
Heilkunst Series

*Selected Topics In
Homeopathy: A New Look at
Old Issues*

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Introduction

It is now more than 200 years since Dr. Samuel Hahnemann (1755-1843) gave up the practice of allopathic medicine and began, in the nature of all genius, the long, arduous and often lonely search for a better way to restore the sick to health, which is commonly termed homeopathy, although his system of remediation, which he termed *Heilkunst* (the art, literally, of making people whole), extends beyond the proper meaning of this term.

In these intervening years, as during much of his life, there has been little understanding of the complete aspects of this new system of medicine. As a result, the secondary homeopathic literature, as well as various translations of his works, consist of confusion rather than clarity, misconceptions rather than understanding and in some cases, deception rather than perception of the truth of what is written in the legacy bequeathed to mankind by Dr. Hahnemann.

Because of the failure of generations of followers to fully understand the nature of genius as embedded in Hahnemann's writings, in particular, the *Organon der Heilkunst* (*Organon of the Art of Remediation*), which is linked to numerous of his other works, such as *Chronic Diseases* and occasional articles (collected under the misleading title, *Lesser Writings*), students and practitioners alike of his system remain confused about basic concepts critical to the proper and effective application of therapeutic medicine according to Hahnemann's insights.

This failure of comprehension is due to both faulty translation and to an inability to fully comprehend the depth of meaning embedded in Hahnemann's writings. It is the nature of genius to be ahead of its time and to leave to future generations the task and joy of unfolding the treasures that lie hidden. What is required in this case is both a command of the German language, including a deep understanding of the cultural and philosophical context within which genius operates in order to be able to discern the full meaning of the terms used, and to experience clinically the application of the system of

remediation provided to us. To this the authors can reasonably lay claim.

The purpose of this book is to re-examine basic concepts in the conventional homeopathic medical field necessary to a genuine practitioner of the remedial art, as Hahnemann would say (*Heilkünstler*), in the light of new insights based on a new inter-linear translation of the extended *Organon* (that is, including its full references) by Steven Decker.

The complete results of the extensive collaboration of the authors regarding Hahnemann's writings have been published in *Homeopathy Re-examined* (2001) and its successor, *The Dynamic Legacy: from Homeopathy to Heilkunst* (2002), available as an on-line book (completely searchable and cross-linked) from the publisher. The reader is encouraged to read this last work for the more extensive context and understanding of Hahnemann's complete medical system, Heilkunst. As research proceeds, this work is continually being expanded and refined.

The reader is also referred to the public material available on the Internet through the website, www.heilkunst.com.

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Direction of Cure

How do we know that the medicine is working, namely that a cure is taking place? This is a central question that rightfully occupies each practitioner.

Hahnemann's Indications

The first guidance on this issue comes from Hahnemann himself. He gives us an indication in terms of the expansive (improvement) and contractive (worsening) aspects of the patient that can be discerned by the knowing physician.

§253.1. Among the signs which show a small beginning of improvement or aggravation (not visible to everyone) in all diseases, especially the rapidly arising (acute) diseases, the state of mind [Gemüt] and of the entire behavior of the patient is the surest and most enlightening.

§253.2. In the case of an ever-so-slight beginning of improvement — a greater comfort, an increasing composure, freedom of spirit, increased courage, a kind of returning naturalness.

§253.3. But in the case of an ever-so-small beginning of aggravation — a more self-conscious, helpless state of mind [Gemüt], of the spirit, of the whole behavior, and of all attitudes, positions and actions, drawing more pity to itself, which [state] allows itself with exact attentiveness to be easily seen or shown but not to be [easily] described in words.

Hahnemann also spoke in the Introduction to the *Organon*, as well as in the aphoristic part, of the disease proceeding from the

less to the more “noble” organs, a hierarchical observation based on the structural functions of living organisms.

1.4. It falsely deems the maladies located on the outer parts of the body as merely local and existing alone there by themselves, and imagines them to have been remedied if it has driven away the same by external means, so that the inner malady now is necessitated to break out at a **more noble and critical place**.

45.2. ...or, with milder impinging action on the perhaps still recent local-malady, he expelled the local symptom, effectuated by nature on the skin for the relief of the inner suffering, from its site by means of a sort of misapplied external homeopathism, thus renewing the inner more dangerous malady, and seduced the Living Power into the preparation of a worse metaschematism through **this expulsion of the local symptom onto other more noble parts**; the patient got dangerous eye-inflammations, or deafness, or stomach-cramps, or epileptic seizures, or asthmatic or apoplectic attacks, or mental or emotional [Gemüt] disease, etc., for it.

§.205.1.a]1 Therefore, I cannot recommend, for example, local eradication of so-called labial or facial cancer (a fruit of advanced Psora? not seldom in unity with Syphilis?) by the Arsenical means of Frere Cosme, not only because it is extremely painful and frequently fails, but more because when this means indeed locally frees the bodily site from the malignant ulcer, the fundamental malady is not diminished in the least hereby; the Sustentive Power of Life is therefore necessitated to **transfer the focus for the great internal malady to a still more noble site** (as it does with all metastases) and allows blindness, deafness, insanity, suffocative asthma, dropsy, apoplexy, etc. to follow.

§.216.1. The cases are not rare when a death-threatening so-called somatic disease — a suppuration of the lung or the corruption of any other **noble organ**, or another heated (acute) disease, e.g. in labor, etc., degenerates by rapid ascent of the hitherto mind symptom into an insanity, a kind of melancholy, or a frenzy and thereby makes all deadly peril of the somatic symptoms vanish...

891 ... when the psora again lifts its head, either with the same disease symptoms as before, or with others similar but gradually more troublesome than the first, or with symptoms germinating in **nobler parts**. (*Chronic Diseases*, translation by SRD, bold added)

Hahenmann gave us further guidance regarding the curative process, which is the opposite of the process followed by suppressive treatment (allopathic medicine).

998 The most recently added symptoms to a chronic disease which has been left to itself (not botched by medical bungling) are the first to yield in an antipsoric treatment; but the oldest maladies and those which have been most constant and unchanged, among which are the constant local maladies, are the last to give way, and only after all the remaining disorders have disappeared and health has in all other respects almost totally returned. (*Chronic Diseases*, translation by SRD)

Essentially the Life Force, when not weakened or opposed by suppressive measures, initially expresses the chronic disease on the outer parts, and only over time, deeper in to the “more noble” parts. Thus, the direction of cure takes place, in chronic disease, from the most recent symptom to the first, or from the “more noble” to the “less noble.”

Hahnemann also spoke in general terms about the improvement in well-being (*Wohlseyn*) and soundness (*Gesundheit*). For Hahnemann, this was a function of what he called *kennen* (or super-sensible knowing)¹ and would be determined as part of the observation following the prescription.

Hering's Law

One of Hahnemann's closest followers, Constantine Hering, a fellow German who emigrated to the United States and corresponded closely with Hahnemann in his latter years, has also provided us with guidance, which has become better known.

This guidance is often referred to as Hering's Laws, or Principles, of Cure. Hering based his guidelines on Hahnemann's teachings as well as his own observations. He set them out in the prologue to the first American edition of the *Organon*, New York,

1. See *The Dynamic Legacy: from Homeopathy to Heilkunst* for a discussion and explanation of the two forms of knowing found in Hahnemann's writings.

1845. In the prologue, Hering borrows from an earlier essay he had written, *Guide to the Progressive Development of Homoeopathy*.

First, Hering describes the natural development of a disease:

As acute diseases terminate in an eruption upon the skin, which divides, dries up, and then passes off, so it is with many chronic diseases. All diseases diminish in intensity, improve, and are cured by the internal organism freeing itself from them little by little, the internal disease approaches more and more to the external tissues, until it finally arrives to the skin.

Next he states the principle that he derives from this observation:

Every homoeopathic physician must have observed that the improvement in pain takes place from above downward; and in disease, from within outward.

After further emphasizing the importance of the skin eruption in preventing a more serious disease, Hering goes on again to spell out the principles:

The thorough cure of a chronic disease is indicated by the most important organs being first relieved; the disease passes off in the order in which the organs had been affected, the more important being relieved first, the less important next, and the skin last.

Even the superficial observer will not fail in recognizing this law of order. An improvement which takes place in a different order can never be relied upon.

Hering then claims that all this is based on Hahnemann's important rule to attend to the moral symptoms [mental/emotional], and to judge of the degree of homeopathic adaptation existing between the remedy and the disease, by the improvement which takes place in the moral condition (morale), and the general well-being of the patient.

In summary, Hering's observations are as follows:

1. The "...improvement in pain takes place from above downward..."

Note that this direction of cure relates to pain or pathology. Pain is a sensation that is mainly physical and superficial, in terms of the main nerve endings. A painful rash would move down from head to toe, as does the characteristic rash of measles.

2. "...and in diseases, from within outward." "The thorough cure of a chronic disease is indicated by the most important organs being first relieved..."

Hering now turns to the disease itself. The order of remediation is here from deeper in the organism to the outer layer, the skin, from the centre to the circumference. This accounts for the numerous skin eruptions during treatment even where none had existed before.

However, Hering also qualifies this, as does Hahnemann, by stating that the order is one of importance – from more important to least important. Hahnemann always speaks of "nobler" organs, implying a hierarchy of organs, including those of the emotional mind (*Gemüt*). Thus, the direction of cure here is not simply spatial, but dynamic and functional.

3. "...the disease passes off in the order in which the organs had been affected, the more important being relieved first, the less important next, and the skin last."

Here Hering again refers to a disease. He further specifies that this order of "within outward" is the same order as the disease process.

Let's take an example, which reflects any acute miasm or acute epidemic disease:

Indeed, just like symptoms appear first in the psychic sphere, then in the organs and lastly on the surface, healing follows the same order because in this case there is no difference between the order of getting ill and of getting cured. Infections, eruptive diseases which, in a few days, allow us to observe objectively and clearly what happens in an acute case are typical examples. At the beginning the child is sad, depressive and changes his temper (psychic symptoms). Then he has chills after which he feels terribly tired, has fever (he can get very thirsty), suffers from anorexia, etc. (general symptoms). Lastly, the eruption appears starting by his face, neck, trunk, limbs, and ending in the same order. Before the eruption is cured, the psychic and general symptoms have already been normalized, and this proves Hering's observation is correct. The same happens with chronic pathological manifestations. (all the above quotes of Hering as well as this one, taken from Eizayaga, *Treatise on Homeopathic Medicine*, p. 105).

