

Alternative Medicines

Dr. Bach Flower Remedies
For
Physical Diseases and Psychological Disorders

AND

THERAPEUTIC EFFECTS
of
MODEL PYRAMID
To Solve All Problems And Difficulties In Life

An Introductory Guide

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LEARN HOMOEOPATHY THE EASY WAY

(A Complete and Dependable Self-Instructor on
Homoeopathic Practice)

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And

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Remedies, Advanced Homoeopathic Practice,
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For information about a new and complete
system of medicine please turn to the last
eight pages at the end of this book.

PREFACE TO THE FIRST EDITION

Homoeopathic science lies so scattered in a mass of books that a beginner is not able to appreciate the use and importance of a particular book. There is no single good work covering all the aspects of homoeopathic system of medicine to guide the beginner where to start reading the subject and how exactly to apply theory in actual clinical practice.

It is highly regrettable that the so-called books on 'Principles', 'Theory and Practice' 'Beginner's Guide' and 'Text-books' do not explain the subject in any good order. They completely omit many important topics and tell very little or nothing about the importance and use of *Reperies* in practice. Such titles merely give the indications of a few polychrest remedies under various disease-headings, which is more or less like allopathic treatment of diseases and not homoeopathic cure of the patient *in toto*. The eager and enthusiastic new-comer faithfully follows such books and they meet with failures and thus he comes to his own, but wrong conclusion that homoeopathy too has limitations such as that it takes a longer time to produce effect or it would suit only a certain type of persons and so on.

But in the present work the reader will find that homoeopathy is a complete system and realise that there is lot of differences between it and allopathy or for that matter any other system. This book, therefore, is an attempt to present in lucid language the laws (and not *principles* as is incorrectly thought by many) of homoeopathic system of medicine and practice of homoeopathy in a compact and systematic form and in a easily comprehensible style.

I have only made a sort of re-arrangement of what the founder of homoeopathy, Dr. Samuel Hahnemann, has said in his *Organon of Medicine* and *Chronic Diseases* thus taking the reader step by step to an overall picture of the science

and art of homoeopathy. A rearrangement of the *Organon* has become necessary because as Dr. Pemberton Dudley rightly pointed out, 'Hahnemann has several peculiarities of style, some of which are not at all common to English polemical literature, among which may be mentioned; (i) his long, and often involved, sentences; (ii) his exceedingly frequent employment of parenthetical clauses and sentences, and his not infrequent use of the parenthesis within a parenthesis; and (iii) his introduction of qualifying words and phrases in certain peculiar and unusual connections likely to escape the notice of the casual or careless readers, but evidently intended by the author (Dr. Hahnemann) to be taken at their full significance and importance and to constitute an essential element of the discussion. It may be said, in passing, that the failure to note this last mentioned characteristic of Hahnemann's method has occasioned much misunderstanding of his doctrines.'**

Besides the above, I have also illustrated the use of good reference books by American authors so that the reader will know what books to buy for study and reference, how to use the various reference works in day-to-day practice while treating acute and chronic diseases. In doing so, special care has been taken to mention and illustrate the utility of all useful authors, while no mention is made of books that have little or no value in actual clinical practice.

One more point also needs mention. It may be asked that while homoeopathy is a perfect, unique and superior system, why has it not become popular. The answer is, as that great American Homoeopath, Dr. James Tyler Kent, has observed, "defective books as well as defective use of books which abound in homoeopathic literature." This is the main reason for the failure of many homoeopathic practitioners, both in the past as well as at the present day. It would serve no purpose to list such books and demonstrate to the reader how misguiding they are. However, a review of one such

**Dudley, Pemberton, M.D. *The Chronic Diseases, Their Peculiar Nature and their Homoeopathic Treatment*
"Editor's Preface"

book as sample is given at the end of this book just to caution the reader not to be lured by catchy titles.

Homoeopathy is not taught and studied as it ought to be, viz, from the *Organon* and *Chronic Diseases* of Hahnemann. Books by less significant authors are used, with the result that, looking at the present-day homoeopathy in the clinics of many practitioners, books published on the subject, reports of cases in journals and discussions at Association meetings, we have to conclude that the typical homoeopathic practitioner of today is like a person who, knowing nothing of the art of drawing, enters the room of an artist and starts handling the various drawing materials. The present state of affairs may be compared to the game called 'unconscious distortion.'

In that game the participants sit in a circle, while one, with a short story written out, beckons No. 2 outside and reads it through to him. Then No. 2 beckons No. 3 outside, and repeats the story as he remembers it and so on. Each one unconsciously supplies the deficiencies in his own way where his memory fails. Ultimately the last to hear the story retells it to the assembly. The original is then read out, proving, amid roars of laughter, how widely it has been quite unintentionally distorted!

With us, 'children of larger growth but children still,' the same thing obtains. Facts retold, wander about and get inevitably distorted. Even those homoeopathic physicians with many years of experience will find several things in this book new to them—new, only because they have not read *The Organon* and not learnt to use the *Repertory*.

It is after ten years of hard work—rigorous search and study, practice, critical analysis and careful observation of the methods of several practitioners that I felt the need for this book, so that at least the future generations of homoeopaths may not become victims of the undesirable effects of descent as in the game described above.

It is in order to provide the earnest enquirer with an easy introduction to the correct practice of Homoeopathy and also

to provide the teacher of Homoeopathy with actual data instead of second-hand, or third-hand learning that this attempt has been made. This book presents the actual teachings of the founder of Homoeopathy, Dr. Samuel Hahnemann, not only the great law of healing, with the subsidiary laws it imposes, but also its extension to the difficult realm of chronic diseases. (In part II of this book we shall deal elaborately with the treatment of chronic diseases.)

After reading this book, a reader will get it clearly fixed in his mind that homoeopathy is an exact system and not a matter of 'principle' or 'concepts' but only based on eternal laws that never fail and that has no exception and that homoeopathy will act on all individuals and under all circumstances.

Since the purpose of the present work is to deal elaborately with the *practical* aspects of the art of homoeopathic prescribing, little is said about the founder of the system or how he discovered the laws of Homoeopathy.

After reading this book, for further studies on practice of homoeopathy the reader is referred to the author's book *ADVANCED HOMOEOPATHIC PRACTICE*.

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CHAPTER I

HOMOEOPATHIC LAW OF CURE AND *ORGANON*

As any new system of medicine is compared with the existing systems of medicine, we shall now examine the methods of Homoeopathy with those of allopathy which is widely practised today.

In allopathy, according to Lister's writings, the motto of the doctor is to *console always*,** *to relieve often and to cure sometimes*. Every patient wants cure which the allopathic doctor is able to effect only sometimes. And so, unable to cure many cases, he merely tries to relieve the patient of his trouble with sedatives. As this too is not possible in many cases (not to speak of the side-effects of his crude drugs which are graver than the original malady for which it was prescribed) he always consoles the patient by telling him that he will have to learn to live with it.

