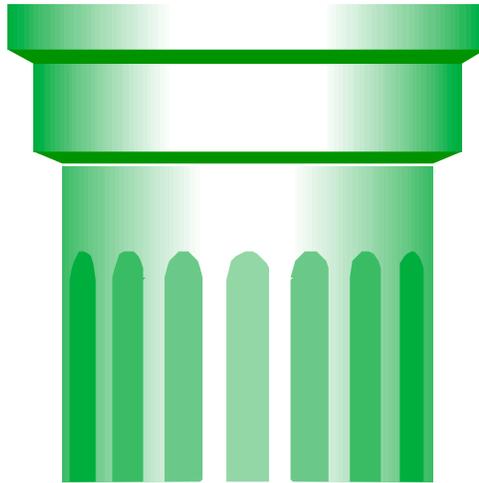


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PART II: BASIC PRINCIPLES



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SECTION A: THE FOUNDATION OF MEDICINE IN NATURAL LAW: LAWS OF SIMILAR AND OPPOSITE RESONANCE

Medicine, like any scientific pursuit, must be firmly based on the workings of nature. Specifically, it must be based on the manner in which nature heals and cures. The workings of nature in medicine, as elsewhere, are governed by laws that act everywhere and always in the same way. It is possible for us to act contrary to natural law, but we pay a price for this disobedience in the form of failure to truly cure and heal and in the inflicting of actual harm, or iatrogenic disease.

A system of medicine must also be based first and foremost on the objective of cure, that is, the removal of the disease in the patient, not simply the cessation of symptoms (which can be done via suppression or palliation), using methods which are as gentle as possible.

If the prescribing of medicine is done on the basis of nature's principles of cure, then the cure cannot help but be permanent and gentle.

Of course, the first and most noble aim of medicine is disease prevention, and Hahnemann had much to say on this as we have seen, but once disease has taken hold of a person's economy, then the aim must be to destroy it.

TWO PRINCIPLES IN GREEK MEDICINE



Since the earliest era in medicine, man has attempted to discover the laws of nature so that he might use them to his benefit. This was at a time when science was referred to as natural philosophy, or the rational study of nature. Western medicine has its roots in the observations of nature by Greek philosophers several thousand years ago. It was the ancient Greeks who first produced a systematic study of nature and drew rational conclusions from these observations in the form of hypotheses, laws and principles.

The ancient Greek writings speak of two principles of nature in the application of medicine:

1. the law of similars (in Latin, *similia similibus*)
2. the law of opposites (*contraria contrariis*).

In other words, a medicine can work one of two ways:

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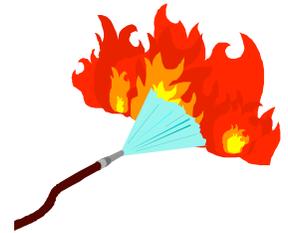
1. on the basis of its ability to produce in a healthy person a *similar* action (a form of artificial disease) to the natural disease to be cured, or,
2. on the basis of its ability to produce an *opposite* action to that of the disease.

EXAMPLES

Take fever as an example. Each natural disease produces its own distinct fever (a principle that Dr. Hahnemann gave us, grounded in observation). The physician can give a medicine that produces a similar fever in a healthy person, or a medicine that is known to directly block the natural inflammatory response.

Another example is the treatment of burns. The physician has the choice of applying heat (similars) or cold (opposites).

If cold is applied, the immediate sensation is one of relief, but as soon as the cold is removed, then the pain returns. There is also risk of scarring due to the suppression of the burn. If heat is applied (only that heat that is close to, but never equal to or greater than the heat that caused the burn in the first place), the immediate sensation can be one of intensification of the pain (what Hahnemann called the homeopathic aggravation – discussed later). This is, however, very quickly followed by a removal of the pain and no scarring.



A good example of this is the old practice of blacksmiths to immediately place a burned part against the heat of the fire to the extent tolerable and gradually withdraw it as the trauma of the burn is removed. Once the trauma is removed, the natural healing powers of the organism can then complete the healing. Scarring is the result of the lingering trauma, which interferes with the healing process.

The use of snow to pack a frozen limb is also an example of the law of similars, as is the pioneer practice of making a tea of the young poison ivy leaves early in the spring, which when drunk provided protection during the year when clearing forest and brush.

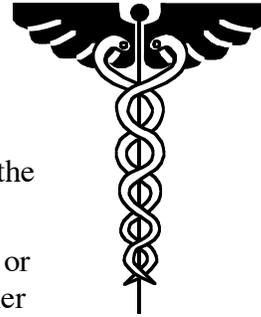
In deciding a course of action, the physician must be aware of what effect he will produce in the patient.

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THREE EFFECTS OF MEDICINE

Medicine can have one of three effects:

1. curative (permanent removal)
2. palliative (temporary relief, but risks weakening the overall system of defense)
3. suppressive (blocking natural avenues of healing or even engendering more disease and thereby further weakening the Living Power).



Thus, in a given situation where a medicine has removed symptoms of a disease, there is no immediate or certain way of knowing whether the removal was curative or suppressive except to know in advance on which basis the medicine was applied.

Thus, for example, if cortisone is given for eczema, this may result in the disappearance of the skin symptoms, but the result is not curative of the underlying disease as cortisone acts on the basis of the law of opposites. Because the law of opposites is suppressive when used in the realm of medicine (as opposed to its proper use in the realm of regimen), it drives the expression of the disease, the disease symptoms, deeper into the organism (which explains why so many of these cases can lead to the emergence of asthmatic conditions later on).

The two principles of health – *similia similibus* and *contraria contrariis* – are so fundamental that they are among the founding laws of nature, much like other fundamental laws such as the law of gravity.