So it is clear that Hering is speaking of the cure of one disease in the patient. What are we to do, however, where we face more than one disease in a patient?²

In fact, we can observe in nature herself that cure proceeds from one disease to the next, in the reverse order of time. Let's see how this was expressed almost a century ago by one of the most influential homeopaths in the United States, James Tyler Kent:

...The first prescription antidotes the drug and liberates the patient from the drug disease, and then you see the most acute or **last appearing natural disease** which comes back first. This is in accordance with fixed law; the last miasma or the last symptoms that have been made to disappear will be the first to return and go away to appear no more. (Kent, *Lectures on Homeopathic Philosophy*, p. 121, bold added)

Thus, within a given disease, the curative process occurs in the same order or direction as the disease (assuming that the disease has not been suppressed). However, between diseases the curative process is in the reverse order of the diseases, that is, in the reverse order in which the diseases were acquired, the most recent going first.

Additional Insights

There appears also to be a difference in the process of cure resulting from the two sides of disease and from the two actions involved, the initial action and the counter-action.³

This discovery comes initially from an observation by Rajan Sankaran, which was identified and developed by Steven Decker.

Sankaran, in defending himself against the concern that his treatment of the state (one side of disease) leads to an apparent

2. That this is entirely possible and probable can be seen by reference to Aphorism 42 of the *Organon*.

3. See *The Dynamic Legacy: from Homeopathy to Heilkunst* for the complete explanation of this aspect of Hahnemann's medical system, as well as *An Affair to Remember* on the history of the use of dual remedies for the two sides of disease. Both books were written by Rudi Verspoor and Steven Decker.

worsening of the mental/emotional level, made a particular observation. In this, he implied that the central disturbance was separate from the pathology (that is, symptoms).

Disease always proceeds from the central disturbance to the periphery. In pathology, it proceeds from the periphery towards the centre; this is the idea. In a curative direction, disease first abates from an important organ that is affected pathologically, and the last disorder to go will be that of the least important organ affected; only then will the central disturbance be relieved. When you have a patient of Lyco., he will first have lack of confidence, i.e., the central state of Lyco., and following this if his central disturbance cannot be contained, he will develop eczema and asthma. When cure takes place, his asthma will go first, the eczema second, but lack of confidence will be there throughout. If lack of confidence goes then there is no basis for the eczema or asthma. Without the central disturbance, there cannot be peripheral pathology, because peripheral pathology is only a diversion from the central disturbance. (*The Spirit of Homeopathy*, p. 97)

As Hahnemann points out, the initial action (often erroneously referred to in most translations and secondary texts as the primary action) of the disease Wesen creates a profound alteration of the state of the patient into a disease state (as a result of the engenderment of the disease Wesen onto the human Wesen). This is what Rajan Sankaran calls the central disturbance and what Hahnemann identified as the unique mental and emotional state of each disease in §210-212. Steven Decker has pointed out that this involves the constant Wesen diseases, one side of disease as identified by Aegidi in 1833 in a communication to Hahnemann, and as accepted by Hahnemann as consistent with his system.⁴

This realm, Decker further points out (in private communication), of the constant Wesen side of disease *per se* and the initial action operates independently from that of the peripheral disturbances, which represent what Hahnemann called the pathic side.

Sankaran observes that the central disturbance may actually increase as a result of state-based prescriptions, whereas the peripheral symptoms may actually improve.

4. For the full story behind the dual nature of disease and the use of dual remedies, see *An Affair to Remember*, by Rudi Verspoor and Steven Decker.

In the context of the insights into the two sides of disease, we can grasp that the state-based or constant Wesen remedy (Sankaran's state-based prescription) will create a profound reaction at the level of disease. This can be perceived as a worsening at that level, but is really a strong counter-action of the sustentive power to match the profound initial action of the remedy.

The pathic remedy, in contrast, will create a reaction at the level of pathology (symptoms) and we can then see changes in the periphery, but not necessarily changes in the central disturbance (confirming that disease is still there).

In the case of continued and repeated emotional traumas in particular, the treatment of the central (ontological) disturbance does indeed, in our experience, result in seeming exacerbation of the psychic state when the central traumas (usually in childhood) are dealt with. Psychoanalysts have made a similar observation as they approach the central issues in their cases.

The external emotional traumas derive from our core delusions or arch beliefs. Without them, we would feel emotions (part of being human), but we would not be open to emotional disease. Thus, as one approaches the central internal emotional traumas, the psychic state (delusion) that is connected to them inevitably is affected.

Hahnemann also gives us an example of this in the footnote to Aphorism 210:

§210.3.a]1 How often, for instance, in the most painful, protracted diseases do we not meet with a mild, gentle mindedness [Gemüt], so that the Remedial-Artist feels impelled to bestow attention and sympathy upon the patient.

§210.3.a]2 If he, however, conquers the disease and restores the patient again. — as is not seldom possible in the homeopathic mode — the physician is often astonished and startled over the dreadful alteration of the mind [Gemüt], where he often sees ingratitude, hard-heartedness, deliberate malice and the most degrading, most revolting tempers of humanity come forward, which had been precisely the patient's own in his former days.

Misconceptions

The common (mis)conception of the direction of cure, or what is usually referred to as Hering's Law or Hering's Principles of Cure is that the symptoms of the patient disappear in the following order:

- from above, down
- from within, out
- in the reverse direction of their appearance

As we can see from the above historical analysis, this is somewhat misleading. "From above, down" is often taken to mean that the mental and emotional symptoms of the patient will first improve and the physical later. This is not what Hering meant by the first part of his guidelines, which refer only to the nerve or musculo-skeletal pain or skin eruption.

"From within, out" is limited to a spatial conception of the movement of the cure through the organs of the body. Instead, Hering (as Hahnemann) had a qualitative understanding of the direction, which was hierarchical in nature, linked to the idea of "nobility." This of course, requires a deeper understanding of the qualitative ranking of the different organs and the understanding that there are also supersensible organs that need to be taken into account.⁵

§59.3...- *die lähmige Trägheit der Körper-und Geistesorgane...* (the lame sluggishness of the corporeal-and spiritual organs)

§215.1... *die unsichtbar feinen Geistes-oder Gemüths-Organen...* (the invisibly fine spirit or mind-organs).

In this sense, the mental and emotional state of the patient can be seen as the most important in terms of nobility and that which will be restored to health first.

5. This is a crucial requirement to grasping the full import of Hahnemann's teachings, but is not to be found anywhere within the existing literature. A full exposition of the supersensible nature of disease and remediation as found in Hahnemann's writings is set out in *The Dynamic Legacy: from Homeopathy to Heilkunst*.

Finally, the direction of the symptoms in terms of order of appearance is not in the reverse order. This last part of the oft-quoted part of Hering's Law is wrong. Both Hahnemann and Hering make absolutely clear that the symptoms disappear in the same order as the disease.

Why has this part been so misconstrued? There appear to be two reasons. First, both Hahnemann and Hering are referring to disease that has been allowed to run its natural course, that is, that has not been suppressed. This is not often the case. In the case of suppression of the more superficial skin disorders, treatment that is curative will lead to a perceived reversal of the suppression. Thus, an eczematous eruption that has been suppressed leading to asthma in a child will return after the asthmatic condition has gone. This is not to be construed as a reversal of the disease process, but a reversal of suppression, which is quite another matter altogether.

Second, there remains a deep misunderstanding, indeed a profound ignorance in many cases, about the fact that there can be more than one disease in the patient.

Even Kent was confused about this. He recognized that there were different diseases, but did not carefully distinguish this from the matter of symptoms of the patient. Often he referred to "groups of symptoms" in this regard. And it was these groups of symptoms (disease) that passed off in the reverse order.

It is worth looking at this issue in more detail, because it lies at the heart of the confusion over the direction of cure.

More Than One Disease

We often hear in the conventional secondary texts and teachings on homeopathy that it is the patient that is to be treated, not the disease. Disease diagnosis is seen as something false and to be avoided. When looked at from a common sense perspective, it is readily apparent that this is either a generalized, abstract and, therefore, rather useless observation, or a serious miscomprehension of what Hahnemann actually wrote and one that needs to be addressed seriously.

The opposite of what is taught about Hering's Law is actually the case: it is disease that is treated by the medicine, not the patient, or we could say it is the disease in the patient that must be removed. Either way, the disease is the thing we must focus on, not the patient (except to the extent it relates to the disease). The action of the medicine has a specific effect, and that is to destroy or annihilate the disease. It is not, as is often portrayed, again in generalized, abstract and somewhat mystical language, that the medicine stimulates the Life Force⁶ to heal and strengthen the immune system. Of course, that is what ultimately happens, but this hides the very real and concrete action of the medicine, which is to destroy the disease.

280 On the other hand, are not the chronic miasms disease-parasites, living off the life of the individual seized by them, which have their fruit in the eruption originally produced by them (the itch-pustule, the chancre and the figwart, -infectious in themselves) and which do not die off of themselves like the half spiritual acute miasmas, but can only be rescinded and annihilated [*aufgehoben und vernichtet*] by a counter-infection, with a medicinal disease Potence quite similar but stronger (the anti-psoric), so that the patient is freed from them and recovers? (*Chronic Diseases* - translation by SRD)

Clearly it is the patient that comes for treatment, but it is the disease that is addressed by the medicine. The Wesen of the medicine (artificial disease) acts directly on the Wesen of the natural disease in the patient. This is what Hahnemann termed the initial action of the remediation process or *heilen* (which involves both healing and curing, the German using the same word for both aspects).⁷

6. The German term (*Lebenskraft* or *Legensprincip*) has been mostly erroneously translated as the "vital force," which is an altogether different concept. See *The Dynamic Legacy: from Homeopathy to Heilkunst*, for more details.

7. The concept of Wesen is not one that is well-known in English and is difficult to translate. Essentially, it is the living essence of a thing or entity, and that is the meaning Hahnemann gives it. It is a dynamic, self-subsisting presence even though that presence is not material. As Hahnemann writes, the Wesen of a disease (see #7 of the *Organon*) impinges on the human Wesen (#10) and gives rise to a disease with a particular set of symptoms. Medicine also has a Wesen (#20, 21) such that it also has the power to differently tune (re-tune) the Life Force (Hahnemann's term for this was literally a retunement or "over" tunement - *uberstimmung*). See *The Dynamic Legacy: from Homeopathy to Heilkunst* for more detail on these concepts.