All this is owing to the fact that allopathy is still in an experimental stage. They have not yet discovered the laws of therapeutics and are still working on theoretical speculations. A new drug comes out of their so-called research laboratories, only to be discarded soon, after its side-effects are revealed to be harmful, some months or years after being given to many patients. The methods and theories in allopathy are always shifting and their discoveries are abandoned rapidly. They themselves acknowledge these facts. They cannot say in advance whether the patient will be cured with their prescriptions. They will give *quinine* for malaria and only after watching its reaction can they determine its severity. And

**Hay fever, asthma, and unbearable menstrual colic of unmarried girls are some of the examples. In the last mentioned case the allopathic physician consoles the patient by saying that she will be all right after marriage! But Homoeopathy cures the patient which is the only mission of the physician.

only after treatment with a drug, is the efficacy or otherwise of that particular drug ascertained. If the patient is sensitive to it, they will try to give it in injectible form. And, as the patient should not become an addict, (since his medicines only suppress and do not cure) he gives that drug with a warning that the patient should not take it continuously beyond a certain period. Then there are the problems of sequelae, the side-effects, the cost of drugs and their non-availability!

Despite their sophisticated diagnostic implements and costly research projects the allopaths are unable to tackle even such a common disease as the cold. Their instruments are nothing but manifestations of their deficiencies and shortcomings. They openly admit that there is no treatment for certain diseases and are groping in the dark with a faint but false hope that *one day or other* they will be able 'to find' a remedy for cold, a cure for cancer, and so on. Their methods are with full of uncertainties and theoretical speculation based on mere assumptions.**

What they claim today to be the best remedy has to be discarded tomorrow, because of its dangerous after-effects. Their diagnostic methods which claim to spot the cause of the trouble make the patient a victim of graver diseases, e.g., x-ray causes ulcers and burns.

Contrary to popular belief, Homoeopathy is not an indigenous system of medicine; it was founded not by a layman foreign to medical science but by one of the leading allopathic physicians of Germany, Dr. Christian Friedrich Samuel Hahnemann, M.D. Hence, the reader may know that homoeopathy is not an 'indigenous' system of medicine, but a system which is being practised at international level.

**For a correct assessment of what allopathy is, the reader is referred to *Bernard Shaw's DOCTOR'S DELUSIONS* wherein he describes how he was cured of hydrocele with homoeopathic drugs. To know what homoeopathy is, every student should study *James Tyler Kent's LECTURES ON HOMOEOPATHIC PHILOSOPHY* (please see the last page for price list of books available with the author for sale.)

Many readers will be surprised to know that even Her Majesty the Queen of England takes homoeopathic treatment. So, like allopathy, homoeopathy too is 'English' or 'Phorein' and not 'Hindustani', 'Swadeshi' or indigenous. Thus, the English-knowing Indian elites will realise that there is something worth knowing about Homoeopathy at least for the fact that all reference books are in English by different American authors each of them with doctoral degree in medicine.

For the life and works of Dr. Samuel Hahnemann the reader is referred to the many biographies.^{1&2}

It is sufficient to say here that Dr. Samuel Hahnemann was born in Germany in the year 1755 and like any other eminent physician of his time, studied medicine in Leipzig University and in the year 1779 obtained his M.D. Degree. He practised allopathy for nearly seventeen years and wrote several articles. Being dissatisfied with the results of the medical treatment prevalent in those days (and which is more or less the same today) he realised that it was based on assumptions, and theoretical speculations. When the Almighty caused diseases, Dr. Hahnemann thought, He must have also provided for corresponding therapeutic agents in Nature—an idea which is in consonance with the best axiom of philosophy. viz., *Nature constantly works towards perfection*. Therefore, Dr. Hahnemann made a searching study of medical literature for twelve years and by strenuous study and repeated experiments *discovered* the law of therapeutics—a law that is eternal. Eternal laws never fail and they have no exceptions. Thus, Homoeopathy is not founded on any 'principles' but it is merely the discovery of eternal law pertaining to therapeutics. Dr. Hahnemann summed up

¹Bradford, T.L., *LIFE AND LETTERS OF SAMUEL HAHNEMANN*.

²Haehl, Richard *SAMUEL HAHNEMANN: HIS LIFE AND WORK*. This book is the most authentic and comprehensive, as the author gave up his practice and travelled far and wide for several years to collect data and materials for his book.

his findings or rather discoveries in a book titled *The Organon of Medicine*. Dr. Hahnemann did not enunciate any new theories; he only *discovered* a law, of which the following is the basis:

Nature constantly works towards perfection. It provides several substances in the vegetable, mineral and animal kingdoms, each of which when taken by healthy persons in large quantities, produces signs and symptoms *exactly* corresponding to a particular type of sick-person. Thus, for every sick person, there is a corresponding disease-producing substance in Nature.* Every substance brings about a change in a healthy individual who tests it and every substance does so in a different manner, which is called the curative property of that substance.

According to the law discovered by Dr. Hahnemann, a substance, when given in single dose in *dynamized*** form can cure any person having those symptoms which the drug can produce in a healthy person when taken in repeated doses. Such a cure will be gentle, quick, permanent and without side-effects. As this is an eternal law, there is no exception to this. Therefore, the question of a homoeopathic medicine not acting on a person or that it will suit only certain persons is a misnomer. Also, the question of a medicine yet to be "found out" for a particular patient (say, with cancer) does not at all arise. Nature provides medicines for all types of sick individuals. It is a grand ARRANGEMENT of nature.

Therefore, Homoeopathy is self-complete in its armamentarium of drugs, and so does not require any research to find 'new' drugs.

*Therefore, there is no need to change one pharmacopoeia after the other, or, having some 'new' drugs incorporated by throwing out some 'less modern' drugs.

**We shall discuss 'dynamisation' and 'potentisation' in the following pages.

"It is very rarely the case that among our remedies not one is to be found which corresponds to the characteristic feature of a case."*

It is the judicious use of such substances (that is, giving the substance in dynamised form and in single dose to a sick person having exactly the same symptoms which that substance can produce if taken in large quantity) that Homoeopathic practice aims at.

There is a wrong conception, even among homoeopaths, that because of atmospheric pollutions, use of drastic pesticides etc. (which were not in Hahnemann's time) we have to change our *Materia Medica* which was written about hundred years ago. This is not correct because even today patients are being cured with the same drugs discovered hundred years ago. The total picture of symptoms exhibited by a patient even today points to the total picture of a particular drug, though discovered hundred years ago. Men have not changed in their biology. He is still eating food through mouth and perspiring through his skin. Unless there is a biological change there is no need to alter our *Materia Medica*.

Since the Homoeopathic system is complete in respect of her armamentarium of drugs, it was possible for Dr. Hahnemann to lay down in the very first Section of his *Organon* that "The high and only mission of the physician is to cure." In contrast to Allopathy (the aim of which, according to Lister's writings, is always to console and sometimes to cure) the motto of the homoeopath is *always* to cure the patient. If a homoeopath has failed to cure a case it is because of his inefficiency alone and not owing to the lack of sufficient or effective drugs in Homoeopathy.

As Homoeopathy was discovered, not by a stranger to medical science but by a leading allopath who was famous for his writings on allopathy itself, it (Homoeopathy) is

*See Kent's *LECTURES ON HOMOEOPATHIC PHILOSOPHY* "Lecture XXXVII" (p. 274)

known as the New School; and, since it overcomes all the drawbacks of allopathy, Homoeopathy is also called Advanced Allopathy.**

We have said that Homoeopathy is the discovery of the truth that there is a variety of simple substances in Nature each of which, when taken in large quantities or repeated doses by a healthy person, produce symptoms *exactly* corresponding to the symptoms of a sick individual on earth, and the same substance can cure a person with those symptoms, when given in minute quantity. So, on the one hand, we have the symptoms of the patient and, on the other, the symptoms of the drug, otherwise called disease-force and drug-force respectively.