Thus, it is these laws that must provide us with the basis, derived from close observation of nature, for knowing what effect a medicinal substance will have on disease. The simple disappearance of symptoms is not necessarily indicative of cure – it can also be indicative of suppression.

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STUDY EXERCISES - PART II, SECTION A: BASIC PRINCIPLES



1. Discuss the use of the law of similars in burns and frostbite. Why do you think the use of the law of similars in the case of frostbite is common (if not consciously applied) and not in the case of burns? Can you think of other applications in some form of the law of similars in allopathic medicine?
2. What three effects can medicine have? How can you tell when the medicine has a curative effect as opposed to a suppressive one when the symptoms of the disease are removed?

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SECTION B: THE BIRTH OF RATIONAL MEDICINE (MEDICINE BASED ON PRINCIPLE)

It remained for Samuel Hahnemann to provide the basis for a truly rational Western system of medicine, one fully grounded in natural law.

Hahnemann was aware of the ancient teachings of Hippocrates and others that the only curative means of applying medicine was on the basis of *similia similibus* (the law of similars), that is, the use of medicinal substances that produced effects similar to the effects of the disease in the patient.

In 1789, Hahnemann wrote, in *Instructions for Surgeons on Venereal Diseases*, about the then common use of mercury to treat syphilis. The medical texts of the time saw the benefit of mercury arising from its ability to produce salivation, perspiration, diarrhea and increased urination.

In contrast, Hahnemann stated that the curative action came from the fact that mercury produced a counter irritation, or artificial disease, which he called “mercurial fever.” This was the first suggestion from Hahnemann that cure derives from the action of one disease (here, an artificial mercury disease) driving out the natural disease (syphilis) on the basis of their similarity.

The following year Hahnemann translated a medical text by the Scottish doctor, William Cullen and became more fully conscious of the idea that medicines work on sick people on the basis of similar effects they produce in healthy people, the ancient principle of similars, which had long been known, but not yet consciously and systematically applied in medicine.

Then, in 1796, came the publication of Hahnemann's first comprehensive work on the basis for a new system of medicine, *Essay on a New Principle* for ascertaining the curative powers of drugs and some examinations of the previous principles. In this early work, we find the clear outlines of the new system of medicine. All of Hahnemann's research had finally produced a clear vision as to the foundation and direction of a truly curative and safe approach to health.

The year 1796 can be said to be the birth of homeopathy and *Heilkunst*.

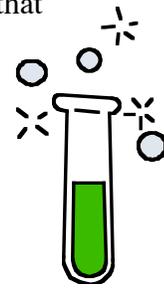


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PROVINGS: THE BASIS FOR HOMEOPATHY

The problem facing medicine was that no one had yet produced a means by which the physician could easily and assuredly discover the effects of medicines so as to apply them on the basis of the natural law of cure. Until then, the only source of knowledge about the effects of medicine came from accidental poisonings or from the effects of medicines on sick people. There was no systematic inquiry or process of establishing medicinal effects on healthy people. What resulted was a form of blind empiricism (experience uninformed by principle) and a form of academic medicine wherein all manner of speculations were made on things medical ungrounded in actual observation, a form of medicine by authority rather than reason. This one-sidedness in the pursuit of knowledge could only result in error.

Stahl, a Danish physician of the 18th Century, had suggested that the knowledge of the effects of medicines could be obtained by giving such substances to healthy persons, but he seems never to have done anything with this suggestion, so logical in itself. This was due partly to the dominance of academic medicine, which was more interested in theorizing than in observation and partly to the general indifference, in the medicine of his time, to the use of natural laws.



One notable exception was John Hunter, the Scottish physician who infected himself with venereal disease to study the course of the disease and profoundly influenced Hahnemann in seeking specific medicines for true diseases.

Hahnemann himself only came to develop his method when he decided to take Stahl's idea (of which he was aware, although it is not clear if this was before or after the fact) and put it into practice. The exciting cause of this important event was Hahnemann's reaction to a statement in a book he was translating, *A Treatise on Materia Medica* (1790), by the eminent Scottish physician, William Cullen. Dr. Cullen had suggested that the action of Peruvian bark or "Jesuit bark," Cinchona (cortex Peruvians) in malarial fevers was due to its bitter nature.

This reasoning was typical of the academic theorizing of medicine which so enraged Hahnemann, a careful observer of nature and rigorous in his conclusions. As Hahnemann noted, there were various other substances that were bitter, but not effective in malarial fevers.

No doubt provoked by Cullen's rather specious conclusion, ungrounded in any real observation of nature, Hahnemann decided to take several crude doses of Cinchona himself over several days and observe the effects.

Upon ingesting the crude dose of Cinchona, Hahnemann experienced symptoms that resembled those of a malarial fever. The symptoms lasted

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only a few hours and recurred each time he took a dose. Hahnemann realized in a very dramatic and concrete manner that he had discovered the key to implementing the natural law of cure (*similia similibus*).

Hahnemann made a notation to himself in his copy of Cullen's book that,

CINCHONA BARK, WHICH IS USED AS A REMEDY FOR INTERMITTENT FEVER, ACTS BECAUSE IT CAN PRODUCE SYMPTOMS SIMILAR TO THOSE OF INTERMITTENT FEVER IN HEALTHY PEOPLE.

Hahnemann called this testing of known or potential medicinal substances on healthy people, "provings" (or *prüfung* in German). Medicines work because they are disease substances, called artificial diseases, which produce various disturbances in the prover. The sum total of these disturbances in a given individual and in a series of provers provides the range of the disease and its expression that can be produced and, thus, by the law of similars, be cured by the medicine.

ARTIFICIAL DISEASE

Artificial disease is an important concept in homeopathy. It is one that Hahnemann discovered. He coined a term in German that translates as medicinal disease or artificial disease.