Once the natural disease is removed the sustentive aspect of the Living Power, what Hahnemann termed the *Lebens-Erhaltungskraft* (literally, life supporting or sustaining power), then seeks to restore order in the organism, opposing to the artificial disease an equal and opposite state in nature. This is called the counter-action (or *gegen-wirkung*, often erroneously termed the secondary action).

The entire process of remediation (*heilen*) is designed to remove the disease in the patient. The wholistic nature of this treatment resides in the fact that disease is seen as a phenomenon, a dynamic supersensible reality. Disease is the result of an impingement on the generative aspect of the Living Power, which then (pro)creates in the patient a disease entity manifesting in a set of malfunctions including feelings, functions and sensations (physiological condition).

At the same time the sustentive power, that aspect of the Living Power mandated to keep us in health, attempts to rid the organism of the disease Wesen and produces various changes in the processes of our biochemical anatomy (toxic elimination reactions) that can themselves become so strong that they further disrupt the Living Power and add to the disease. It is subjectively difficult to distinguish the one set of indications from the other.

The disease expression (condition or behavior) will be largely determined by the nature of the disease Wesen and the individual nature (including the constitution) of the patient.

Thus, it is the disease that must be the focus of the true physician, although he will need to take into account the individual disease expression of the patient.

As Hahnemann states at the beginning, the art of medicine lies in identifying the disease, selecting the remedy based on the law of similar resonance and then determining the proper dose.

§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)...

Next, he discovered that there can be more than one natural disease in a patient at any given stage, each disease taking up residence in that part of the organism most proper to it. Thus, each disease exists without interfering with the other, but creating a complication for the patient.

§.40.1. III Or **the new disease**, after long impingement on the organism, **joins the old one** dissimilar to it, and with this forms a complicated disease, so that **each of them takes in their own region in the organism** -- that is, the organs especially appropriate to it -- and, as it were, only the peculiar place proper to it, but the remainder is left to the disease dissimilar to it.

§.40.2. So a venereal patient can also become psoric, and conversely.

§.40.3. They can, however, as two dissimilar diseases not lift, not cure one another.

§.40.4. Initially the venereal symptoms become silent and suspended, while the itch eruption begins to appear; with time, however (since the venereal disease is just as strong as the itch), both associate themselves to one another -- that is, **each takes up solely the suitable parts of the organism for itself -- and the patient is thereby made more diseased** and more difficult to cure. (bold added)

And all the more common (and even more so in our day) are the many iatrogenic diseases engendered by allopathic medicine, such that the patient is heavily weighed down with numerous diseases that must all be addressed.

§.41.2. **To the natural disease** which should be cured, there then **associate** themselves by persistent repetition of unsuitable medicaments, **new**, often very protracted **disease states** corresponding to the nature of the latter; these **new disease states gradually pair up and complicate themselves with the dissimilar chronic malady** (that the unsuitable medicinal means could not cure through similar action, that is, not homeopathically), thereby **adding to the old one a new dissimilar artificial disease of a chronic kind**, thus making the hitherto **simply diseased individual doubly diseased**, that is to say, much more diseased and more incurable, sometimes even entirely incurable, often indeed even killing him. (bold added)

If disease and patient were interchangeable, as it seems to be in conventional homeopathic teachings and, thus, if it were the patient that was the object of the medicines, the patient would logically have to be destroyed! Clearly, this is an absurdity, and to persist in the idea that it is “the patient, not the disease” as one so often hears and reads, is to persist in nonsense.

That the nonsense is persisted in is due largely to the failure to grasp that there can be more than one disease in a patient. If this were understood then there should be an end to the nostrum “we treat the patient, not the disease.” If the patient has no disease, then there is nothing to treat with medicine. Even if the patient only has one disease, we still should not accept that the patient can be reduced to the disease, as most teachings seem to imply or directly state.

Summary

The patient may, and mostly does, have more than one disease. Each disease can produce symptoms. Each disease must be annihilated with the proper medicine based on the law of similar resonance, so that the task of the “genuine medical practitioner” (or *Heilkünstler*, as this is written in German)⁸ is to identify the disease and then the curative medicine.⁹

Cure takes place, within a given disease, according to Hering’s Principles, which are:

- from above down as far as the nature of the pain is concerned
- from the more noble to the less noble organs
- in the same order as the disease process itself.

Where there is more than one disease, the direction of cure is in the reverse order of the diseases, that is, from the most recent to the first acquired. This can be termed *Kent’s Addendum*.

Finally, we can add *Decker’s Postulate*, namely that where a remedy is given for the state of mind (the constant Wesen disease), this will produce a disturbance of the psychic state of the patient, whereas when a remedy is given based on the alterations in the condition, that is, the changes in feelings, functions and sensations, this

8. See for example, Aphorism 3: *...und ist ein ächter Heilkünstler* (and is a genuine “wholing-Artist” or practitioner).

9. See *An Affair to Remember* in this series and *The Dynamic Legacy*, by the authors, for a more thorough discussion of the two types of disease and the two types of approach to determining any given disease and the curative means for them.

may lead to an improvement in the mental and emotional state. In order to determine whether the patient is indeed moving in the right direction (of cure), we need to take this duality of disease and remediation into account.

Aggravation and Healing Reaction

There is considerable confusion in the literature concerning the homeopathic aggravation and the healing reaction. Often these terms are used synonymously, as they are seldom clearly distinguished. The problem lies in the failure of generations of practitioners and teachers to discern and to comprehend the dual nature of the disease and remedial process.

Homeopathic Aggravation

Hahnemann identified an apparent worsening in the disease symptoms of the patient shortly after the taking of the homeopathically selected remedy.

§157.1. As certain as it is, however, that a homeopathically selected remedy, on account of the appropriateness and smallness of its dosage, quietly voids and annihilates the acute disease analogous to it without amplification of its remaining non-homeopathic symptoms, that is, without arousal of newer, more significant ailments, it is nevertheless usual (but likewise only with a dosage not properly diminished) for it to actuate a kind of small exacerbation in the first hour or [few] hours immediately after taking it (one lasting several hours, however, with a dosage somewhat too large), which has so much similarity to the original disease, that it appears to the patient to be an aggravation of his own malady.

This exacerbation of the original disease symptoms is due to the fact that the artificial disease (remedy) now adds its initial action to the existing disease. It is not really a worsening of the original disease, but only appears so to the patient. It would be more

correct to say that it is an exacerbation of the patient's condition, not an aggravation. However, the term "homeopathic aggravation" is commonly employed in the literature.

§157.2. It is, however, in fact nothing other than a highly similar medicinal disease surmounting the original malady in strength.

This homeopathic aggravation is generally a positive sign of the curative process.

§158.1. This small homeopathic exacerbation in the first hours — a very good portent that the acute disease will be mostly finished by the first dose — is not infrequent, since the medicinal disease must naturally be somewhat stronger than the malady to be cured if it shall overtune and extinguish the natural disease, just as a similar natural disease can also void and annihilate one similar to it only if it is stronger than the other (§43-48).

The various aspects of the homeopathic aggravation are, then, that:

1. It applies mainly to acute, natural diseases. (see also §60)
2. It is due to the dosage not being small enough.
3. It occurs in the first hour or few hours of the taking of the remedy.
4. It appears to the patient as an aggravation of the original symptoms of the disease because of the similarity of the artificial disease (remedy) to the acute natural disease. But it really is a sign of the artificial disease taking hold and destroying the natural disease.
5. It is almost unavoidable (because of the difficulty of prescribing the perfect dose) and is a good sign in acute diseases.

What of the homeopathic aggravation in chronic disease (that is, chronic natural disease, or the chronic miasms)? Hahnemann states that this will occur almost solely at the end of treatment, when the cure is almost completed. This is consistent with the observation in self-limiting, or so-called acute, natural diseases that such an aggravation is a sign that the disease is near a cure.

§161.1. When I place the so-called homeopathic aggravation, or rather the initial-action of the homeopathic medicine, appearing to somewhat heighten the symptoms of the original disease, within the first hour or the first few hours, this is thus certainly the case with the more acute, recently arisen maladies; but when medicines of longer active duration have to combat an old or very old sickness,

no such apparent heightenings of the original disease may show themselves during the course of treatment and do not show themselves if the aptly selected medicine in properly small, only gradually heightened doses becomes somewhat modified every time by new dynamization (§247); such heightenings of the original symptoms of the chronic disease can then only come to light at the end of such treatments when the cure is almost or entirely completed.

The homeopathic aggravation is part of the curative action which involves the initial action of the remedy on the generative (disease-engendering) aspect of the Living Power

The Healing Reaction

There can be confusion between the homeopathic aggravation and the healing reaction. This is because both are experienced as aggravations, or an apparent worsening of the original condition, by the patient. However, there should be no such confusion on the part of the genuine medical practitioner (*Heilkünstler*).

The healing reaction is the product of the sustentive aspect of the Life Force acting to restore balance against disease (either the natural disease, or the artificial disease of the medicine). The healing reaction is, thus, related to the counter-action.

The homeopathic remedy, given on the basis of the law of similars, destroys the existing disease through lysis, but then may, under certain conditions (encountering of internal blockages or barriers) generate a strong reaction in the form of a counter-action. This is all the more the case in non-natural disease, such as those generated by allopathic treatment (called iatrogenic disease).

Just what these conditions are is explained by Hahnemann in a passage from *Allopathy: A Word of Warning to All Sick Persons*:

The mischievous effects to chronic patients that lie in this their blind treatment, in this overloading of them with strong unknown drugs, will be perfectly obvious to every reflecting, unprejudiced person, who knows that every medicine is a disease-creating substance, consequently every powerful medicine taken day after day in several and increasing doses will infallibly make any, even healthy persons, ill, — at first obviously and perceptibly so, but

when longer continued their hurtful action is less apparent,

*Least of all perceptible if the doses be not increased, in which case the allopathic physician seeks to persuade himself and his patient by saying, "his nature has become habituated to this medicine, therefore the dose of it must be increased," — a radically wrong notion, leading to the patient's ruin!

but all the more profoundly penetrating, and productive of permanent injury, in this way, because the ever active-life-sustaining power silently endeavours to ward off the injury with which these frequent assaults threaten life itself, by internal counter-operations by means of the construction of invisible protections and barriers against the life-invading medicinal enemy, — by the formation of morbid alterations in the organs, in order to exalt the function of one, and render it intolerably sensitive and hence painful, and the others again insensible and even indurated, whilst it deprives the other parts (that in their healthy state were easily excited to action) of their irritability, or even paralyzes them; in short it brings about as many corporeal and mental morbid alterations as were requisite for warding off the danger to life from the hostile attacks of the constantly reiterated medicinal doses; that is to say, it effects in secret innumerable disorganizations and abnormal organizations, so that a persistent permanent derangement of the health of the body and mind is the consequence, — for which there cannot be a more appropriate appellation than chronic medicinal disease — an internal and external crippling of the health, whereby, if the powerful drug have only been used some months, the nature of the individual is so permanently altered that even should all medicine thereafter be discontinued, and the system be subjected to no further loss of humours and forces, yet this morbid metamorphosis in the interior cannot be again removed nor re-transformed into health and the normal condition by the Living Power under two or three years.