Now, when the remedy is administered, it produces artificial symptoms in the patient. According to the law discovered by Dr. Hahnemann 'two similar forces nullify each other.' This can be best illustrated by an example. Suppose, a person is holding a spring door half-open by applying a certain force

**At this point, the reader will at once be tempted to ask if Homoeopathy is superior to any other therapeutically-oriented system why it has not become popular. An answer is given to this by Dr. J. T. Kent when he remarks 'Homoeopathy will not be universally adopted for many centuries. It is not an easy grade to the pinnacle of pure Homoeopathy or as it should be admissible to say to Homoeopathy. The statement admits that there is a quality of Homoeopathy prevailing which is not strictly pure; for the deception practised by pretenders in our own ranks there can be no need for apology. They and their faults are too well known, and the causes are:

First, the increasing demand for the genuine;

Second, the comparative infancy of the new system;

Third, the imperfection of the machinery of instruction all over the world even till this day;

Fourth, to generalise, want of opportunity, capacity and desire" (See Kent's *LESSER WRITINGS*: "An Address preliminary to the study of Homoeopathics.")

with his hand. If a second person comes in and exerts *more* pressure on the same spot and in the same direction on that door, naturally the force exerted through the hand of the first person cannot have any effect and so it falls down. Or, say, that a spring is stretched apart from both ends by some force. If another stronger force comes in and pulls it, then the first one loses its hold. Let the original force be the disease-force and the second force an artificial medicinal force. When the medicinal force (which is made stronger by a process of *potentisation*) takes hold of the vital force, then the disease force loses its hold and so the patient is restored to health. For this reason alone, a remedy capable of producing the *exact* symptoms is employed. This is expressed by the phrase *similia similibus curentur*. This was accidentally verified in

Though homœopathy was founded by a qualified allopath and promoted by leading allopaths only, who later on became converts, many of the later-day converts could not grasp the basic teachings of Dr. Hahnemann (that run counter to allopathy in many respects) Unable to realise the important difference between the two systems they practised homœopathy on allopathic foundation, and could not get success, and so they stood midway between allopathy and Homœopathy. Such doctors are called by the name of *mongrelists*. To say that ninety per cent of even the present-day practitioners belong to this category of mongrelists is no exaggeration. Even during his lifetime itself Dr. Hahnemann remarked: "Many of my followers, I am sorry to say, are but half-converts." Therefore, homœopathy slowly diminished qualitatively while the quantity of homœopaths is on the increase.

Apart from the qualified allopath-converts many laymen who started studying homœopathy did not do it systematically but learnt it from hearsay. Even to day the reader can find many practising homœopaths who are prescribing without the aid of any one of the reference works mentioned in Chapter II. They are not to blame because from the very beginning there have been no standard text-books covering all the aspects of homœopathy. The colleges are no good; they do not have good teachers; the posts are filled by appointing allopaths and mongrelists.

many cures in old school treatment itself for which Dr. Hahnemann quotes many examples in the introduction to his *Organon*.

The second force, i.e., medicinal force, employed by the physician has also to be removed; otherwise, the patient will have the symptoms of drug or drug-disease in place of his original malady. For this reason alone, that apart from making the medicine powerful (potentisation), the medicine is given in the least possible quantity. So, the reader need not get mystified by the smallness of the dose used in homoeopathy. Smallness of dose that too to be given in single dose only, is, therefore, not a matter of convention or tradition but based on sound reasoning and repeated experiments.

To make the disease-force lose its hold the drug-force should be slightly higher. This is accomplished by a process known as *dynamization*. By another process known as *dilution* the drug is prepared in such a way that the medicine, while acting powerfully, is made to act for a short period only.

In the case of substances from the vegetable kingdom the whole fresh plant is collected during its flowering season, then crushed and dissolved in spirit. (Double re-distilled spirit is used for this purpose.) One part of this is mixed with ninety-nine parts of spirit and the container is given one hundred violent jerks. (By giving jerks the medicine is made to act with force.) This is called the first potency.* To make it more and more powerful, one part of this first potency is again mixed with ninety-nine parts of spirit and the container is given one hundred violent jerks. This is known as the second potency.** By giving violent jerks, the drug is made to act with much force.

*In the case of mineral substances which do not dissolve in spirit, they are first ground in a mortar with sugar of milk up to a certain potency, say the 6th, and then dissolved in spirit for preparing further potencies.

**Since we have taken one part of the previous potency and added ninety-nine parts of distilled spirit, the material content now becomes one hundredth. So, this is called

The question arises why we should proportionately dilute the drug as we go on increasing the potency. The answer is simple. When the force is increased the quantity is to be reduced proportionately to avoid *prolonged action*. This can be made clear by an analogy. For a building construction, if one thousand man-days are required, to complete it in one hundred days, then we need ten persons daily. If hundred persons are employed daily, then the work can be completed in ten days. The ratio is inverse. So also, while increasing the potency, naturally the material quantity of the drug is to be proportionately reduced and this is accomplished by dilution. In other words, while increasing the force the process of dilution helps to prevent prolonged action of the drug. This is evidenced by the fact that Dr. Hahnemann adopted the

centesimal scale. The potencies are denoted by '2c' '3c' '6c' etc. Normally, the letter 'C' is omitted. Medicines prepared on the centesimal scale is widely being used in India. Potencies manufactured in centesimal scale are in the ascending order of 1, 2, 3, 6, 12, 30, 200, 1000, 10,000 (or 10M), 50,000 (or 50M), 100000 (or CM), DM, MM, DMM and so on.

In the *decimal* scale, for every successive rise of potency one part of the first potency is mixed with nine parts of distilled spirit and the container is given ten violent jerks. This is denoted by '1x' '2x' '3x' etc. (Thus it may be said that '6x' is roughly equivalent to the 3rd potency in the centesimal scale). In the decimal scale too, medicines are manufactured in 1x, 2x, 3x, 6x, and so on, as in the centesimal scale.

There is one more scale being followed by a small section of homoeopaths. Dr. Hahnemann talks of this, only in the sixth edition of *The Organon*. This is known as *millesima* scale. Potencies prepared on this scale are called 0/1, 0/3 0/6 etc. For the beginner, it is sufficient if he uses the centesimal scale potencies alone. (See also the chapter "*The Use of Various Potencies*" in Vol. II of this book)

method of dilution only after he found prolonged drug effect when large quantities of potentised drugs were prescribed.*

This is all that has to be said as to what happens when the process of dilution and dynamisation or potentisation are gone through. The drug is given in as small a quantity as possible to keep the duration of action at the minimum so that as soon as the disease-force loses its hold, the drug force may also disappear. Otherwise there will be after-effects of drugs as in allopathy.

The student of homoeopathy will naturally be curious to know how the process of cure takes place when it is said that "two similar forces nullify each other on the *dynamic plane*." Nature keeps her ways secret and it will ever remain a mystery as to how cure takes place gently, quickly and permanently under homoeopathic treatment. In Section 28 of the *Organon*, Hahnemann says, "it matters little what may be the scientific explanation of how it (cure) takes place and much importance need not be attached to the attempts made to explain it."

It is not necessary to know how the cure takes place because we are physicians and not researchers. The patient comes to us for cure which we are able to accomplish. "The high and only mission of the physician is to cure..." and his mission is not, however, to construct so called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism (whereon so many physicians have hitherto ambitiously wasted their talents and their time); nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause wrapped in unintelligible words.

