logical, take practical steps.

Homeopaths of ten or fifteen years ago called homeopathy medicine of the twenty first century, the medicine of the future. Not because of a lower level of proficiency, but because the outer influences working adversely against homeopathy at the time were still too strong. Nowadays it is however evident that homeopathy is the treatment of the present time.

## POST-SCRIPT

After reading the text, the reader might have gained the impression that we have nibbled on numerous subjects, with few followed to the end. That it would have been better to go into more details and to extend every chapter by a couple of hundred pages... Certainly, we will always be returning to homeopathy. However, the aim of this book was to offer a complex information about matters that are mostly not generally known or generally spelled out. Those who want to know more could go on. There is the literature (see the list), there are courses and schools, there are many possibilities to become active individually. The truth is - if something is to be digested, one has to take the first bite.

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