Thus, for instance, the Living Power of our organism, that is always exercising a preservative {sustentive} function, protects the sensitive parts of the palm of the hand of the pavier (as also of the worker among fire, the glassblower and the like) against the scratching and lacerating sharp angles and points of the paving stones, with a hard, horny covering, to protect the skin with its nerves, blood-vessels and muscles, from being wounded or destroyed. But should the man from this time forth cease to handle rough stones, and take nothing but soft things in his hands, at least a year must elapse ere the vital force (for no surgical or other art

can do this) brings about the removal of this horny skin, which was formerly constructed by it on the workman's hands, for their protection against the continued action of the rough stones.

Equally protective does our preservative power exert itself to rescue life at least, if it can do no more, by the formation of organic and dynamic barriers in the interior, against the injurious and inimical assaults of long-continued doses of strong allopathic medicines, that is, by the establishment of permanent alterations of our organisms, which always form a persistent medicinal disease that often lasts for years, that is not capable of being cured and removed by any human art, and that can only be changed back again to the normal state in several years by the vital force itself, provided all medicines are discontinued and the requisite strength of constitution still remains.

The action of the remedy (initial action) in curing the disease itself is a gentle one. Hahnemann explains the gentle (curative) action of the homeopathic remedy in natural disease in the Introduction to the *Organon*.

5.4. Homeopathy avoids therefore even the least enervation, also as much as possible every arousal of pain, because pain also robs the vitality, and therefore for cure it avails itself of only such medicines whose capacity to (dynamically) alter and resonify the condition it exactly knows and then searches out such a one whose condition-altering powers (medicinal disease) are in a position to abrogate the natural disease at issue by resonance (Similars by similars), and administers this simply, in subtle doses to the patient (so small that they, without causing pain or weakening, exactly suffice to lift the natural malady); whence the sequel: that without in the least weakening, tormenting, or torturing him, the natural disease is extinguished and the patient soon grows stronger on his own already while improving, and is thus cured — to be sure a seemingly easy, however very cogitative, laborious, arduous business, but that which fully restores the patients in a short time to health without ailment, and so becomes a salutary and blessed business.

Hahnemann explains in §64 of the *Organon* that in the case of natural diseases the counter-action is almost imperceptible. However, where there are non-natural diseases, involving blockages to cure (namely, homogenic, iatrogenic, or ideogenic diseases), the counter-action is of a different nature.

The sustentive aspect of the Living Power has to increase its strength to the point where it can overcome the artificial disease. This is the basis of a perceptible, even strong, counter-reaction, which Hahnemann distinguishes by the further term, *Heilwirkung*, which is best translated here as "remedial action."

§64.b) when there is not an exact opposite state to the initial-action in nature, the Living Power appears to strive to assert its superiority by extinguishing the alteration acted in itself from without (by the medicine), in place of which it reinstates its norm (after-action, remedial-action).

Kent explains what Hahnemann meant by the violent action of allopathic medicines and by the "gentle cure" by resonant means.

The cure must be quick or speedy, it must be gentle...
Whenever violent drugs are resorted to there is nothing mild in the action or the reaction that must follow...

The manner of cure can only be mild if it flows in the stream of natural direction, establishing order, and thereby removing disease. The direction of old-fashioned medicine is like pulling a cat up a hill by the tail... The curative medicine does not act violently upon the economy, but establishes its action [initial action] in a mild manner; but while the action is mild and gentle, very often that which follows, which is the reaction [counteraction], is a turmoil, especially when the work of traditional medicine is being undone and former states are being re-established. (Kent, *Lectures on Homeopathic Philosophy*, p. 22)

Very often a remedy that will go to the very centre and restore order to the economy will cause quite a turmoil. (Kent, *Lectures on Homeopathic Philosophy*, p. 275)

The center that Kent speaks of is akin to the constant Wesen side of disease, or Sankaran's central disturbance.¹

Hahnemann also explained how the various traumas a person experienced could create blockages to healing. To the extent that blockages exist due to trauma or allopathic prescribing, establishing health will involve more energy and be more dramatic (healing crises). See the previous quote above from *Allopathy: A Word of Warn-*

1. See also the chapter on Direction of Cure regarding the difference in the direction of cure depending on whether one is treating for the constant or the variable Wesen disease.

ing to All Sick Persons. The question then arises whether or not to intervene in such situations. This is dealt with in the next chapter.

New Symptoms: What They Mean?

Because the healing reaction can be strong or lengthy where the blockages are considerable, there can be concern regarding the need to intervene. When is this justified?

When the physician gives a medicine and new symptoms arise, as can occur in the healing reaction, or in the giving of the wrong remedy, the question also arises as to whether this is a sign of cure or of disease.

Remember, the medicine is an artificial disease capable of engendering a new disease state in the patient. It is only the application of the medicine on the basis of the law of similars and the use of the optimal dose (no more nor less than needed) that protects the patient from the creation of new disease states. The similarity of disease states allows the medicine to destroy the existing disease in the patient, and the appropriate dose means that the Life Force of the patient is able to quickly remove it afterwards.

There are two aspects to the appearance of new symptoms.

1. The generation of new symptoms that relate to the disease of the patient.

This is covered by Hahnemann in two contexts:

- a. cases with insufficient remedies
 - b. cases with insufficient symptoms (one-sided cases).
2. The generation of new symptoms unrelated to the disease to be treated.

Hahnemann discusses this in §249 of the *Organon*.

Cases With Insufficient Remedies

Regarding 1(a) above, Hahnemann states that the emergence of "accessory symptoms" is not a problem for eventual cure. The remedy should be allowed to act and then a more fitting remedy selected for the disease.

§163.1. Admittedly, in this case we cannot expect from this medicine a complete, untroublesome cure; for upon using it there emerge some occurments, which were not to be found earlier in the disease, **accessory symptoms of the incompletely fitting medicine.**

§163.2. This, to be sure, **does not hamper** a more considerable part of the **malady** (the disease symptoms similar to the medicinal symptoms) **from being expunged by this medicine**, and thus does not hamper a fair beginning of the cure from arising by this means, although not without those accessory ailments which are, however, only moderate with properly small medicinal doses.

§166.1. Meanwhile, such a case is very rare due to the recent increase in the number of medicines known according to their pure actions, and, if such a case indeed should turn up, **its disadvantages diminish as soon as a subsequent medicine of apt resonance can be selected.** (bold added)

However, in true acute (that is, urgent) cases under 1(a) the homeopath should not wait, but prescribe on the basis of the new, now altered disease state.

§167.1. That is to say, if **accessory ailments of some moment arise** with the use of this first employed, imperfectly homeopathic medicine, **do not let this first dose work itself out fully in acute diseases** nor abandon the patient to the full active duration of the means; rather **examine the now altered disease state anew** and bring the rest of the original symptoms into connection with the newly arisen ones for purposes of **recording a new disease image.** (bold added)

Cases With Insufficient Symptoms

In case 1(b), those with insufficient symptoms, Hahnemann explains clearly that the new symptoms, while induced by the rem-

edy, are really part of the disease state. They were hidden from view and have now been brought to the surface. They are not to be seen as a proving, but they might have been triggered by a specific cause:

§180.1. The medicine selected as well as possible to be sure, but only incompletely because of said cause, will, in its action against the disease, arouse **accessory ailments only in part analogous to it** — just as in the above mentioned case (§162), where the dearth of homeopathic remedies alone left the selection incomplete — and will mix several occurments out of its own set of symptoms into the condition of the patient, **which occurments are, however, at the same time, ailments of the disease itself**, although rarely or never felt up till now; occurments will disclose themselves or develop to a higher degree **which the patient shortly before had not perceived at all or not distinctly.**

§181.1. Let it **not** be interposed that the accessory ailments now appearing and the new symptoms of this disease were to **be laid to the account of the medicament** just used.

§181.2. They do come from it;a] but they are however only such symptoms for whose appearance this disease, and also in this body, was already capable of in itself, and which were **merely prompted to appear by the medicine used** — autogenic of similar symptoms.

§181.2.a] When they were not caused by an important fault in regimen, a violent passion, or a stormy development in the organism, eruption or departure of menstruation, conception, childbirth, etc.

§181.3. In a word, **one has to accept the entire symptom complex, now become visible, as belonging to the disease itself, as the present true state**, and to manage it further accordingly. (bold added)

Kent has the same interpretation as Hahnemann. In the context of the healing reaction, Kent states that the reaction can be severe:

But the remedy cannot give him symptoms that he has not. (*Lectures on Homoeopathic Philosophy*, p. 246)

New Symptoms Not Related to Disease

For case #2 above, involving new symptoms that arise from the giving of a medicine that is not related to the disease of the patient, Hahnemann specifies two courses of action:

- to antidote the remedy if the new symptoms are significant in their aggravation
- to give a new, more appropriate remedy

§249.1. Each medicine prescribed for a case of disease which in the course of its action generates **new symptoms not peculiar to the disease to be cured**, and troublesome ones to be sure, is not capable of engendering veritable improvement and not to be deemed as homeopathically selected; it must therefore first be, if this aggravation was significant, either partly extinguished as soon as possible by an **antidote before giving the next means more precisely selected according to its resonant action, or the latter must be administered at once** if the symptoms prove not to be all too violently adverse, in order to take the place of that incorrectly selected one. (bold added)

Principle of Intensity

In both cases, Hahnemann sets down an objective measure for determining intervention, either for palliating the new symptoms (where they are related to the disease) or antidoting them (where they are not). This measure is the principle of intensity.