Nature cures one disease only by introducing a similar disease. This is a relatively rare occurrence and the role of the physician is to increase the possibilities for application of the curative law of similars by the use of substances that have the capacity to produce a disease similar to the natural disease. These substances, called medicines, produce an artificial disease that is able to displace and destroy the natural disease.

The concept of artificial or medicinal disease provided the foundation for a new respect for medicines, as each medicine is capable of generating a new disease in the patient if not properly used. Proper use is in small doses, at the proper time and according to the curative law of nature, the law of similars. As Hahnemann stated:

... ALL THINGS THAT CAN BE TERMED MEDICINAL ARE, PER SE, HURTFUL SUBSTANCES, INJURIOUS IN GENERAL TO THE HEALTH OF MAN, WHICH CAN ONLY BECOME WHOLESOME WHERE EACH EXACTLY CORRESPONDS IN ITS INJURIOUS POWER TO THE CASE OF DISEASE SPECIALLY ADAPTED FOR IT, AND WHERE IT IS GIVEN IN APPROPRIATE DOSE AND AT THE PROPER TIME.

THIS TRUTH, SO INDISPENSABLE TO ENABLE US TO CURE, I WAS THE FIRST TO DECLARE TO THE WORLD.

The doctors believed, incredibly enough, that the large doses of drugs could not harm the patient but Hahnemann destroyed this delusion. However, they attacked Hahnemann for proving such supposedly harmless

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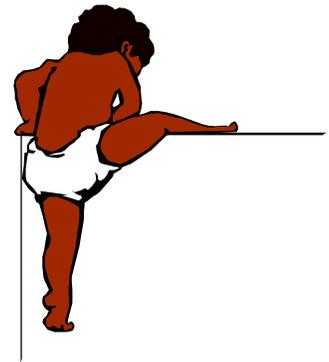
substances on healthy persons, claiming that this would do irreparable harm to the testers.

In actuality, the truth is the reverse!

Hahnemann provided very detailed instructions on the carrying out of provings – see §121-140 of the *Organon*. What is important to realize here is that the proving takes into account all events that affect the prover, including the various external occurrences and circumstances (what we tend to call accidents) because the state of the inner person extends to the ambient, or external space, of the person as well.

§138.1. All ailments, occurrences and alterations of the condition of the prover during the active duration of a medicine (in case the above mentioned conditions [§124-127] of a good, pure experiment were observed) stem only from this medicine and must be regarded and recorded as symptoms belonging peculiarly to this medicine, even if the person had perceived similar occurrences some time ago in himself.

A good example of this is the mother who came in complaining that her young son was suddenly climbing on top of everything in the house and out. She was forever getting him down from cupboards, refrigerators, bunkbeds, trees, climbers, etc. He also had a tendency to bang his head. He was also exhibiting some other unusual symptoms, but the desire to climb was striking in this case. This unusual desire to climb is characteristic of a remedy called *Natrum sulphuricum* (Sodium sulphide), which is also a specific remedy for blows to the head, or concussions. The child was given a dose of *Natrum sulphuricum* and the incessant desire to climb everything went away along with the other symptoms.



With provings, Hahnemann was able to create a truer *Materia Medica* (compendium of medicinal substances and their known effects) for the new system of medicine based on the curative application of natural law.

Although Hahnemann designated the use of provings as the basis for the new medicine, he did not thereby reject past discoveries of the medicinal properties of substances through trial and error, or future discoveries of such properties through conscious experiment of the type now called clinical evidence.

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PROVINGS PROVIDE BOTH THE MEANS OF DISCOVERING THE CURATIVE PROPERTIES OF NEW SUBSTANCES AND OF VERIFYING SOME CURATIVE PROPERTIES DISCOVERED CLINICALLY.

These two sources of knowledge of the actions of medicinal substances relate in turn to the two approaches to the treatment of disease set out in Hahnemann's medical system.

As you will learn, provings are pre-eminently the domain of medicines prescribed on the basis of the symptom picture of the disease. Clinical evidence is more the means of discovering empirically the curative properties of medicines for those diseases of constant nature, where the diagnosis of the disease can more readily be achieved.

STUDY EXERCISES – PART II, SECTION B: THE BIRTH OF RATIONAL MEDICINE



1. Briefly explain the concept of “proving” in homeopathy and why it is so important in Hahnemann’s new system of medicine (that is, why is it so critical for the correct application of the law of similars in medicine).
2. Why is the concept of “artificial disease” important in homeopathy?

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SECTION C: THE ORGANON: HAHNEMANN'S FORMAL CALL FOR MEDICAL REFORM

Hahnemann set forth the details of this new system of medicine for the first time in 1805, in a work entitled, *Medicine of Experience*, but the more formal exposition of his ideas is contained in the main text of the new medical system, first issued in 1810, called the *Organon der Heilkunst*, or *Organon of the Remedial Art*. This work is often referred to simply as the *Organon*.



The German term *Heilkunst* captures both the aspects of healing and curing of disease, that is, the removal of disease and the restoration of health. It is not an easy term to translate into English for this reason as it can mean one or the other, or both, depending on the concept.

The term “remediation” best encompasses both aspects of *Heilkunst*. Hence the term “remedy” for medicines and measures applied on the basis of the *Organon*.

Heilkunst, or the art of restoring health, involving both curing (use of medicine to remove disease) and healing (the power of the organism to return the disturbed system to health once the disease has been removed). Also, since *Heilkunst* includes also the area of regimen, which Hahnemann began with in his search for a new system, as well as therapeutic education (counseling), the term “medical” is perhaps too restrictive.

This formal text became the foundation for the new system of medicine, involving primarily homeopathy for the cure of the infectious natural diseases then plaguing Europe and mankind generally. The *Organon* is written in very precise legal language and represents a formal deposition or statement of witness on medical reform for the benefit of educated society.