*See foot-note to Section 284 and also foot-note to Section 270 of the *Organon* 'the most powerful and at the same time mildest in action ...'

CHAPTER II

MATERIA MEDICA—REPERTORY—REPERTORISATION— SIMILIMUM—INDIVIDUALISATION

In the last chapter we have studied that homoeopathy discovered the truth that there is a variety of simple substances in the kingdom of Nature—mineral, vegetable and animal—each of which, when taken in large quantities by a healthy person, produces artificial symptoms exactly corresponding to a particular type of sickness, which can be cured by that substance when given in dynamised form.

Before we proceed to treat patients we should have the list of all the substances with their respective symptoms. To find the symptoms of various substances they are being tested on human beings only, because we are going to treat only human beings with those drugs. Unlike allopathy which tests medicines on animals which is not a scientific method, in homoeopathy the drugs are tested on healthy persons. Allopathy which often uses the term 'scientific research' should be ashamed for calling themselves to be 'scientific' when they do not use human beings for their experimentation. It is only homoeopathy that aims at perfection and does things exactly.

The person who is testing the drug by taking it in repeated doses to find its effects upon him is called the *prover* and the method is known as *proving*. We shall now study the conduct of the experiment on human beings as the application of this method in practice.

The experiment is to create an iatrogenic illness, or even a portion of it in order to bring out that part of the drug's pathogenesis which is reactive in nature. To make the provings, the first step is to secure volunteers because using "paid" provers is always subject to controversy. The volunteers are given a reasonably thorough physical and psychological screening. Naturally some will be rejected for one reason or other in order not to jeopardise the whole experiment. The rest of the participants are given drugs under strict control. Only one simple

substance is used at a time, to discover its clear effects. The identity of the drug is known only to the person-in-charge or the *Director of provings* who decides upon controls, the dose level, as well as the frequency of repetition. The provers are provided with day-books in which they record their symptoms in great detail. In order to ensure the accuracy and completeness of every symptom, the Director of provings interviews each prover from time to time, noting the *time* of occurrence, the *concomitants* the *periodicity*, then *alternations of symptoms*, *modalities* and every other detail which may be relevant in final 'drug picture' of the drug in question.

Data obtained from these provings are useless unless centralised, organised and systematized; Still, the first step in this procedure is to evaluate the symptoms themselves. How to do that? Here is the technical side of it. Mental symptoms when manifested, are of prime importance.** Then come the *generals* which refer to the prover as a whole. The provers use *their own languages* and *expressions*, like "I feel burning", "I am cold all over", "I can't stand the sight of food" etc. The symptoms next in value are the *particulars*, such as "my eyes feel sandy," "I feel cramp in my calves". These symptoms define the prover's feeling in a part of his body. Next come the modalities; firstly, the conditions which influence the mental symptoms, then those which influence the general symptoms, and in the third place the conditions which influence the sensations of the particular part of the body.

Finally come the *concomitants* such as "cough with micturition or defecation" etc. Periodicity of symptoms as to hour, day, week or month, or season lends further distinction in the same way as does the "sensation as if."

Dr. Hahnemann has laid down guidelines for conducting the provings. The prover should be a healthy individual. If he has any disease the symptoms of his disease may get

**For the importance of "mind symptoms" see the author's book *ADVANCED HOMOEOPATHIC PRACTICE*.

mixed up with the symptoms of the drug being proved by him and thus we may not get a true picture of the drug being proved.

Proving is not done on one individual alone; a group of individuals take part and only those symptoms that are observed on, or reported by a majority of provers are considered for recording, since, in the case of single prover, there are chances for wrong interpretation, prejudices and also the peculiar type of constitution of that single prover.

In proving, generally the symptoms that appear last are given much importance. Every medicine has a *primary* as well as a *secondary* action. *Nux* causes diarrhoea in the first few hours of taking it, but afterwards there will be chronic constipation. The *secondary* symptoms, i. e. those that appear last in the proving normally last for a longer duration of time, which means that they have a powerful hold on the prover. Therefore, those symptoms which appear last are given much importance for being recorded.

The symptoms of various drugs as expressed by the prover, reported by others who are in association with the prover, and as observed by the Director himself are arranged in an order, and a book containing the symptoms of all the proved drugs is known as the *Materia Medica*. Provings of various substances had been conducted by Dr. Hahnemann and many of his followers,** in Germany, Austria, America etc.

**With what painstaking accuracy Dr. Hahnemann proceeded in the work of collecting and tabulating all the medicinal effects discovered in the provings is shown not only in his "*Materia Medica Pura*" and his own diagnosis charts but also in his patients' registers.

If Dr. Hahnemann was to make a reliable basis for the use of medicines at the bedside, he was bound first of all to endeavour to investigate with dependable accuracy the powers of medicines. He had earlier made the discovery that all previous investigations and statements made in this subject were largely inaccurate, uncertain and even false. He had therefore to set this research on a

Thousands and thousands of such experiments have been conducted during the past two hundred years by a small group of dedicated men without any reward other than professional satisfaction. Almost all of them were physicians with Master's Degree in Medicine.

Because of this meticulous work done by them we have at our disposal a vast accumulation of data incorporated into the Homoeopathic Materia Medica based entirely upon human experiments. Such a Materia Medica has definitely more to offer than any other pharmacopoeia not always based on human experiments. The reaction to the drugs evaluated in this Materia Medica will remain essentially the same until the day when there is fundamental change in the human biology. Therefore the stability of same speaks for itself. There is no need to change one pharmacopoeia after the other as in allopathy, or have some "new" drugs incorporated by throwing out some "less modern" drug.

new basis and he was obliged to do the proving work himself. With untiring devotion, at unknown personal dangers and with large expenditure of time, this work went on for whole decades, until at last he had succeeded in completing one hundred provings. Medicine has nothing in the whole course of her history which in any way approaches the accomplishment of Dr. Hahnemann. The dependable accuracy accompanying the gigantic task is demonstrated by the later provings of Austrian and American followers whose efforts were made under far more favorable conditions. Apart from details, the results have completely coincided with Dr. Hahnemann's in the essential characteristics of the medicines. Such a state of affairs became possible only by the conscientious pains he took to check and compile personally the results obtained by students and followers, before they were published. Only by this means has it been possible (and intelligibly possible) for the homoeopathic doctors of today to use the same medicines on the sick and to rely as confidently on them as their counterparts of a hundred years ago.

Besides proving, symptoms obtained from other sources have also been incorporated in the *Materia Medica*, such as those that have been frequently observed to disappear while the patient is prescribed a particular remedy, which may not have been observed in the proving. (E.g., abortion, chronic effects of masturbation, lung cancer etc. which cannot be obtained by proving the drug.)

Such symptoms, not obtained in proving but observed and verified frequently to disappear after administration of a drug in the clinic, are called *clinical symptoms* of that drug. Besides clinical symptoms, there are 'accidental proving' occasioned by poisoning by the crude drug by old school overdosing, etc.

*Materia Medica*s have been compiled by many physicians. The reliable and most useful books are listed below:

Pocket Manual of Homoeopathic Materia Medica
by Dr. William Boericke, M.D.

The Guiding Symptoms of Our Materia Medica (19
Volumes) by Dr. Constantine Hering, M.D.

Materia Medica Pura by Dr. Samuel Hahnemann, M.D.

Antipsoric Medicines (Being the Second part of the
book *the Chronic Diseases, Their Peculiar Nature
And Their Homoeopathic Cure*) by Dr. Samuel
Hahnemann, M.D.