Concerning the issue of the degree of acuteness for either palliating the new symptoms (where they are related to the disease) or antidoting them (where they are not part of the disease), Hahnemann uses the same terms:

§183 - palliating: "die neu entstandnen Beschwerden, ihrer Heftigkeit wegen" (newly arisen ailments, because of their seriousness/intensity).

§249 - antidoting - "bei... heftigen widrigen Symptomen" (with ... serious/intense adverse symptoms).

Hahnemann also, earlier in §49, uses the term "beschwerliche Symptome" to refer to the new, "troublesome symptoms."

This suggests that, in both cases, the new symptoms represent, or are derived from, an ailment, not just an indisposition, which means that they can be addressed with another remedy without being suppressive.

*Dual Nature:
Disease and
Remediation*

Along with his insights into the dual nature of disease,¹ Hahnemann also came to an early comprehension of the dual nature of the disease process itself, as well as the process of removing the disease and restoring health, what he termed *Heilkunst* (the remedial art, i.e., the process of cure and healing).

This comprehension rests on a vital and fundamental discovery in which resides the true genius of this remarkable man. Where the law of similars and the idea of provings had been, if not systematically applied, at least known to medicine, the discovery of the dual nature of the Life Force or Living Power remains Hahnemann's true and enduring contribution to medicine, even if this discovery lies essentially unrecognized and ignored by almost all those using his name or his writings to practice medicine.

It is in this failure that we can find the reasons for the confusion over patient and disease (and the absurd conflation of the two into "the patient=the disease" of conventional homeopathy), over the healing reaction and the homeopathic aggravation, the failure to understand what is meant by the dual remedy affair in homeopathic history² and other confusions as set out here and elsewhere by the authors.

1. See *An Affair to Remember* in this series and *The Dynamic Legacy: from Homeopathy to Heilkunst* (in electronic format) by the authors.

2. See *An Affair to Remember* and also *The Dynamic Legacy* by the authors.

The Dual Nature of the Living Power

For Hahnemann, the proper target of medicine was disease, and not imbalances that belonged to poor or improper regimen or mirages that emerged out of human fancy, false conditions with no connection back to an actual disease. However, he found the medicine of his day in confusion over what disease was, and therefore indiscriminately applying substances without any principle or proper diagnosis. Aphorism 3 of the *Organon* starts with the need for the proper identification of disease (and in #77 he separates disease from those situations which are created by an improper life-style).

Hahnemann's genius lay in discerning that there is a duality to the Life Force or Living Power.³ One of these sides or aspects of the Life Force is only capable of sustaining the individual in health and is involved in imbalances or indispositions. In such cases, a balance or constitutional homeostasis is easily restored. An example would be an excess of heat which then leads to perspiration used to cool the body.

The other side or aspect of the Life Force is the one that must be involved to create something new. Its most obvious human role is in cell division and the creation of new life in the impregnation of the egg by the sperm. However, it is also involved in the creation of new thoughts and concepts and in disease. Disease for Hahnemann was a state of being and each such state was unique. In order to become diseased, as opposed to imbalanced, the generative or generating power must somehow be impinged upon such that a new

3. It is important to note here that almost all translations have taken all the various terms for the Life Force and the two sides and uniformly translated them as "vital force," which is not only wrong conceptually (Hahnemann being a dynamist not a vitalist), but a flagrant distortion of Hahnemann's seminal insight, as such a step served to hide and deny the dual nature of the Life Force. The only translations to remain loyal to the original meaning of the German are those done by Steven Decker. The relatively recent edition of the *Organon* edited by Wenda Brewster O'Reilly, is based on the momentous new translation by Decker, but the true student of Hahnemann's new medical system will want to obtain the complete new translation published by Decker in its entirety. This translation is a unique interlinear version which allows the reader to see the mind of the translator at work and to compare the new English rendition with the original German. It is available in electronic version so that it can be fully searched and become a powerful new tool for research.

state can be engendered and influence our state of mind, behavior, occurrences, circumstances and condition (feelings, functions and sensations) - see Aphorism 6 of the *Organon*.

Sustentive Power

The one side of the Living Power or Principle 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 sustentive, or health-sustaining aspect of the Living Principle, the *Lebens-Erhaltungskraft*.

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 organises 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.

However, Hahnemann realized that these efforts of the sustentive power (our innate healing power or the *vis medicatrix naturae* of Hippocrates) were not always successful and could even become

so stressful on the overall Living Power of the organism that it could endanger the organism, producing damaged tissue in part of the organism in order to save the whole (ulcers, fibroids, tumors, fistulas, etc.). What was a friend in health could become an enemy in disease.

Indeed, one of his major criticisms of the medicine of his day was that it attempted to mimic the efforts of the sustentive power in its various evacuations (through the use of strong purgatives, hot irons, poultices, etc.).⁴

38.1 The old school merely followed the operation of **crude instinctual nature** in its indigent strivings to pull through only in moderate, acute disease attacks - it mimicked solely the **Sustentive Power of Life** (*Lebens-Erhaltungskraft*), incapable of deliberation left to itself in diseases, which, incapable of acting according to intellect and deliberation, **resting** simply as it does **on the organic laws of the body**, works only according to these organic laws, — **crude nature**, which is not capable, like an intelligent physician, of bringing the gaping flews of a wound together and of healing by fusion, which does not know how to straighten and fit together the oblique ends of broken bones far apart from one another, however much it lets bone gelatine exude (often to excess), can tie off no injured artery, rather, in its energy, makes the injured bleed to death, which doesn't understand how to reset a dislocated shoulder, but, to be sure, hinders the art of bone-setting by the swelling that comes quickly to pass round about, — which, in order to remove a splinter stuck in the cornea, destroys the entire eye by suppuration and only knows how, with all its exertion, to dissolve a strangulated inguinal hernia by gangrene of the bowels and death, also, often in dynamic diseases, makes patients far unhappier by its metaschematisms than they previously were. (bold added)

References to the Sustentive Power

...the ever active **life-sustaining power** silently endeavours to ward off the injury with which these frequent assaults threaten life itself ... Thus, for instance, the Living Power of our organism, that is always **exercising a preservative [sustentive] function**, protects the

4. For more on this topic visit www.heilkunst.com and look at the article on *Hahnemann and the Natural Healing Power* or read *The Dynamic Legacy*.

sensitive parts of the palm of the hand of the pavier (as also of the worker among fire, the glassblower and the like) against the scratching and lacerating sharp angles and points of the paving stones, with a hard, horny covering, to protect the skin with its nerves, blood-vessels and muscles, from being wounded or destroyed... (*Lesser Writings*, pp. 747-8)

59.2 ...it was left to the individual nature of the one so treated to do the most and best for the complete dispatch of the disease and **restoration of the lost vitality and juices — to the Sustentive Power of Life...** (*Chronic Diseases*, translation by SRD)

§262.1. In thermal diseases on the contrary — except with spiritual-mental aberration-derangement — the subtle, unerring internal sense of the here very lively, instinctual **Life-sustentive-drive** decides, so distinctly and definitely, that the physician simply needs to advise the relations and the attendants of the patient to put no obstacle in the way of this voice of nature, be it by denial of that which the patient urgently demands in enjoyments or by deleterious proposals and persuasions.

§205.1.a]1 ...the fundamental malady is not diminished in the least hereby; the **Sustentive Power of Life** is therefore necessitated to transfer the focus for the great internal malady to a still more noble site (as it does with all metastases)...

§63.5. ...this is repeated above – why? This **back-action belongs to the Sustentive Power of our Life** and is an automatic function of the same, **called after-action or counteraction**. (bold added to all quotes above)

The sustentive power does indeed help to dispatch the self-limiting diseases, but it cannot remove the chronic diseases and miasms; it can only help to weaken the disease and then assist the effects of the disease to leave by restoring health.

The Generative Power

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 involved another side of the Living Power, that which was involved in the generation of life, such as conception and cell division.

Hahnemann saw this as the power to engender ("erzeugen"), the generative power or the *Lebens-Erzeugungs-Kraft*.

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, so-called 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 per se. 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 Wesen of the disease agent (usually an infectious agent, or microbe) penetrated the Wesen of the human being and caused the generation of a distinct disease Wesen within. This impingement on the Living Principle occurred through its generative power.

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

58.1 No! that glorious **power** innate in the human being, ordained **to conduct Life** in the most perfect way **d uring its health**, equally present in all parts of the organism, in the sensible as well as the irritable fiber, and untiring mainspring of all normal natural bodily functions, was **not at all created for purposes of helping itself in diseases, nor for exercising a Remedial Art worthy of imitation** — no! true remedial art is that cogitative pursuit that devolved upon the higher human spirit, free deliberation, and the selecting intellect deciding according to reasons, in order **to retune that** instinctual, intellect- and awareness-lacking but automatic, energetic Living Power, when said **Living Power** has been mistuned by disease to abnormal activity, **by means of a resonant affection to the disease, engendered by a medicine**

selected homeopathically, the Living Power being medicinally diseased to such a degree, and in fact to a somewhat higher degree, that the natural affection could work on it no more, and thus it becomes rid of the natural disease, yet remaining occupied solely with the so resonant, somewhat stronger medicinal disease affection against which the Living Power now directs its entire energy, soon overcoming it, the Living Power thereby becoming free and able again to return to the norm of health and to its actual intended purpose, "the enlivenment and sustenance of the sound organism," without having suffered painful or debilitating attacks by this transformation. (bold added)

The concept of the generative power of the Living Principle, and the profound insight that true disease is a generative act, an act of creation between two Wesens (human and disease Wesens), is contained in Hahnemann's writings in the term *erzeugen* or "engenderment."

You will note that the action of the medicinal Wesen also engages the generative power (engenders an artificial disease).

Cure must involve the generative power and is, therefore, a generative act (an engenderment) between the disease Wesen of the patient (itself engendered by the human and original disease Wesens) and the remedial Wesen (medicine) based on the law of similar resonance.

17.a]4 Usually such a stomach-vitiation is of dynamic origin, **engendered** by emotional mind [Gemüt] disturbances (grief, fright, chagrin), chill, exertion (mental or bodily) directly upon eating — often even after moderate fare.

58.1. ...when said Living Power has been mistuned by disease to abnormal activity, by means of a resonant affection to the disease, **engendered** by a medicine selected homeopathically...