The *Organon* was revised by Hahnemann six times before his death and encompasses various other texts that are endorsed by him therein.

In the *Introduction* to the first edition of the *Organon*, Hahnemann made clear that he was establishing a totally new system of medicine for the cure of natural disease, which was completely at variance with that of the prevailing systems, and that his was one proven by thoughtful observation and experience:

**THROUGH THIS ENQUIRY I FOUND THE ROAD TO TRUTH,
UPON WHICH I HAVE TO TREAD ALONE, A ROAD FAR
REMOVED FROM THE COMMON HIGHWAY OF MEDICAL
ROUTINE. THE FURTHER I ADVANCED FROM TRUTH TO
TRUTH, THE FURTHER DID MY CONCLUSIONS MOVE
FROM THAT ANCIENT STRUCTURE, WHICH, HAVING**

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BEEN BUILT OUT OF OPINION, WAS UPHELD ONLY BY OPINIONS, ALTHOUGH I ALLOWED NO SINGLE ONE OF MY CONCLUSIONS TO STAND UNLESS FULLY CONFIRMED BY EXPERIMENT. THE RESULTS OF THESE CONVICTIONS ARE STATED IN THIS BOOK.

FUNDAMENTAL ASPECTS

Let us now take a look at some of the fundamental aspects of Hahnemann's system, other than the Law of Similars and the use of provings.

Hahnemann's entire focus was on the cure of disease. In his usual epigrammatic style, he sets this out precisely in the first three aphorisms of the *Organon*.

§1.1. The physician's highest and only calling is to make the sick sound [as in "of sound mind and body}, which is called remediation [*Heilen*].

§2.1. The highest ideal of cure is rapid, gentle, lasting restoration of health, or lifting and annihilating the disease in its entire extent in the shortest, most reliable, least disadvantageous way, on the basis of distinctly realizable grounds [that is, on the basis of comprehensible principles].

§3.1. If the physician clearly realizes what in diseases, that is, what in each particular case of disease, is to be remedied (disease discernment, indication)...[he is a true physician or *Heilkünstler*].

The role of the physician is to cure disease and to support the healing process.

The purpose of medicine is to destroy the disease(s) from which a patient suffers, that is to provide the cure.

Then, in order to complete the process, to provoke the healing reaction on the part of the Life Force, which restores balance, or homeostasis, resulting now in a complete return to health.

The understanding of disease is, thus, very important. However, before we examine the question, "What is disease?" we need to spend some time examining the two approaches Hahnemann provides us for the treatment of disease.

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STUDY EXERCISES – PART II, SECTION C: THE ORGANON



1. Comment on Aphorism 2 of the *Organon* as a summary of the foundation of a true system of medicine.
2. What is meant by the term “Heilkunst?”
3. What was the main purpose of Hahnemann’s main medical text, the *Organon*?

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SECTION D: TWO APPROACHES TO, AND TWO TYPES OF SPECIFIC REMEDIES FOR, DISEASE

CONSTANT DISEASES

The goal of medicine has long been to discover specific medicines for specific diseases. Such specific medicines are immensely valuable, as the physician has only to identify the disease in a patient to know its specific curative medicine. The search for such valuable substances constituted the primary objective of medicine through history.

Initially, Hahnemann discovered that there were diseases that had a relatively **fixed and constant nature**. The most fixed diseases were those for which medicine had previously discovered the curative substance *casu fortuito* (by trial and error), and by drawing on the established lore and practice of folk medicine. This discovery of diseases of a fixed and constant nature led Hahnemann to the discovery of one type of specific medicine, which could be ascertained simply from the knowledge of the disease itself.

The earliest examples of such diseases were the self-limiting infectious illnesses of childhood, such as measles and scarlet fever (these we later identify as pathogenic diseases), as well as traumatic injuries (e.g., falls, bruises, and emotional shocks, which Hahnemann labeled as homogenic in nature).

Hahnemann referred to the remedies for the constant, fixed diseases as constant specifics or peculiar remedies.

DESIRED APPROACH

For Hahnemann, the desired approach in medicine is first to determine if the disease in question is of a constant, fixed nature and then treat for that disease with the appropriate constant remedy.

This approach has the advantage that the physician often has only to know or look up the constant or true specific that has previously been identified to cure the case, allowing for the treatment of disease rapidly and with relatively few remedies.

What if the disease is not of a discernible typical constant nature (either recognizable as such, as with measles or scarlet fever, or because the cause is known, as in the case of accidents, poisonings and traumas) and thus, is of a variable, individual nature?

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The physician must then take the route of eliciting and analyzing the expression of the individual disease (symptom picture) in order to find the curative medicine.

HENCE IT HAPPENS THAT WITH THE EXCEPTION OF THOSE FEW DISEASES THAT ARE ALWAYS THE SAME, ALL OTHERS ARE DISSIMILAR AND INNUMERABLE AND SO DIFFERENT THAT EACH OF THEM OCCURS SCARCELY MORE THAN ONCE IN THE WORLD AND EACH CASE OF DISEASE THAT PRESENTS ITSELF MUST BE REGARDED (AND TREATED) AS AN INDIVIDUAL MALADY THAT NEVER BEFORE OCCURRED IN THE SAME MANNER...