*Handbook of Materia Medica and Homoeopathic
Therapeutics* by Dr. Timothy Field Allen, A.M., M.D.,
LL.D.

Symptoms obtained by proving a remedy and also verified to disappear in clinical practice are known as *clinical verifications*. In Hering's *Guiding Symptoms* we can find whether a symptom has been (i) frequently verified in clinics, or (ii) obtained in proving but not at all verified, etc.

*Materia Medica*s that are most useful in day-to-day practice are Hering's *Guiding Symptoms of Our Materia Medica* and William Boericke's *Homoeopathic Materia*

Medica. The use of various Materia Medicas has been discussed in our book *Advanced Homoeopathic Practice*.

We have so far seen how the symptoms are found by proving and recorded in the Materia Medica. We have also seen that the symptoms of each and every substance correspond to a particular type of sickness and every drug does so in a different manner.

When we come to deal with a patient we find that just as not all the symptoms of a disease as classified in the text-books can be found in any given case of that disease, so all the symptoms of a remedy as observed in the provings cannot be found in any one case.

Therefore, when a patient is before us, we not down all the symptoms in him. Then, we have to know the remedy whose provings *exactly* correspond to those symptoms. While some symptoms of a drug may be found in some other remedies, not all the symptoms of a drug can be found in another remedy. (Section 118 of the *Organon*). So, when we try to find a remedy for the symptoms of a patient, we have to take into account all the symptoms of the patient which is otherwise called the "totality of symptoms"

We have read that a book containing all the remedies with their respective symptoms is known as *Materia Medica*. It is not possible to memorise all the symptoms of all the drugs. When a patient is before us exhibiting some symptoms it would be difficult to find a remedy for that patient from the ocean of Materia Medica.** For example, 'nausea' is noticed in the provings of 274 remedies. 'Colic' is noticed in the provings of 233 remedies.

Let us take a case of malarial fever with the following symptoms :

Nausea, before chill.

Chill at 4 P.M.

Fever after chill, and

Headache with fever.

**Failures are because remedies are selected from a knowledge of the Materia Medica, instead of from the Repertory.

Suppose we have a list of remedies that have 'nausea before chill', another list of remedies having 'chill at 4 P.M.' and so on. Then by process of elimination we will be able to find a remedy common to all these symptoms.

A book giving in an index form various symptoms along with a list of remedies under each symptom (that was produced by those drugs) is called a *Repertory*.

A Repertory is an index of symptoms, arranged systematically. The system of arrangement may be founded in turn upon definite guiding principles; or it may be alphabetical or schematic. A repertory has two definite purposes:

- (i) to serve as a reference and guide in looking up a particular symptom that may indicate the remedy or that may make the necessary distinction between two or more similar remedies in any given case; and
- (ii) for careful study of all the symptoms that may appear in a case.

The use of the Repertory in homoeopathic practice is a necessity if one is to do work carefully. The institutionally-qualified homoeopaths have many failures in their practice because in the colleges *Materia Medica* is taught first instead of the Repertory.

Our *Materia Medica* is so cumbersome without a Repertory that the best prescriber must meet with only indifferent results.

For reference in the clinic or at bedside, every practitioner should have the following repertories.*

- (1) *Repertory of Hering's Materia Medica*
by Calvin B. Knerr, M.D.
- (2) *Repertory* by Dr. Oscar E. Boericke, M.D.

*For knowing the methods of construction and the use of various Repertories, the reader is referred to the author's book *Advanced Homoeopathic practice*.

- (3) *Repertory of the Homoeopathic Materia Medica with Word Index* by Dr. James Tyler Kent M.D.
- (4) *Sensations As If...* by Dr. Herbert A. Roberts, M.D.
- (5) *Homoeopathic Therapeutics* by Dr. Samuel Lilienthal, M.D.
- (6) *The Accoucheur's Emergency Manual* by Dr. W. A. Yingling, M.D.
- (7) *Uterine Therapeutics* by Dr. Minton M.D.

The similimum: A patient has jaundice. What is the doctor going to do? How is he going to find the remedy? The patient has 'fear of death,' has 'white stool,' 'craves pungent things' and complaints of 'stitching pain in the liver region.' It is not humanly possible in the *Materia Medica* to search a remedy that has all these symptoms, among the 800 and odd proved remedies. When we look up in Kent's REPERTORY we find that 103 remedies are listed for 'fear of death' under MIND. 88 remedies are listed for 'white stool' under STOOL, and nine remedies for 'Desire pungent things' under STOMACH. When these three lists are combined we get three remedies only viz., ars., hep. and lac-c. being common to all the three symptoms. When we further consider the remaining symptom "pain, stitching, in liver region," we find Hepar is given among other remedies, while Ars. and lac-c. are not given. Instead of 'jaundice', we consider the symptoms of the patient. In the above case we find only *Hep.* has all the four symptoms of the patient and there is no other remedy with the four symptoms.

Whenever a patient has a complaint, the whole set of his symptoms at that one time invariably agree with one remedy only and not more than one. That remedy covering all his symptoms is known as the *similimum* for this patient at that time. As every medicine does affect the prover in a different way, there cannot be more than one remedy at one and the same time for a patient. In other words, there cannot be

more than one *similimum* at a time for the patient and, therefore, there are no *surrogates* in homoeopathy. This, Hahnemann details in Sections 118 and 19 of the *Organon*.

It is necessary that in every case of sickness the doctor strives to find the *similimum* because only *similimum* can cure gently, quickly and permanently and without side-effects. The *best* remedy for the patient is the *similimum* indicated by the totality-of-symptoms. (S. 120 of the *Organon*).

For selecting the remedy for a patient, we work out the case with the aid of the Repertory, which is called *Repertorisation*. Sometimes, after carefully repertorising a case, we may arrive at more than one remedy seemingly agreeing with all the symptoms of the case on hand. Here, by making comparison between the two or more remedies in relation to the patient we can decide one. In other words, we *individualise* the drugs. This is known as *Individualisation*, to find the one correct remedy.

The stages of homoeopathic prescribing are:

- (1) Collection of the symptoms of the patient, or taking up the case.
- (2) Finding the remedy running through all the symptoms (the *similimum*) by reference to Repertory or Repertorisation, and individualisation.
- (3) The Administration of the *similimum* in a suitable potency, and
- (4) Follow-up of the case.

We shall study the above in detail in the following pages.

CHAPTER III

TAKING UP THE CASE OR COLLECTION OF SYMPTOMS

Before studying "collection of symptoms" it is necessary that the reader learns the definition and meaning of "symptom" and also its value. For the value of symptoms we shall discuss in detail in another chapter and here we shall confine ourselves to the meaning of "symptoms."

In allopathy, medicines are given on the name of disease, e.g., cholera, headache, etc. Their method is stereotyped. They will give pain-killer for headache and antibiotic for fever and so on. This method does not cure but only suppresses. But in homoeopathy, 'symptom' means the symptoms that point to the remedy. No prescription can be made on the name "headache." Headache may be felt in the occiput or forehead, etc., or it may be one side of the head only. Again, the type of pain may be aching, splitting, stitching or hammering. Again, pain in head may become worse while stooping, or while going in sun or it may be better by heat. One patient wants tight bandaging to get some relief and the other wants complete rest which ameliorates the pain. So we have to note the "type of pain", its "location", "modality" and "concomitants."