62.2. The vitality gradually sank only the more deeply the more wine the patient had been talked into taking, (because the **engenderer** of the weakness, the chronic disease, could not be remedied by the prescription) since the Living Power in the after-action opposes enervation to artificial excitations.

68.2. The old medicine does indeed **engender** great alterations, but constantly such which are not good, and it continually ruins the health altogether with this extremely ruinous metal given out of place.

88.2. Surprisingly, one sees that it always happened by means of a medicine which is fit to **engender** by itself a similar suffering to that contained in the disease case, though these doctors were not immediately aware of what they were doing and did it in a fit of forgetfulness of the contrary doctrines of their school.

§4.1. At the same time he is a health sustainer if he knows the things that disturb health, that **engender** and maintain disease, and is aware of how to remove them from healthy people.

§21.1. Since now, the curative Genius [Wesen] in medicines is not in itself discernible, which nobody can deny, and ... therefore, we have only to abide by the disease occurs that the medicines **engender** in the healthy body as the only possible revelation of their indwelling curative power, in order to learn what **disease generative power**, that is, at the same time, what disease curative power each single medicine possesses.

§22.1.a]5 The morbidly mistuned Living Power possesses so little remedial ability worthy of imitation that all of the alterations of condition and symptoms it **generates** in the organism are indeed just the disease itself!

§80.1. — Psora, that true fundamental cause and **engenderer** of almost all remaining frequent, indeed countless disease forms,

§148.1. The natural disease is never to be regarded as some noxious matter situated somewhere internally or externally (§11 - 13), but rather as something **engendered** by an inimical spirit-like Potence that disturbs the spirit-like Living Principle reigning in the entire organism in its instinctual governance, as if by a kind of contagion (fn. §11), as an evil spirit torments, and forces it to **engender** certain sufferings and disorders in the course of life which one calls (symptoms) diseases. (bold added to all quotes above)

These references involving the generative power (power to engender) are pervasive throughout the *Organon*.

Thus, while Hahnemann does not explicitly use the term *Lebens-Erzeugungs-Kraft* he is clear that there is such a force active in the Living Principle, besides the sustentive power (*Lebens-Erhaltung-Kraft*).

In the quotes given there, it is obvious that Hahnemann sees a side of the Living Power or Life Force that is other than simply the maintenance of health, and that is involved in the engenderment

(*erzeugen*) of disease. He makes clear that this capacity of engenderment is related to the Living Power, thus is an integral aspect of it.

Thus, we can ask ourselves:

1. Did Hahnemann use the term *Erzeugungskraft*? - the answer is clearly yes.

2. Did Hahnemann state that this *Erzeugungskraft* (capacity to engender) is a function of the *Lebenskraft* (Life Force or Living Power)? - the answer again is yes.

3. Is this power of engenderment (*Erzeugen*) the only one he links to the Life Force? - the answer is no. The other one is the power of sustenance - *Lebens-Erhaltungskraft*.

Thus, in §22 for example, Hahnemann states that the "morbidly mistuned Living Power ...generates [symptoms] in the organism." The question is, what power in the *Lebenskraft* does this engendering? It is the *Erzeugungskraft* of the *Lebenskraft*. Thus, while Hahnemann does not explicitly use the term *Lebens-Erzeugungskraft*, he is clear that there is such a force active in the Living Principle, besides the sustentive power (*Lebens-Erhaltungskraft*).

In one reference noted here, the footnote to §22, Hahnemann identifies the *Lebenskraft* (Life Force) itself as the "engenderess." In the Introduction, near the end of the fourth section, Hahnemann states: ...*die...Lebenskraft ist die Erzeugerin der sich offenbarenden Krankheit!*

§101. These efforts are indeed simply the disease itself, and the morbidly affected Living Power is the engenderer of the self-manifesting disease!

And from the Synopsis to the 6th Edition of the *Organon*, #15, Hahnemann refers to "the Living Power and the disease symptoms that are engendered thereby."

What we can see clearly is that the generative power is grounded in the Living Power. The disease Wesen "fathers" and the Living Power of the human Wesen "mothers" the disease issue. So the generative act involves both generators (Wesen).

Curing disease requires the physician to engage the Living Power in its generative aspect using medicines on the basis of similar resonance. True disease is most importantly due to a co-genera-

tive act, involving the generative (creative, growth) power of the Living Principle. Until Hahnemann's time and even now, disease was conceived as mainly a disturbance of the sustentive power, that power that sustains the organism in health.

Therefore, treatment consisted of removing the supposed offending disease matter, the *materia peccans*, either through assisting the normal elimination reactions of the organism (natural medicine approach) or through the burning, cutting or other form of intervention (surgery, chemotherapy).

18.1. In general, up to more recent (I wish I would not be permitted to say the most recent) times, the ordinary school most dearly posits, with respect to diseases, even though so subtly conceptualized, disease-matter (and acridities), which must be carried away by exhalation and perspiration, by the urinary apparatus, or by the salivary-glands from the blood-and lymph-vessels, by the trachea and bronchial-glands as expectoration, by vomiting and purging from the stomach and intestinal canal,

19.2. It also intended to draw off, thereby purifying the body of all disease matters, the pernicious humours by perpetual cantharide plasters and spurge-laurel — but usually only ended up weakening the sick body to the point of irremediability by all these rash, unnatural arrangements.

20.2. Therefore from Dioscorides on, in all *Materia Medica* up to the newer books of this sort, almost nothing is noted down about the individual medicines, as to what each of their actual, special action be; rather, besides the indications about their supposed use against this or that disease name of pathology, merely whether it further urine, sweat, phlegm or menses, and above all, whether it actuate evacuation of the alimentary canal from above or below, because all thoughts and aspirations of practicing doctors from time immemorial were directed above all towards the evacuation of a disease material and of sundry (sham) acridities, lying supposedly at the base of diseases.

This erroneous approach could only come from a misunderstanding of the dynamic nature of disease, which operates through and within the two sides of the Dynamis.

The Duality of the Disease Process

The process of disease, whether of natural disease or of artificial disease, consists of two actions:

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*).

Thus, the process of *Heilen* (literally, wholing or salvation) also has two parts.

First, the Wesen of the remedy (artificial disease potency) impinges on the generative power of the patient and destroys the disease Wesen therein. This is the initial or curative action of the remedy. In this process, the Living Power acts receptively, not resisting the impingement.

Second, the sustentive aspect of the Living Power now reacts to the impregnation (generative stimulus) by the remedial Wesen, 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.

The initial action itself also has two aspects. The eradication of the natural disease through the initial action occurs as a result of the action of the medicine and the action of the generative side of the Living Power. Thus, the initial-action consists of two sides as well, although the action of the medicine is the more important of the two.

§63.3. Although a product of medicinal and Living Power, it belongs more to the impinging Potence.

Here Hahnemann gives us a clear image of the effect of the medicinal Wesen and leaves no doubt that this is in the nature of a sexual act, which involves the generative aspect of the Living Power.

That the generative side is involved is reinforced by the previous Aphorism wherein Hahnemann explains the two actions. The first, the *Erstwirkung*, is said to resonify or re-tune the Living Power. The term Hahnemann uses here is *stimmt*, which is the term used when he is speaking of the action of the generative power.

The issue of suppression is important because the true physician (*Heilkünstler*) does not desire to suppress, but rather to annihilate (cure) disease and, thereby, to allow the sustenive power of the organism to heal, leading to full remediation.

Hahnemann identifies three possible approaches to the medical treatment of disease

1. Law of Opposites
2. Law of Similars
3. No principle at all (unlawful)

§22.1. — whereas, on the other hand, it follows that for the complex of the symptoms of the disease to be cured that medicine must be sought (according as experience shows whether the disease symptoms **by similar or opposite medicinal symptoms** are to be lifted and transmuted into health most easily, most certainly and permanently) which has proven the greatest tendency to engender similar or opposite symptoms.

§22.1.a]1 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 reference to the disease state, therefore **are neither similar nor opposed to the disease symptoms**; rather, are entirely heterogenic. (bold added)

Opposites is a valid principle in some dimensions as Hahnemann points out (regimen, psychotherapy), but in the realm of natural disease, opposites can only palliate. This is a temporary form of suppression of the symptoms of the disease, which only leaves the

disease stronger than before. The allopathic means (e.g., blood withdrawals) also leads to suppression.

§106. In not very dangerous cases, the acute diseases were held down so long by the old school by means of blood withdrawals or suppression of one of the chief symptoms by an enantiopathic palliative means (Contrary Things by Means of Contraries)...

§151. ... even by use of violent palliatives, according to the old popular motto: Let Contrary Things be Cured by Contrary Things...

§23.1. However, each pure experience and each exact experiment persuades us that persistent disease symptoms are so little lifted and annihilated by the opposed symptoms of the medicine (in the antipathic, enantiopathic or palliative method) that rather, after short lasting apparent relief, they again break forth only then in an all the more strengthened degree and evidently get worse (see §56-62 and 69).

§56.1. With this palliative (antipathic, enantiopathic) method, introduced seventeen centuries ago according to Galen's teaching, the hitherto doctors could still most certainly hope to win the trust of the patient in that they deceived him with almost instantaneous improvement.

Suppression, as was noted briefly above, can also occur by the use of medical treatments on the basis of no principle. Either the treatment simply weakens the sustentive power (such as bloodletting or a deficient diet) or it irritates the system without even providing any palliation (drugs applied on no specific principle).

§74.1.a]1 Amidst all the methods which have been devised for helping against diseases, no more allopathic, no more nonsensical, no more inexpedient one can be thought of than the Broussaic enervation treatment consisting of bloodletting and a starvation diet spread over a large part of the earth for many years, regarding which no intelligent human being is capable of thinking anything medical, anything medicinally helpful; whereas real medicine, even blindly seized and administered to the patient, has improved a disease case here and there after all because it was accidentally homeopathic.

§145.2. ...the general and special therapies of the hitherto allopathic medicinal art, with their unknown compound means which only alter and aggravate but cannot cure chronic diseases, but protract rather than promote the cure of acute diseases, often even bringing about endangerment to life.

§149.2. ...the often long-continued application of large doses of violently acting means according to empty, false suppositions about their alleged use in similarly appearing disease cases...

Hahnemann further discusses the impact of too large a dose of a drug when given homeopathically (which he terms un-homeopathic or allopathic) as having a damaging effect (we now know this through the Arndt-Schultz Law).