THE INTERNAL ESSENTIAL NATURE OF EVERY MALADY, OF EVERY INDIVIDUAL CASE OF DISEASE, AS FAR AS IT IS NECESSARY FOR US TO KNOW IT, FOR THE PURPOSE OF CURING IT, EXPRESSES ITSELF BY THE SYMPTOMS, AS THEY PRESENT THEMSELVES TO THE INVESTIGATIONS OF THE TRUE OBSERVER IN THEIR WHOLE EXTENT, CONNECTION AND SUCCESSION. (*LESSER WRITINGS*, PP. 442-443)

IN ORDER TO TREAT SUCCESSFULLY THE OTHER CASES OF DISEASE OCCURRING IN MAN, AND WHICH, BE THEY ACUTE OR CHRONIC, DIFFER SO VASTLY AMONG EACH OTHER, IF THEY CANNOT BE REFERRED TO SOME PRIMARY DISEASE WHICH IS CONSTANT IN ITS CHARACTER, THEY MUST EACH BE REGARDED AS PECULIAR DISEASES, AND A MEDICINE WHICH IN ITS PURE EFFECTS ON THE HEALTHY BODY SHOWS SYMPTOMS SIMILAR TO THOSE OF THE CASE BEFORE US, MUST BE ADMINISTERED. (*LESSER WRITINGS*, P. 693)

STUDY EXERCISES – PART II, SECTION D (1)



1. Set out and describe the two types of diseases identified by Dr. Hahnemann.
2. Why do you think that Dr. Hahnemann preferred to start with the treatment of the constant diseases?

FROM TWO SPECIFICS TO TWO SIDES OF DISEASE

Eventually, Hahnemann came to realize that these two approaches to disease represented a dynamic polarity of disease. Or, to put it another way, there are two types of diseases, which represent a different side of the *concept* of disease.

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These two sides, or two types of diseases, can be called the tonic and the pathic sides or tonic and pathic diseases, based on their nature and the terms that Hahnemann used in speaking of them.

PATHIC SIDE OF DISEASE

The pathic is that aspect of disease that expresses itself in terms of the suffering (pathos) of the patient and the sufferances caused in those around him. We see this in the term “homeopathic” or “similar suffering.” The remedy chosen on the basis of this suffering can be said to have a pathic relationship to the disease, making it the remedy for the pathic disease. These are the individual, variable diseases, which can only be identified through the symptoms expressed by the particular patient. Thus, if one were to ask what was the name of the disease he or she was suffering from, the correct response would be, “You are suffering from a name of remedy (e.g., *Sulphur*) -like disease.”

In acute (intense) diseases the pathic side is relatively easy to identify and prescribe on as the symptom picture is strong and clear. The problem arises when you have more than one disease in the patient. Then it becomes difficult to determine which symptoms belong to which disease. If one of the diseases is predominant and active, it may be possible to find a remedy for the pathic disease, but the better approach is to seek to identify the underlying tonic disease.

Here are some quotes from the *Organon* that discuss the idea of pathic prescribing and diseases:

§73. There is nothing that would earn the honorable name of "cure" in this revulsive treatment, which has no straight, immediate **pathic direction** (*pathische Richtung*) towards the originally suffering formation.

§139 ...because the substances prescribed in such a sense had little or no direct **pathic relation** (*pathischen Bezug*) **to the suffering** nor should have, but, on the contrary, only attacked the least stricken points in a useless and damaging way.

§22.1.^a1 The other possible manner of employing medicines against diseases besides both of these is the allopathic method in which medicines are prescribed whose symptoms have no direct pathic connection (*pathische Beziehung*) to the disease state, therefore are neither similar nor opposed to the disease symptoms; rather, are entirely heterogenic.

284.4: So also in a long continued allopathic treatment, which has no true healing power with respect to the

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disease, no direct **pathic** (Homeopathic) **relation** to the parts and processes concerned in the chronic disease...

TONIC SIDE OF DISEASE

The tonic is that aspect that relates to the more supersensible (beyond the sense world) dimension of expression. The operative aspect here is the state of mind rather than the pathology (suffering of the patient based on the somatic state). Rather than expressing itself in the individual bodily constitutions in terms of suffering, the tonic side expresses itself more in other ways, such as in behavior and occurrences (circumstances surrounding the disease, e.g., accidents or emotional stress). Tonic disease involves typology rather than symptomology, or constancy rather than variability.

The remedies for the tonic diseases also have a fixed relationship to a particular disease; they are constant specifics, as opposed to the individual specifics of the remedies for the pathic diseases. *Arnica montana* for contusions, *Apis* for bee stings, etc.

The mistunement or mistonification is the profound shifting of the state of health through a change in the underlying tone of the person – the dynamic disturbance of the Living Power's natural rhythm. Rather than pathology (suffering, sensible expression), what we have on the tonic side is disease as phenomenon (a supersensible expression).

TONIC AND PATHIC COMPARED

To better understand the relationship and difference between the two sides or types of disease, we can imagine the tonic disease as the original or parent disease, which initially impinged on and engendered itself in the generative side of the human living power or life force. This original disease, let's say, the shock of the premature removal of an animal from its mother (unresolved grief disease) then commences further to interact with human life force and this interaction produces another disease from that interaction.

Now, the first, original disease can be identified and prescribed on from its cause (unresolved grief) and then treated with the specific constant remedy for that cause (in this case *Natrum muriaticum*). **This is known as the tonic disease and the treatment is termed tonic prescribing.**

When we remove the original disease, it may happen that the secondary disease also disappears, if it is not longstanding enough to survive on its own. However, if it is strong enough to be a disease on its own it will then need to be treated for.

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However, we cannot use causation as a basis for prescribing as the cause is now gone. Our only other option is to look to the symptoms to try to determine the curative remedy.

In this case, there might be a dry nose and a particular cough, along with a need for a cool place to lie down. We would use these symptoms to find a remedy in the materia medica (catalogue of medicines) that has produced similar symptoms when given to healthy persons or animals. **This is known as the pathic disease and the treatment as pathic prescribing.**

STUDY EXERCISES – PART II, SECTION D (2): TWO APPROACHES TO TREATMENT



1. Describe the two approaches to treatment, linking them to the two types of diseases.

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SECTION E: THE NATURE OF DISEASE

DISEASE: MATERIAL OR DYNAMIC IN ORIGIN?