One patient gets headache exactly at 9 A.M. while the other gets it in the afternoon. The headache may be increased by coughing; in the second patient it may be worse by eyestrain. Then, there are mental symptoms. A patient with headache does not want to talk. In another case, he is restless and the third is weeping. So, headache may have a 'modality' or a concomitant; 'headache with nausea' 'headache during fever' etc.

When the headache is considered with its modality, location and concomitant we call it a complete symptom. Headache is found in more than 200 remedies, but "headache worse sun" is found only in a few remedies. Again, headache "worse in sun and better by tight bandaging" reduces the list further.

In allopathy the pain is merely suppressed and not cured. Therefore, they simply give a pain killer which only palliates and the suppressed headache gives rise to some other trouble at a later date. But in homoeopathy we want the complete symptom to find the similimum. The similimum alone can cure and also there cannot be more than one similimum for a case at a time.

Again, we want those symptoms from which a remedy can be selected. In the proving, pathological findings such as blood test, changes in the internal organs etc. were not recorded. In Chapter II we have seen that only those symptoms as expressed by the prover, reported by others^s and also observed by the Director of provings have been recorded in the *Materia Medica*. So also, while taking up a case we have to consider only those manifestations as expressed by the patient, reported by others (such as nurse, wife or mother) and those observed by the physician himself which are the only guides for selecting the similimum. How to proceed to take up the case and note down the symptoms? This, Hahnemann has described in clear language in Sections 84 through 98 of the *Organon*.

In chronic diseases especially, the physician will have to put questions, and the true, complete picture and its peculiarities demand special circumspection, tact, knowledge of human nature, caution in conducting the inquiry and patience in an eminent degree. So, when you take up a chronic case it may take an hour or so to collect all details and, if this is not possible in one sitting, more than one sitting may be required.*

In this chapter we shall confine ourselves to the treatment of acute diseases only. In acute diseases, we first listen to the patient.

In their anxiety to get symptoms many young homoeopaths put questions one by one. But this is not the correct way.

*We shall discuss treatment of chronic diseases in Volume II of this book.



"...in acute disease, the chief symptoms strike us and become evident to the senses more quickly, and hence much less time is required for tracing the picture of the disease and much fewer questions are required to be asked."¹

"The patient details the history of his sufferings; those about him tell what they heard him complain of, how he has behaved and what they have noticed in him; the physician sees, hears, and remarks by his other senses what there is of an altered or unusual character about him... (the patient) *keeping silence himself* the allows them to say all they have to say, and refrains from interrupting them" ² & ³.

"On the whole, the investigation of acute diseases...is much the easiest for the physician...he has much less to inquire into; they are for the most part spontaneously detailed to him."⁴

We hear from many uninitiated practitioners that they do not get the symptoms in many cases. This only shows that they are not able to select the remedy from the symptoms presented. Or, the practitioner does not consider them as symptoms because he is not able to appreciate the value and meaning of a symptom. If there is no symptom, then why should the patient come to the doctor ?

¹S. 82 of the Organon (Copies of this book are available with the author)

²Every interruption breaks the train of thought of the narrators, and all they would have said at first does not again occur to them in precisely the same manner after that.

³S. 84 of *The Organon*

⁴S. 99 *Ibid.*

CHAPTER IV

PRACTICAL HOMOEOPATHY

Today the mind of man is not bent towards thinking. May be they do not read, may be they do not understand, the book. Mongrelism is fostered by the schools that do not teach their students how to apply the principles of Homoeopathy by clinical or repertorial demonstration. Theory is good so far as it goes; but he who can infuse the theory by illustrations causes the student to assimilate the principles and live in with, and for them, as he enters the field of practice.

*R. Del Mas***

If at all our journals publish any case report it does not help a beginner to learn anything from it. Successful cures are published with this or that remedy, but nowhere does the author of such reports say how—on what basis—he had made the selection of the drug for a particular patient. We give below some cases treated by us in our clinic. This is in the form of a suggestion for the beginner 'to start with.'

Before proceeding further, a few words of explanation would seem necessary in regard to the difficulty encountered in writing case reports. It would be sufficient if we listen to what our Master has to say in this connection:

'The request of some friends who are half way to becoming proficient in this therapeutic method, to give some examples of this treatment, is difficult to comply with, and no great advantage can attend a compliance with it. Every cured case of disease shows only how that case has been treated. The internal process of the treatment depends always on the same rules, which are already known, and they cannot be rendered concrete

**See PATHOLOGY vs. THE HAHNEMANNIAN HOMOEOPATH (Copies are available with the author for sale)

and definitely fixed for each individual case, nor can they become at all more distinct by the history of a single cure than they were already by the publication of these rules. Every case of disease is peculiar and special, and it is the special in it that distinguishes it from every other case,¹ that pertains to it alone, but that cannot serve as a model for the treatment of other cases. Now, if it is wished to describe a complicated case of disease consisting of many symptoms, in such a circumstantial manner that the reasons that influence us in the choice of the remedy shall be clearly revealed—this demands a multiplicity of details fatiguing at once for the describer, and for the reader.”²

Case 1: A married lady of 42 came to my clinic one morning saying “I am having pain in the right thigh. Last two nights I could not sleep due to the pain and it was so intolerable that I was weeping. When I touch in that place the pain is more. When I keep the thigh tightly bandaged I get some relief.” Though a layman or an allopath may say that weeping is natural when the pain is severe, for a homoeopath this in itself is a symptom

From KENT’S Repertory³ I noted down the following:
MIND

WEeping

Pains, with the: *Coff*, *mez*, *plat*, *Puls*,

¹This attitude of Hahnemann’s is coming into its own today when the following declaration is read in Professor Krehl’s PATHOLOGICAL PHYSIOLOGY, 921 (Page 689): “Only then are we alive to the changing heterogeneity which living nature presents to us as something never before existent even though a most similar phenomenon may have appeared previously. Good powers of observation alone enable us to realise what is chiefly new in nature and every process of disease incurred by man is something completely new whatever may happen because every man is a world in himself.”

²MATERIA MEDICA PURA ‘Preamble’

³KENT’S REPERTORY (pages 1423) is available with the author for sale.

EXTREMITIES

PAIN

THIGH

night; Aur., cham., cinnb., coff., dros.,
euph., ferr., kali-bi. lach., mag-s., merc.,
mez., nux-v., sep., stry., sulph.

The two remedies viz., Coff. and Mez. are common to both the rubrics. Then a reference was made to *Boennighausen's* THE SIDES OF THE BODY AND DRUG AFFINITIES. Under LOWER EXTREMITIES on RIGHT SIDE among other remedies, *Coffea* and *Mezereum* are also given. To confirm one out of the two remedies, these two remedies were studied in *Boericke's* MATERIA MEDICA and on comparison, *Coffea* was decided on the symptoms 'Sensitive to pain,' etc. and *Coffea* 30 one dose relieved the patient of the pain.

Case 2 A girl of eleven was referred for skin complaint. (Allopaths told the patient it was eczema). I was shown both the knee joints where there were eruptions on the skin. When asked if she was having it elsewhere, she showed both her elbow joints where also there were similar eruptions.

We asked "How and when did this start?" To this came the reply:

"Some six months ago. At that time we were in Bombay; we used both internal and external medicines prescribed by allopaths; but no effect"

"Where did it start first? In the knees or elbows?"

"It first appeared in the knees. After some months in appeared on the elbows too" asked "is there any itching or burning sensation?" The girl replied, "Sometimes there is itching."