§276.4.a]1 Thus arise almost incurable mercurial sicknesses by persistent use of aggressive allopathic mercurial means prescribed in large doses against Syphilis, when yet one or several doses of a mild but effective mercurial means would certainly have thoroughly cured the entire venereal disease along with the chancre in a few days, if the chancre had not been dispelled by external measures (as always happens with Allopathy).

§276.4.a]2 In the same way, the Allopath gives China bark and quinine in intermittent fevers in very large daily doses, where such were correctly homeopathically indicated and where one very small dose of highly potentized China must unfailingly have helped (in intermittent swamp fevers and even with persons who suffered with no apparent Psora), thereby engendering (while Psora is evolving at the same time) a chronic China-sickness which, if not gradually killing the patient by corruption of internal organs important for Life, especially the spleen and the liver, at least makes him suffer in a sad state of health for years on end.

The application of the law of contraries in natural disease, if applied in small doses and judiciously, only leaves the patient where he was or worse off because of the natural progression of the disease. There may be some worsening due to the drug, but usually only because the effort of detoxification drains the sustentive power of the patient. Large drug doses over extended periods of time tend to engender iatrogenic diseases. Kent also makes the useful observation that the more drugs are refined, the more they can impinge on the Living Power and cause disease.

But the drugs of today are ten times more powerful than those formerly used, because more concentrated...The chemical discoveries of petroleum have opened a field of destruction to human intelligence, to the understanding and to the will, because these products are slowly and insidiously violent. When drugs were used that were instantly dangerous and violent, the action was manifest, it showed

upon the surface, and the common people saw it...The apparent benefits produced by these drugs are never permanent. They may in some cases seem to be permanent, but then it is because upon the economy has been engrafted a new and most insidious disease, more subtle and more tenacious than the manifestation that was upon the externals and it is because of this tenacity that the original symptoms remain away. (Kent, *Lectures on Homoeopathic Philosophy*, p. 21)

The terms "isopathy" and "isodes" encapsulate the development of the constant Wesen side of disease. Hahnemann criticised the use of the principle of equality on which isopathy is based, rightfully seeing it as only a variant of the law of similars (as true isopathy is what allopaths use, such as in vaccinations, with all its attendant disease effects). He accepted that the remedies chosen on the basis of their relationship to the disease material (containing the disease potency) were a valid application of the law of similar resonance and were the missing link to the treatment of the constant Wesen diseases.

So-called isopathic remedies represent another dimension of disease and treatment involving a relationship of medicine to disease agent, whether infectious (natural, i.e., existing in nature) or poisons, both natural (e.g., snake bites or toxic metals) or medicinal (synthetic, i.e., man-made). The use of such remedies is simply a variant of the law of similars.

History of Isopathic Remedies

- The use of disease material to treat certain diseases of known etiology (cause) has a long history. In a chapter by Dr. Marc Haffen, in O.A. Julian's *Treatise on Dynamised Micro-Immunotherapy*, the following examples are cited:
- Use by Bohemians of venom introduced near a snake bite; by Columbian Indians of a serum made from the liver of a serpent.
- People in China were made to wear the clothes of smallpox patient who was in full suppuration stage or by introducing the dried pustule into the nostrils.

- Hippocrates: the use of the slime of a rabid dog to guard against rabies.
- Dioscorides: recommends the use of the liver of the dog that has bitten a person, grilled earthworms to get rid of worms, the flesh of the viper and crushed scorpion that have bitten one. He also stated the principle that where there is the disease, there is also the remedy.
- Paracelsus: "The similars cure the similars, the scorpion cures the scorpion, mercury cures mercury. The poison is mortal for man except, if in the organism there is another poison with which it may fight, in which case the patient regains his health." (*Compendium philosophae*, 1568). Paracelsus used very weak doses of the poisons.
- Robert Fludd in the 17th Century treats tuberculosis with the dilution of the sputum of the patient, prepared spleen to prevent enlarged spleen and kidney stone to prevent kidney stone formation.
- Anthonasius Kircher: "The poisonings in general are cured by their proper counterpoisons. Thus, the bite of the spider will be cured by the application of a spider, the biting of a scorpion by the application of the scorpion, the poison of a rabid dog is drawn out of the body by the furs of the same dog." (*Magna sive de arte magnetica*.) "Ubi morbus, ibi etiam medicamentum morbo illis opportunum (There where there is disease, there also is the proper remedy of the disease)." (*In mundus subterraneus*, 1645)
- Lady Montague has her child vaccinated by an extract of smallpox pus. Prof. Phillipus Nettr of Venice (1718) recommends the use of dried pus from the plague eruption against the plague. Frances Home of Edinburg used the blood of the patient suffering from measles against that disease (*Homoeo medical facts and Experiments*, 1754).

Hering and Isopathic Remedies

Constantine Hering, who was a contemporary of Hahnemann and carried on a close correspondence with him, is perhaps the father of isopathic remedy use. Hering used the venom from the Bushmaster snake, creating the remedy *Lachesis*. He also used the saliva of a rabid dog. Later he developed the use of the potentised pus of scabies (*Psorinum*), smallpox (*Variolinum*) and speculated that there was a principle allowing the use of disease agents to treat and prevent against acute diseases (sporadic and epidemic diseases such as the plague and anthrax).

It is interesting that Hering's wide-ranging research and inquiries led him into other areas such as the use of organ remedies and tissue salts. Hering speculated that some products of the human body and some parts of the healthy organism had a more particular action on the parts from which they are derived (Stapf's *Archiv für die homöopathische Heilkunst*, 14-2, pp. 98-99). Hering also speculated that various chemical elements found in the organism would have a particular effect on the organs in which they can be principally found (*Archiv*, 13-3, p. 65 and 14-3, p. 14).

Lux and the Thesis of Equality

Johann Wilhelm Lux was a well-known veterinarian who taught and wrote extensively. In 1820, he came across the writings of Hahnemann and started to apply this new approach to medicine. He could be said to be the Father of Veterinary Homeopathy. He founded many homeopathic associations and started the first periodical devoted to veterinary homeopathy. He dedicated his first volume of the periodical, *Zooiasis*, to Hahnemann.

Lux was asked at one point (1831) what remedy could be used against anthrax and *Lues bovum pestifera* (rinderpest), but not otherwise knowing a remedy, advised the use of the 30th dilution of the nasal mucous of the animal suffering from rinderpest and of the blood of an animal suffering from anthrax. This led to success in treatment of this disease and in 1833 Lux published his results in a small pamphlet, *Isopathik der Contagionen*. In this work, Lux proposed an idea not unusual given the history noted above, namely that "...all diseases carry in them the means of their cure." In the context of his time, this implied the use of diluted and dynamised morbid agents such as:

- * Scabby of sheep
- * Tinea of animals
- * Itch (psora) of man
- * The blood of the spleen of animals suffering from anthrax
- * Pus of syphilis
- * Serum taken from vesicles of Marochetti in rabid persons

- * Lymph of anthrax and of the plague and cholera
- * Products from secretions of men and animals (dynamised fecal matter, foot sweats, saliva of epileptics, etc.)
- * Drugs used to excess (e.g., diluted *Sulphur* against the abuse of sulphur)

Lux then went further by suggesting a new principle — *aequalia aequalibus curentur* — to replace the principle of *similia similibus curentur*. Hering and Lux's work, set against a medical backdrop of experimentation with disease material for medicinal agents, triggered a greater use of such remedies.

The main proponents at the time were Attomyr, a German homeopath; Gross, one of Hahnemann's original provers, and co-editor with Stapf of the first homeopathic periodical, *Archiv für die homöopathische Heilkunst* (Archive for the Homeopathic Remedial Art); Herrmann, a homeopath in Austria; Jolly, a dentist in Istanbul; Theuille, a homeopath in Moscow who made remedies from leprosy and the bubonic plague; and Weber, a German homeopathic veterinarian who conducted trials with *Anthracinum*.

Attomyr and Gross spread the knowledge about *Psorinum* produced by Hering. Weber wrote a serious and scientific study of his work on the treatment of anthrax using a potentised nosode (30C of the blood of a diseased spleen) (*Der Milzbrand und dessen sichersten Heilmittel*, Leipzig, 1836). Jolly wrote to Hahnemann about work that Theuille was doing in Moscow regarding the plague using the 30th dilution (*Archiv*, 1837, v.6, p. 289). Herrmann took up Hering's ideas on organ remedies and felt that the real scope of isopathy was "the medicinal power of substances of homonomus organs" (*Allgemeine Hom. Zeitung*, 1844, Bd. 27, p. 187). He then published a book on organotherapy in 1848, which is the origin of later work in this direction, such as by German and French researchers, but also that of Compton-Burnett in England.

Hahnemann's Views on Isopathy and Isopathic Remedies

Where does Hahnemann fit into this debate?

Hahnemann must have been knowledgeable about Lux's work and ideas. These were not too far from the ideas Hering was generating. However, the bold challenge put forward by Lux as to the principle of cure forced Hahnemann to react. In the 5th Edition of the *Organon*, which came out in the Fall of 1833, Hahnemann published his reply:

93.a]1. On these examples from domestic practice Mr. M. Lux erects his **so-called remedial mode by "equal and same," called by him Isopathy**, which some eccentric heads have even already assumed as the "last word" of remedial methodology, without being aware of how they could realize this.

93.a]2 It is **quite a different matter**, however, if one judges these examples precisely.

93.a]3 The purely physical powers are of a different nature than the dynamic medicinal ones in their impinging action on the living organism.

93.a]4 Warmth or cold of the surrounding air or water or of foods and drink do not in themselves (as warmth or cold) cause absolute noxiousness for a healthy body; warmth and cold belong in their alternations to the sustainment of a healthy life and, consequently, are not medicinal in themselves.

93.a]5 Thus, warmth and cold do not act as remedies in bodily ailments by virtue of their nature [Wesen] (therefore not as warmth and cold per se, not as things detrimental in themselves, as are perhaps the medicines rhubarb, China, etc., even in the finest doses) — rather, merely by virtue of their greater or lesser quantity; that is, according to their degree of temperature, just as (in order to give another example of purely physical forces) a great lead weight painfully bruises my hand, not by virtue of its nature [Wesen] as lead, but due to its quantity and weight in bulk, whilst a thin lead plate would not bruise me.

93.a]6 Therefore if cold or warmth prove to be helpful in bodily ailments like frostbite and burns, they prove so solely because of their degree of temperature, just as they also, due to extremes in their degree of temperature, inflict damage on the healthy body.