Hahnemann strongly criticized his contemporaries for their failure to understand disease. Disease for them was something material in nature, that is, based in the sensory world of quantity. The symptoms and signs of the patient were taken to be the disease itself. This materialist notion of disease continues to dominate allopathic medicine today.

Thus, a patient with fever, right abdominal pains and showing signs of inflammation of the liver would be told that he had hepatitis. Then the cause of his symptoms would be said to be the inflamed liver and treatment would focus on removing the inflammation of the liver. Hepatitis would be both the disease and the cause of the disease, which, as Hahnemann pointed out, is logically impossible. A thing cannot be the cause of itself.

11.4 ...by viewing the parts of the normal dead human body (anatomy), compared with the visible changes of these inner parts in humans who died of disease (pathological anatomy), as well as what seemed to be the result of the comparison of appearances and functions in healthy life (physiology) with the endless deviations of the same in the countless disease states (pathology, semiotics), to draw conclusions about the invisible process of the changes in the core Entity [internal *Wesen*] of diseased man -- a dark fantasy picture, which theoretical medicine took for its primary cause of disease, which then was supposed to be the proximate cause of disease and simultaneously the inner Genius [*Wesen*] of the disease..." disease itself -- although, in accordance with sound common sense, the cause of a thing or of an event can never be at the same time the thing or the event itself.

In the Preface to the 5th Edition (retained in slightly amended form for the 6th Edition), Hahnemann condemns the Old School of medicine for seeing disease as material in nature, not dynamic, so that they mistake disease (dynamic disturbance) for the material results of that disease.

IT CAN EASILY PERSUADE EACH REFLECTING PERSON THAT THE DISEASES OF HUMANS REST ON NO MATTER, ON NO ACRIDITY, THAT IS TO SAY ON NO DISEASE MATTER; RATHER THAT THEY ARE ONLY SPIRIT-LIKE (DYNAMIC) MISTUNINGS OF THE SPIRIT-LIKE ENLIVENING POWER (OF THE LIVING PRINCIPLE, OF THE LIVING POWER) OF THE HUMAN BODY.

This is reinforced in the Introduction:

ALONG THE WAY, A SYSTEM OF TREATMENT FASHIONED ITSELF, INDEPENDENT OF ALL THESE THEORIES, WITH UNKNOWN MIXED MEDICINAL SUBSTANCES AGAINST ARBITRARILY ERECTED DISEASE-FORMS, ARRANGED

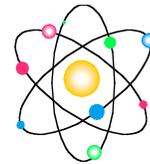
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ACCORDING TO MATERIAL VIEWS IN CONTRADICTION WITH NATURE AND EXPERIENCE, THUS COMPREHENSIBLY WITH BAD RESULTS – OLD MEDICINE, CALLED ALLOPATHY.

NEVERTHELESS, THE HITHERTO MEDICAL SCHOOL BELIEVED ITSELF ABLE BECAUSE IT SEEMED SO MUCH THE MORE SENSIBLE TO IT, IF POSSIBLE, TO LOOK FOR ANOTHER DIRECT WAY RATHER THAN TO TAKE DETOURS, TO STILL ABROGATE DISEASES DIRECTLY THROUGH THE REMOVAL OF THE (ALLEGED) MATERIAL DISEASE-CAUSE, - FOR IT WAS ALMOST IMPOSSIBLE [FOR] THE ORDINARY DOCTORIAL SCHOOL TO FREE ITSELF FROM THESE MATERIAL CONCEPTS UPON VIEWING AND JUDGING A DISEASE AND JUST AS LITTLE UPON SEEKING OUT THE TREATMENT-INDICATION, AND TO ACKNOWLEDGE THE NATURE OF THE PSYCHO-SOMATIC ORGANISM AS [BEING] A SO HIGHLY POTENTIZED ENTITY [WESEN], THAT THE CHANGES OF ITS LIFE IN FEELINGS AND FUNCTIONS, WHICH THEY CALL DISEASES, HAD TO BE DETERMINED AND ACTUATED MAINLY, YEA, ALMOST SOLELY BY DYNAMIC (SPIRIT-LIKE) IMPINGEMENTS AND COULD NOT BE ACTUATED DIFFERENTLY.

The Hippocratic tradition argued that the symptoms of the patient were only the efforts of the organism to get rid of the disease, which was seen as a disturbance of the normal rhythm of this life energy. Thus, the symptoms and signs of the patient, as expressed in the sensory world through feelings, functions and sensations, were only the results of disease, not the disease itself.

Hahnemann strongly agreed that there was a living dynamis or power which enlivened the organism and which had a supersensible (beyond the material world of the senses) origin. He termed this dynamis variously *Dynamis*, the *Lebens-princip* (Living Principle), *Lebenskraft* (Living Power or Life Force) and *Lebens-Energie* (Life Energy).



He went further in declaring disease itself to be first and foremost a dynamic phenomenon, that is, a supersensible reality. Disease initially involved a disturbance of the normal healthy rhythm of the life force of the individual. This disturbance could not be measured in material terms, but was real nonetheless.

22.1. Now the Genius [*Wesen*] of diseases and their remediation cannot, however, conform to such dreams or to the convenience of doctors; the diseases cannot cease, in order to please those foolish hypotheses grounded in nothing, to be (spiritic) dynamic mistunements of our spirit-like Life in feelings and functions, that is, immaterial mistunements of our condition.

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FALSE AND TRUE DISEASE

Hahnemann attacked the prevailing view of disease presented by allopathy because it mistook the results of disease (mostly signs and symptoms) as the cause of the disease. He also criticized them for their tendency to take only a few common symptoms and give these symptoms, often morbid tissue (damaged cells - lesions), a name, ignoring the more particular symptoms of each individual.