I then examined all the four places. Beyond this I could not get any other symptom. I decided to repertorise on the above symptoms** and thought of re-taking

***"The study of the repertory alone will give the indicated remedy" See *Boericke's* REPERTORY "*Therapeutic Index*"

the case if I could not succeed in selecting a remedy on the symptoms available now. It is worthwhile to quote here what Boericke wrote in his REPERTORY under "*Therapeutic Index.*"

Any attempt to select the proper homoeopathic remedy for any case except by the study of the totality of symptoms must prove futile. In order to prescribe homoeopathically, the essentials for so doing must be observed, i.e., to let the characteristic symptoms of the individual patient, largely independent of the pathological nature of the case, be paramount in selecting the remedy."

We referred to *Boericke's* REPERTORY, one of the best clinical repertories. Under the chapter "SKIN" we went through all the rubrics and considered the following.†

ECZEMA

Eczema, of flexures of joints—Aeth.; Am. c.; Caust., Hep.; Kali ars.; Lyc.; Mang ac.; Nat.m.; Psor.; Sep.; Sul.

PRURITUS (itching of skin)

Pruritus, of bends and elbows, knees—Selen.; Sep.

I settled upon Sepia (common to both the rubrics) and studied the remedy in *Boericke's* MATERIA MEDICA.**

† Some profess not to believe in this careful way of analyzing the symptomatology, but if some easy method is offered for a pretended mastery of it they wildly embrace it only to return to their primitive, mental aversion crying out 'sour grapes.' See Kent, James Tyler *LECTURES ON HOMOEOPATHIC MATERIA MEDICA* "*Preface to First Edition.*"

**The Materia Medica can be learnt but not memorized. All who would memorize the Materia Medica must ignominiously fail. The continuous study of the Materia Medica *by the aid of a full repertory for comparison* is the only means of continuing in a good working knowledge." *Ibid.*

IT IS NEW! IT IS ORIGINAL !! IT IS THE LATEST!!!

DR. EDWARD BACH FLOWER REMEDIES
FOR ALL DISEASES AND PSYCHOLOGICAL IMBALANCES

A New and Complete System of Medical Therapeutics for the cure of all diseases—physical as well as psychological—with just thirty-eight remedies prepared from Wild Flowers. These are absolutely harmless and produce NO SIDE-EFFECTS! They are NON-HABIT FORMING and are highly efficacious!! Easy to carry, sweet in taste!!

This system was introduced to the world in the year 1936 by a leading Physician of Harley Street in London, Dr. Edward Bach, M.B.B.S., M.R.C.S., L.R.C.P. Popularly known as Dr. BACH REMEDIES, this system is being practised at present by millions of practitioners of modern medicine in many parts of the world. It has only thirty-eight remedies for the treatment of all diseases.

Example of the use and efficacy of the Bach Flower Remedies:

(1) A lady was in bed in a private nursing home after her uterus had been surgically removed. Due to the anaesthesia she was complaining of intense thirst, but the doctors advised those attending on her not to give her water for the next twenty-four hours for fear she should vomit it and the physical jar caused by the vomiting would result in the coming away of the sutures. She was begging the nurse and others around to give her water. Her condition was pathetic. Luckily, a Bach Practitioner who was passing by noticed this. He put three pills of the Bach Remedy CHERRY PLUM on her tongue. This removed the intense thirst and craving for water; it was a great relief to the patient.

(2) While a Bach practitioner was winding up a wall clock, it so happened that the mainspring got loose and caused a violent rotation backwards of the key which he was holding. As the handle was long and the edge sharp, it cut three of his fingers deeply, resulting in profuse bleeding with unbearable pain. He immediately took a dose of CHERRY PLUM from his medicine chest. Moments later the unbearable pain was greatly relieved and the bleeding too stopped. He took the same remedy every four hours and the next day there was not even any trace of the injury.

The above two instances show that for 'unbearable' suffering, be it thirst, pain (or even uncontrollable anger) CHERRY PLUM is an efficacious remedy. This is how Bach Remedies are prescribed: prescriptions are made not on the basis of the names of diseases such as 'jaundice', 'headache', 'elephantiasis' etc. but are based on the manner in which the patient reacts mentally to his illness and this cures his physical malady.

For example, when a lady sustains burn injuries from fire or as a result of having come in contact with hot objects or is scalded by upsetting boiling liquids on her hands or feet, she would be having "unbearable" burning pain. From the two cases quoted above, it would be seen that CHERRY PLUM is the remedy *par excellence* in all cases of burns and scalds.

Flower remedies act quickly to relieve the suffering and ultimately effect a cure. If one takes a few doses of the remedy CHERRY PLUM within minutes of sustaining burn injury, there won't be any after-effects of burns such as bleb formation, peeling off skin, the burnt area becoming discolored, hardening of the tissues etc. Housewives would do well to keep a bottle of pills of CHERRY PLUM in the kitchen.

Affected persons can be cured even several weeks or months after the accident. The victim of a burn accident had tried various medicines and consulted doctors of different systems for about six months but as there was no improvement he had lost all hopes of cure. For 'hopelessness' (incurability of his complaints) there is a remedy GORSE in this system. This was prescribed and a month later when he

was seen again there was lot of improvement. Discoloration of skin, stiffness of joints affected by burns etc. were a thing of the past.

Because they are so very effective, one would immediately think that these medicines must be very costly. But it is not so. The remedies can be had from us in one-ounce plastic phials, each phial containing about 600 pills. Two pills are given as a dose which can be taken dry on the tongue.

The price is uniform to all remedies. Each remedy one ounce phial costs. Rs. 17-00.

To get further details and acquire a complete knowledge of the sphere of the use of the thirty-eight Bach Flower Remedies in all bodily diseases and mental disturbances, the reader is advised to study the following books:

The Complete Guide To Bach Remedies	
Practice	60-00
Advanced Practice of Dr. Bach	
Remedies	35-00
Repertory of Bach Flower Remedies	20-00
Practice of Homoeopathy and Bach	
Remedies	13-00

(All these books are part of our correspondence course.)

The above books can be had by V.P.P. from:

Dr. V. KRISHNAMOORTHY

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DRUGLESS THERAPIES AND SPIRITUAL ENLIGHTENMENT**

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Mandavelipakkam,
Madras-28

Extracts from our book **THE COMPLETE GUIDE TO BACH REMEDIES PRACTICE** are given below to show the effectiveness of the remedies and also the method of prescription:

(1) **STAR OF BETHLEHEM:** Specific for all kinds of shocks, mental as well as physical. A lady received an electric shock rendering her whole right upper limb useless.

She came across a Bach Practitioner three days after the accident. He gave her the remedy **STAR OF BETHLEHEM** to be taken three times a day for a week. After two days she reported that her hand had become almost all right. In another instance, an old man received news of the death of his son aged just twenty-one. On hearing the news, his whole right side was paralysed. The doctors who examined him declared his case incurable. Bach Remedy **STAR OF BETHLEHEM** was given and in a few days he could move freely.

A Bach Practitioner came across a patient who had lost the sight of his right eye several years ago after he received a blow on his forehead while transporting heavy steel articles. He consulted leading doctors and neuro-surgeons who could not do anything in his case.

STAR OF BETHLEHEM was prescribed for the traumatic injury and in a week's time he noticed considerable improvement in his vision.