93.a]7 Accordingly **we find in these examples** of help from domestic practice **that the limb was not restored isopathically** by the persistent employment of that degree of cold wherein the limb froze (it would have become quite lifeless and dead thereby), **but rather by a cold which, only approximating it (Homeopathy),**

gradually tones down to a comfortable temperature, as frozen sauerkraut applied to a frozen hand at room temperature soon melts away and gradually warms up from 32° to 33° [Fahr.] and so on up to the temperature of the room, be it even only 50°, thus restoring the limb again by **physical homeopathy**.

93.a]8 So also a **hand scalded with boiling water is not restored isopathically by application of boiling water, but only by** a somewhat lesser heat: e.g., when one holds it in a dish with a liquid that is heated to 140° [Fahr.], the liquid becomes somewhat less hot every minute and finally assumes the temperature of the room, whereupon the scalded part is again restored by **Homeopathy**.

93.a]9 Water which is still in the process of freezing will not draw the frost out of potatoes and apples isopathically, but only water near the freezing point.

93.a]10 Thus, to give another example of physical impinging action, the damage resulting from a blow to the forehead by a hard object (a very painful bump) is quite soon diminished in pain and swelling when one vigorously presses the site with the ball of the thumb and ultimately always more gently, homeopathically; however, **not by an equal blow with an equally solid body, isopathically, that would add insult to injury**.

93.a]11 What is likewise adduced in that book in the way of Isopathic 'cure', that muscular contractions in humans and lower spinal paralysis in a dog, both arisen by means of cold, have been rapidly remedied by cold bathing — this event is **falsely explained by Isopathy**.

93.a]12 Cold ailments have only the name of cold, but come about in bodies prone thereto even with a sudden draft, which was not at all cold.

93.a]13 The various effects of a cold bath on the living organism in the healthy and diseased state are not to be encompassed at all with a single concept, so that one immediately thereupon could found such an audacious system!

93.a]14 That snake bites, as stated there, would be cured most surely by snake parts will remain a fable from the days of yore until such an improbable assertion has been confirmed by indubitable observations and experiences, and it will probably never come to that.

93.a]15 Finally, that the saliva of a mad dog administered to a man already raving from hydrophobia (in Russia) is supposed to have cured him — this 'supposed to' will lead no conscientious physician astray, however, **into dangerous**

imitation or into the erection of a so-called **Iso-
pathic system (as dangerous as its expansion is
highly improbable), which it has been passed off
for (not by the modest author of the little book: The
Isopathy of Contagions, Leipzig: Kollman, but) by its
eccentric devotees; especially by Dr. Gross, who cries
Isopathy up as the only correct remedial principle, and
insists on seeing Similar Things by Means of Similar
Things only as a stop-gap measure, thanklessly enough,
however, seeing as how he owes his fame and fortune solely
to this principle of Similar Things by Means of Similar
Things. (bold added to all quotes above)**

Hahnemann is here responding not so much to Lux's pamphlet, as to the apparent excesses of others. He is clearly worried that some are taking the matter far beyond what Lux himself had proposed. Dr. Gross bears the brunt of the criticism for seeming to promote the principle of identities as the only one. Dr. Lux, the "modest author of the little book: The Isopathy of Contagions," is apparently not included in those who wish to raise a new system of medicine on this new principle. Given that Lux uses the term "isopathy" in the title and text, this may seem surprising. However, if we look to what Lux actually wrote, it becomes clearer.

In these cases that may be multiplied easily, the natural force seems not to cure by the simillimum but by aequale (although in another dynamisation)...

Some epidemics of the year 1832 were eradicated with Isopathy helped by some remedies in the 30th dilution like Mercurius, Spiritus sulphuratum, China, Natrum muriaticum...

Very often it is found that **Homoeopathy [that is, the law of similars] is realised perfectly in Isopathy**, because we cure contagious disease by their own infecting substance...

For more than 10 years, I treated all the animals by Homoeopathy and I continue to follow with success this marvelous means...

The positive results are so much attractive that I feel the necessity to tell them to others and it is for this reason that I have founded the review *Zooiassis* or 'Homoeopathic cure destined to the diseases of animals.' The first issue is going to be published during the Easter of this year [1833]. (from Julian, *Treatise on Dynamised Micro Immunotherapy*, pp. 61-66) (bold and square brackets added)

Lux presented the concept of isopathy, or more correctly the concept of deriving remedies in potency from disease matter, as a variation of the law of similar resonance. This explains Hahnemann's exception of him from the criticism of those trying to erect a new system of medicine on the concept. For Hahnemann, the use of such "isopathic" remedies was consistent with the idea of specific remedies related to diseases of common origin or constant nature. What was not valid was the argument that this dimension of the law of similars was somehow a new law. It was simply a principle within the law of similar resonance.

Hahnemann also created a footnote to §56 in the 5th edition of the *Organon*. By the time Hahnemann had written the Introduction (1833), he had become aware of efforts to take what Hering and Lux were doing to create a false system of medicine (Gross in particular) and made an addition to address this:

A fourth mode of employing medicines in diseases has been attempted to be created by means of Isopathy, as it is called - that is to say, a method of curing a given disease by the same contagious principle that produces it. But even **granting this could be done, which would certainly be a most valuable discovery**, yet, after all, seeing that the miasm (virus) is given to the patient highly potentised, and thereby, consequently, to a certain degree in an altered condition, **the cure is effected only by opposing a simillimum to a simillimum.** (bold added)

Again, the language of Hahnemann's criticism makes clear that Hahnemann supports the use of isopathic medicines (to cure a given disease by the same contagious agent that produces it), but through the use of potentised remedies, which only underscores the fact that this is a variation of the law of similars. There is no new law of identities. In the context of homogenic remedies, the use of such remedies in crude, unpotentised form is highly dangerous, as would be the case here due to chemical toxicity (and also with vaccinations).

Hahnemann also dealt with the issue raised by Lux and Hering in his *Chronic Diseases*, second edition (1835-39):

379.1 The antipsoric medicines treated of in what follows contain no so-called isopathic medicines, since their pure actions, even those of the **potentized miasma of itch (Psorin)** have not been proved enough, by far, that a safe homeopathic use might be made of it. **I say homeopathic**

use, for it does not remain idem (the same); even if the prepared itch substance should be given to the same patient from whom it was taken, it would not remain idem (the same), as it could only be useful to him in a potentized state, since crude itch substance which he already has on his body as an idem is without effect on him. **But the dynamization or potentizing changes it and modifies it;** just as gold leaf after potentizing is no more inactive crude gold leaf in the human body, but in every stage of potentization it is more and more modified and changed.

380.1 Thus potentized and modified, the itch substance (Psorin) when taken is also no more an idem (same) with the crude original itch substance, but only a simillimum (thing most similar). For between IDEM and SIMILLIMUM there is no intermediate [stage] for any one that can think; or in other words between idem and simile only simillimum can be intermediate. **Isopathic and æquale are equivocal expressions, which if they should signify anything reliable, can only signify simillimum, because they are not idem (tauton).** (bold added)

What is Hahnemann saying here? Again, he clearly accepts the use of remedies made from disease material, such as *Psorinum* for psora. For Hahnemann, however, it is incorrect to state that there is a new law to explain the use of such remedies. When disease material or disease agents are potentised, they are no longer the same (idem), but similar. Thus, their use falls under the domain of the law of similar resonance.

Hahnemann modified the footnote in the 6th Edition:

§56.4.a]1 There are those who would gladly create a third application of medicines against disease by means of Isopathy, as it is called, that is to say, cure a present disease with the same miasm.

§56.4.a]2 But **even granted they could do this, so would Isopathy nevertheless only effectuate a cure by opposing the Simillimo with a Simillimum,** since Isopathy only presents the miasm to the patient highly potentized and consequently altered.

§56.4.a]3 But this intending to cure by means of an entirely identical [crude] disease Potence contradicts all healthy common sense and therefore all experience also.

§56.4.a]4 Those who first broached the subject of so called Isopathy presumably had hovering before them the benefaction which humanity learned by the employment of the cowpox inoculation, by which the inoculated one remained

free from all future smallpox infection and was cured of the disease in advance as it were.

§56.4.a]5 **But both the cowpox and the small pox are only very similar, in no way entirely the same disease**; they are in many respects divergent from one another, in particular by the more rapid course and the gentleness of the cowpox, but especially by virtue of the fact that cowpox never infects the human being by proximity, and so by means of the general distribution of this inoculation an end has been made to all epidemics of that deadly, terrible smallpox to such an extent that the present generation no longer has any graphic conception whatever of that former horrible smallpox plague.

§56.4.a]6 Thus, **to be sure, certain animal diseases will proffer medicinal and curative Potences of their own for very similar, important human diseases**, and accordingly, supplement our homeopathic medicinal stock happily even further.

§56.4.a]7 **But meaning to cure a human disease (scabies or maladies arisen therefrom) with an identical [crude] human disease matter (e.g. with a Psoricum taken from scabies) — that is going too far!**

§56.4.a]8 Nothing results from it but calamity and aggravation of the disease! (bold and square brackets added)

Hahnemann's modifications address another argument raised, namely the use of cowpox to protect against smallpox. He also underscores the danger, as in the case of homogenic remedies, of using the remedy in crude doses. The text makes clearer that Hahnemann accepts the value of isodes (as he was now using *Psorinum*), but not the use of a system of medicine based on true identity, that is, from the use of crude disease matter, which is highly dangerous, even deadly.

However, Hahnemann's attempts at dealing with this issue were not well understood, not surprising given the general lack of understanding of the dual nature of disease. On Hahnemann's death, Griesselich, the editor of the journal, *Hygea* (1834-1848), who had considerable influence in homeopathic circles at the time, followed in Hahnemann's footsteps and attacked isopathy as a system, even though he was sympathetic to the use of sarcodes and nosodes (and had earlier developed the use of *Psorinum* which Hahnemann and Hering took up).

The result was confusion and the casting of isodes and nosodes into a shadowland of continued use without any clear understanding of the basis for this use. On the one hand, they do not strictly conform to the prevailing idea that remedies should be prescribed solely on the basis of symptomology (provings). On the other hand, they are clinically effective when used on the basis of a direct relationship with a known and constant disease (such as measles, whooping cough, smallpox, chronic miasms, etc.).

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