As Hahnemann pointed out, trial and error over the centuries had produced a class of specific remedies for given diseases of unvarying nature (*Wesen*). The desired goal of the physician, then, was to discover specific remedies for all diseases. To this end, he/she focussed on some presumed common character of an ailment (a mere abstraction from certain particulars), which they mistook for the underlying nature of the disease. However, this common character (e.g., inflammation of the liver) was material in origin and was itself the result of disease. Disease, however, is supersensible in nature and origin (that is, dynamic) or energetic.

12.1. For all that, this sublime project, to find an inner, invisible, a priori disease cause, resolved itself, at least among the more self-styled astute doctors of the old school, into a search, admittedly also derived from the symptoms, for what was to be assumed, perchance surmisedly, as the general character of the present disease case, whether that be cramp? weakness? paralysis? fever? inflammation? induration? infarcts of this or that part? blood-excess (plethora)? lack or superfluity of oxygen, carbon, hydrogen or nitrogen in the humours? raised or lowered arteriality, venosity or capillarity? relative proportion of the factors of sensibility, irritability or reproduction? -- surmises which, honored with the name of Causal-Indicator by the hitherto school and regarded as the only possible rationality in medicine, were all too deceptive hypothetical assumptions than that they would have proven themselves to be practically useful -- incapable, even if they would have been or had have been well founded, of appropriating the most apt remedy for the disease case, flattering indeed to the self-love of the learned concocters, but mostly leading astray in subsequent practice, whereby the aim was more at ostentation than at seriously finding the remedial indication.

NO USEFUL KNOWLEDGE FROM ALLOPATHY

Thus, no truly useful (that is, curative) medical knowledge could come from the allopathic approach for two reasons, according to Hahnemann:

1. The allopaths first presumed conditions (e.g., arthritis or asthma) to be the long sought-for diseases of constant *Wesen*, and no true (fixed) specific could be found for such false diseases.

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2. They ignored the more individualizing symptoms and signs of the patient, choosing only a few common ones, so that they could not find the individual specific remedy for disease using the symptomological approach.

Instead, as Hahnemann taught, specific remedies for disease could only be found where the physician understood the true nature of disease and its various dimensions or, where the physician took into account all the characteristic symptoms (common as well as individual) of disease.

STUDY EXERCISES – PART II, SECTION E: THE NATURE OF DISEASE



1. What did Hahnemann mean in saying that disease was dynamic and not material in origin?
2. Why did Hahnemann state that there could never be a curative specific remedy for the “diseases” diagnosed by allopathic medicine?

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SECTION F: TWO SIDES OF THE LIVING PRINCIPLE

For Hahnemann, true disease was most importantly due to a co-generative act, involving the generative (creative, growth) power of the Living Principle, or Dynamis. Until his time and even now, disease has been seen as mainly a disturbance of the sustentive power, that power that sustains the organism in health.

SUSTENTIVE POWER

The **one side** of this Dynamis is engaged in the task of keeping us functioning in a state of health. It is our friend in health and allows us to carry on the myriad of functions needed to live. This is done without any conscious effort on our part (digestion, breathing, elimination, motion, etc.). Thus, many symptoms and signs we experience are really healthy elimination functions in the face of noxious agents such as unhealthy food, air, water and poisonous substances, including drugs (both prescription and other), as well as pathogenic microbes. Fevers, diarrhea, sweating, changes in urine volume and make-up, cramps, discharges of various kinds, are all normal responses of the sustentive side of the Living Principle to unwanted or harmful agents.

Hahnemann called this the **sustentive, or health-sustaining aspect** of the Living Principle.

The sustentive aspect is that action of the Living Power that helps to maintain natural healthy functioning or homeostasis. Homeostasis is defined by the *Oxford English Dictionary* as:

The maintenance of a dynamically stable state within a system by means of internal regulatory processes that tend to counteract any disturbance of the stability by external forces or influences; the state of stability so maintained.



The sustentive power of the Living Principle organizes efforts to remove disease and to re-establish balance. This involves normal excretions and eliminations through the various excretory organs (such as the liver, kidney, lungs, skin, digestive system and urinary system).

If we eat something that is poisonous or contaminated, we produce vomiting and diarrhea, as well as possibly a fever and sweating. If we are exposed to a virus, the sustentive power will organize a fever to destroy the virus, as well as a rash to eliminate it from the organism, what Hahnemann called the counter or back action of the Living Power.

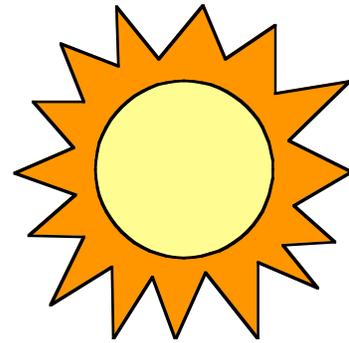
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From his understanding of the two competing views of the life energy and of the dynamic nature of disease, Hahnemann came to grasp that natural disease also involved another side of the Living Power, that which was involved in the generation of life, such as conception and cell division.

GENERATIVE POWER

The **second side** of the Living Principle or Dynamis Hahnemann saw as the power to engender, or the **generative power**.

This power of generation must have been involved in disease because Hahnemann observed that the sustentive power could not get rid of natural disease, except in a few simple, acute diseases (which were naturally self-limiting, such as measles or scarlet fever).



Where the “disease,” or more correctly the disturbance of the Living Principle, does not implicate the generative power, this is only an indisposition, not a disease. Balance of healthy functioning can easily be re-established by the organism’s inherent healing capacity, resident in the sustentive aspect of the Living Power.

However, if the generative power is in some way damaged or affected, the efforts of the sustentive power to restore balance will of necessity be unsuccessful. Of course, with sufficient rest and nutrition over time a reasonable balance can be achieved, but the disease itself will remain to cause problems later.