(2) It is hard to believe that there can be a medicine for children to make them study their lessons well. A friend of a Bach Practitioner was casually mentioning to the latter that his elder son was obtaining marks in single digits, in spite of tuition by different teachers for each subject. **CHESTNUTBUD** is the Bach remedy for slow learning which was given three times a day to the boy and he started getting good marks. It does not increase one's *IQ.*, but simply removes the inattention which causes slowness in learning.

(3) To break habits which are undesirable. The Bach Remedy **WALNUT** helps one to easily give up coffee, tobacco, alcohol etc. to which one is addicted. If a child falls into bad company he need not be punished to make him give up the bad company. Give him pills of **WALNUT** and he would himself give up the undesirable bad company. Many people could give up their smoking habits after taking a course of **WALNUT**. Many alcoholics have been enabled to give up their addiction.

(4) Some people express surprise to hear that laziness, lack of self-confidence etc. can be cured by Bach Remedies. There is the Bach Remedy **SCLERANTHUS** for those who are lazy, who have the habit of postponing things till the last moment and are always late in getting up from their bed. **SCLERANTHUS** makes the person alert, active, busy and brisk. He does things promptly and punctually!

WHITE CHESTNUT

Examples of cases in which this remedy is required:

- (i) cases of mental derangements in which the patient talks to himself; or, he talks repeatedly on one and the same subject;
- (ii) unwanted thoughts repeating themselves and obsessing the mind;
- (iii) actions that have become undesirable mannerism such as constant twitching the eyelids; jerking the head in a particular direction;
- (iv) always counting one to hundred etc.
- (v) making plans involving calculations, that never materialises; 'plan is good; performance poor'.
- (vi) excitement and consequent nervousness; trembling after excitement; excessive joy;
- (vii) sees ghosts, figures; delusions, hallucinations, hears voices;

There is the remedy HONEYSUCKLE by taking which one is enabled to do things in such a way that he won't lose any chance or miss any golden opportunities; he will do things in such a way or utilise opportunities when they come, in such a manner that whatever he has accomplished will only mean happiness and satisfaction.

"A drug?" Some may have a defence against using "drugs" for attaining happiness; "Is it not artificially induced?" others may doubt or hesitate. But HONEYSUCKLE is not a remedy manufactured by any peculiar process by mixing various drastic chemicals in the laboratory; it is simply one of the *wild flowers* called *Lonicera caprifolium*. So, the reader will understand that HONEYSUCKLE is not a 'remedy' or 'drug' in the true sense of the term but merely the flower is collected during flowering season, then floated in water and exposed to sunlight for a few hours. After this, the petals are lifted and thrown away and the water is then collected in bottles. (For convenience of carrying and administering, sugar coated pills or globules are saturated with the flower extracts.)

Flower remedies are good teachers too. They never misguide you even inadvertently because they have no pre-conceived notions. They tell you what is best suited for YOU - be it food, idea, thinking, goal in life, taking a decision during a crisis, to remove sufferings of the mind and body.

For example, let us take the food. ONE MAN'S MEAT IS ANOTHER MAN'S POISON. It is not the quantity of food that matters so much, than the quality or particular kind. E. g., a small amount of potato causes flatulence and indigestion in one person whereas in another any amount if it does not do him any harm. "How to know what kind of food would suit me?" "Should I go to a food therapist or dietician. No, not necessary. There is the Bach Remedy WALNUT (sugar-coated pills simply saturated with minute quantity of the extracts of the wild flower *Juglans Regia*)

Let us now examine what happens when one starts taking WALNUT for a few days.

One does certain things by sheer force of habit. E.g., bathing, smoking, taking more quantity of a particular item of food than of others, e.g., drinking tea, coffee etc. If WALNUT is taken, only those habits which are good for him are continued; the ones that are not good or are harmful to his health (but have been continued all along merely because of habit) will automatically be given up by him. A patient was given WALNUT for breaking his coffee habit. He started taking tea which never harmed him in the past as he himself disclosed; "Several years ago I used to take tea while living in North India and it never did any harm to me. After returning to South, because probably of coffee habit here, I had been taking it which did not suit me but I had been taking it because of sheer habit. Now, after taking your remedy, I have switched over to tea and so no more trouble with the after-effects of coffee."

"One man's meat is another man's poison" says a proverb. A dietician may inadvertently tell you the unsuitable diet. But flower remedies are not; that is why we say that flower remedies are regulators of the living human

mechanism; they are LIFE. Bach remedies when taken, enables the particular individual to know whether tea is suitable for him, but rejects the same beverage in the case of another individual for whom it is not good.

Be it a major program or a minor event; flower remedies can help any one and under any circumstances. A pedestrian was knocked down fatally by a speeding motorcar and he fell down unconsciously. A Bach practitioner passing by put a few pills or the RESCUE REMEDY in the mouth of the injured person and he latter got up and walked away as if nothing has happened. What would otherwise mean hospitalisation, prolonged medical treatment etc. was cured by a single dose of the flower remedy. By shock or fatal injury Nature never meant the human beings to suffer by long hospitalisation, expenses etc. Nature's ways are PERFECT). During travel in one's own vehicle, or train or even air travel, a bottle of Rescue Remedy in one's pocket is a valuable help in case of emergencies.

CRAB APPLE for physical fitness: A short person much concerned about his height and desirous of increasing it or an obese person needing to become lean or one feeling awkward with his large belly, all can be benefitted by taking CRAB APPLE. It can increase the height of short persons. It acts on the mind of the person to get the desired size of his body. To remove pimples on their face, young ladies can use this remedy.

It also improves the 'complexion'. In short it removes all unwanted things in the body—gray hair, baldness, loss of hair; in fact all things that make a person feel himself to be ugly or makes it uncomfortable to live with.

There are medicines in this system of Bach Remedies for lack of self-confidence, inferiority-complex (*Larch*), changeable mood (*Scleranthus*), anger, irritability (*Cherry Plum*), vexation (*Willow*), superiority-complex (*Vine*) change of life-teething, puberty, adolescence, menopause (*Walnut*), lack of creative power or ideas (*White Chestnut*), difficult concentration, indifference to life, aversion to family members, to people (*Willow*) etc.

Children who are always obstinate, wanting to be with the mother always, or wanting to be carried, sulky, weeping—all can be cured by Remedies in this Bach system. Many persons suspected to be possessed by the so-called witchcrafts, evil spirits, black magic etc. were relieved a great deal after being treated with Bach Remedies.

VINE for dominating mentality. At a wedding, the bride's father had not been able to provide his daughter with the twenty-six sovereigns of gold jewellery which he had promised. He had managed to provide seventeen sovereigns only. On finding this, the boy's father in a threatening tone said to his would-be in-laws; "Look here, if you do not produce the remaining eight sovereigns immediately, the function will stop. Whom do you take me for?"

A Bach Practitioner was present at the scene and he knew the genuine difficulties of the girl's father in providing the promised twenty-five sovereigns immediately. He intervened and succeeded in calming down the bridegroom's father saying that the remaining eight sovereigns worth of jewels would be arranged in an hour. In the mean time, he took a glass of soft drink (in which he had secretly dissolved a few pills of VINE remedy) and persuaded the gentleman to drink it.

Within minutes of drinking it, his domineering attitude slowly disappeared because VINE is for haughtiness, domination etc. Five minutes after this, the boy's father came to the bride's father and started telling in a polite tone; "Please don't worry. After all it is a small matter. Let the function go on. You take your own time to make up the deficiency, or as much of it as you can, without too much trouble"

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