By observing that the contracting of natural disease is a generative act, Hahnemann meant that the *essence or genius* of the disease agent (usually an infectious agent, or microbe) penetrated the *essence* of the human being and caused the generation of a distinct disease *entity* within. This impingement on the Living Principle occurred through its generative power.

The impingement causes an engenderment of a disease *entity* akin to a pregnancy. This disease *entity* cannot be destroyed except by a medicinal intervention that affects the generative power. Thus, the act of curing means the use of the dynamic aspect of the resonant medicine (artificial disease) to destroy (“abort”), on the basis of the law of similar resonance, the *essence* of the natural disease within.

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STUDY EXERCISES – PART II, SECTION F: TWO SIDES OF THE LIVING PRINCIPLE



1. Briefly explain the two sides of the Dynamis in terms of their function and role in health and disease.

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SECTION G: INITIAL ACTION AND COUNTER-ACTION

Along with Hahnemann's insights into the dual nature of the Living Power and disease, Hahnemann also realised early on in his medical career the dual nature of:

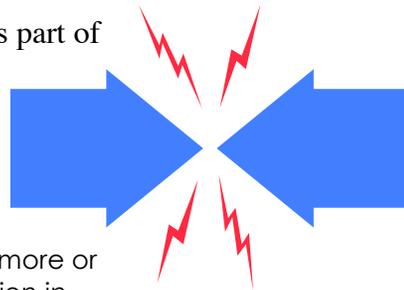
1. the process of becoming sick (disease process)
2. the process of removing the disease and restoring health, what he called *Heilkunst* (remediation, i.e., the process of curing and healing).

PROCESS OF DISEASE

The process of disease consists of two parts.

1. The action of the *Wesen* of the disease agent (natural or artificial) involving the penetration of the generative aspect of the Living Power. This part of the process is akin to an impregnation.

This part of disease Hahnemann called the "initial action" (*Erstwirkung*).



§63.1. Each Life-impinging Potence, each medicine, resonifies [*stimmt*] the Living Power more or less and arouses a certain alteration of condition in man for a longer or shorter time.

§63.2. One designates it by the name of initial-action [*Erstwirkung*].

2. The action of the sustentive aspect of the Living Power to rid the organism of the disease *Wesen* now growing (being generated) by means of the generative aspect of that power. This attempt to eliminate the disease *Wesen* can so stress the organism that it becomes part of the disease.

Hahnemann called this part of disease the "counter-action" or "back action" (*Gegenwirkung*).

§63.4. Our Living Power strives to oppose this impinging action with its own energy.

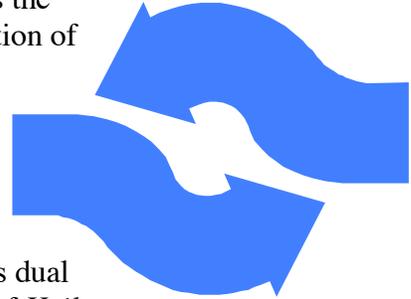
§63.5. This back-action belongs to the Sustentive Power of our Life [*Lebens-Erhaltungskraft*] and is an automatic function of the same, called after-action or counteraction.

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REMEDIAL PROCESS

Thus, the process of *Heilen* (literally, making one whole) also has two parts.

1. First, the *essence* of the remedy (artificial disease entity) impinges on the generative power of the patient and destroys the disease therein. This is the initial or curative action of the remedy.
1. Second, the sustentive aspect of the Living Power now reacts to the remedy, attempting to remove it in turn and to restore normal functioning. This is the counter, or healing, reaction of the Living Power of the patient. This dual action constitutes the complete living function of *Heilen*.



§63.4. Our Living Power strives to oppose this impinging action with its own energy.

§63.5. This back-action belongs to the Sustentive Power of our Life [**Lebens-Erhaltungskraft**] and is an automatic function of the same, called after-action or counteraction.

STUDY EXERCISES – PART II, SECTION G: INITIAL ACTION AND COUNTER-ACTION



1. Explain in your own words the dual nature of the disease process and compare and contrast it with the dual nature of the remedial process.

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SECTION H: SUMMARY

What you have learned so far:

1. **Disease is dynamic in nature.** The symptoms that we experience or can see in the physical body are the result of a disturbance of the energetic body. The physical and mental/emotional effects of the disease disturbance can be reduced by diet, nutrition, rest, loving care, etc., but they can only be removed by a medicine.
2. **The law of cure is the law of similars.** That is, you must give a medicine that will produce in a healthy person as similar disease to that of the patient. Thus, if the patient has symptoms that match that of poisoning by Deadly Nightshade (*Belladonna*), but has not eaten any of that plant, a very diluted (and potentized, by succussing) dose of *Belladonna* would cure the disease in the patient.
3. **There are two types of diseases:** those that are variable in their nature, which we call pathic and those that are constant in their nature, which we call tonic. The pathic diseases must be identified by looking at the symptoms of the patient caused by the disease and then finding a remedy that matches that disease image. The tonic diseases are identified more easily, usually through the cause, such as a blow from a blunt instrument resulting in a bruise (which calls always for *Arnica montana* – or Mountain Laurel).
4. **The constant, tonic diseases** are the ones we find in first-aid (bruises, sprains, broken bones, burns, concussions, insect bites, food poisoning etc.) and in the simple infectious diseases of childhood, such as chickenpox or whooping cough, or various epidemics.
5. **The variable, pathic diseases** are the ones we come across in more variable conditions, such as colds, flus, headaches, allergy symptoms, digestive problems, etc.
6. **Homeopathic treatment consists of two actions:** the initial (or curative) action of the remedy, which we barely notice (except sometimes through a slight increase in the symptoms within the first few seconds or minutes), and the counter-action, or healing action, which results in the rapid and smooth restoration of health.

