

George Vithoulkas

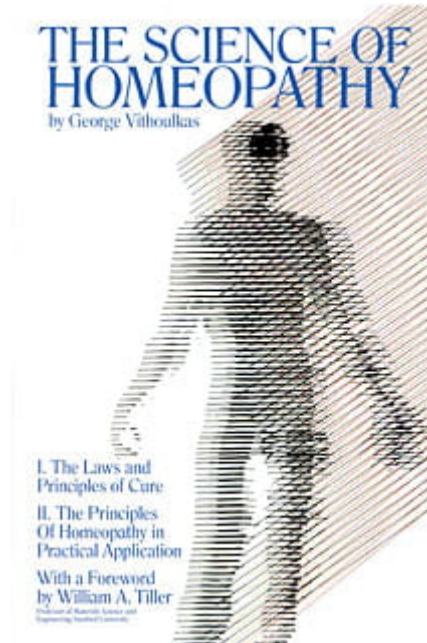
The Science of Homeopathy

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from [George Vithoulkas](#)

editor: Int. Academy of Classical Homeopathy



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Introduction

AT FIRST GLANCE, the basic content of this book will appear to be somewhat ambitious. Health and disease, especially in relation to fundamental questions of the nature of Man, are indeed deep and ponderous issues upon which innumerable volumes have been written throughout the ages. Nevertheless, there have been discoveries made in modern times which shed new light on the basic principles and methods involved in such issues. This book is an endeavor to elucidate the relatively simple principles and methods involved in healing, not only for the professional but also for the general reader who wishes to enter the subject in depth.

An effort has been made in this book to:

A. Outline the basic laws of healing that, while they have always operated and are valid for all ages, have only in modern times been discovered and formulated in systematic fashion.

B. Show the underlying and verifiable connection between humanity's spiritual evolution and its state of health, without the understanding of which the physician will not be able to effect a radical and lasting cure.

C. Show in some detail the method through which Man can be helped to attain permanently a better state of health.

Until only recently, it would appear that the human race has done very little to effectively insure good health. Despite modern advances in dealing with acute illness, the virtually crisis proportions of chronic disease have aroused fears that the human race may be in danger of losing its health for good. As throughout history, modern therapy is helpless when faced with crippling chronic diseases, and it is consequently reduced to providing merely palliative, rather than curative,

treatment. Great interest has been aroused in all quarters concerning the fundamental assumptions underlying medical care, a result, I believe, of the enormous amount of suffering people are undergoing today in the face of a disproportionately small amount of relief available through the various accepted therapies.

Because of the arousal of such doubts, alternative therapies have once again become popular, and people are in desperation trying them indiscriminately. Once disenchantment with orthodox approaches occurs, one is then at a loss to evaluate accurately and dependably the efficacy and safety of the alternatives. Thus, by contrast it becomes clear that the prevailing medical system has not explained the laws and principles governing health and disease. Such an explanation has not been forthcoming because it has in fact not been formulated, even within the medical profession itself. If we search back into medical history, we shall find volumes of empirical data and experimental results, but no general laws or principles to support them, or arising from them. It is not unfair to conclude that medicine is the only branch of science that has based its structure on opinions and suppositions rather than on laws and principles.

Due to such a weakness in its conception, the prevailing medical system fails either to persuade the populace as to its efficacy or to provide satisfactory and continuous therapeutic results, especially in the face of one of the most frustrating and rapidly increasing crises facing medicine today: chronic disease.

The purpose of this book is to attempt to restate the universal principles of health and disease into a comprehensive rational system, readily verifiable by actual clinical results, that understands and can effect radical cure whenever that is possible. These principles must be known and respected by any practitioner, no matter which therapeutic modality is used. By understanding clearly these simple principles, people will be able to judge any therapeutic method as to its curative action, and thus will be able to find their way to better health by choosing to take advantage of a system that offers the most efficacious possibilities.

During the course of this exposition, readers will doubtless come across fragments of ideas they remember having discovered in one or another healing system proposed in the past. However, it is only in relatively recent times that such a comprehensive description of the natural laws governing health and disease has been formulated into one methodology.

At this point, let us touch on the highlights of medical thought throughout history. It is not within the scope of this book to present an

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exhaustive description of the different phases through which medicine has passed in its development, but we can at least review some well-known generalities. One would have thought that as Western man progressed from his primitive state toward higher and higher civilizations, medicine would naturally have kept pace in its own evolution. Yet the facts do not verify this assumption. Despite the strides made by humanity in many fields over many epochs in Western history, medicine has never kept pace with the general progress in thought.

For example, when Greece, having progressed beyond all other Western primitive civilizations during the sixth, fifth, and fourth centuries before Christ, reached a state of inner evolution unsurpassed perhaps even today, humanity nevertheless was forced to continue the most primitive and unreliable methods to recover its health. The great insights and deductions that permitted those giants of thought to plunge into unparalleled philosophical and spiritual speculation did not help them to unravel the secrets governing health and disease.

Again, during the Christian era, when a massive and profound spiritual evolution took place, medicine remained in the dark. As humanity proceeded further to reach new heights of religious and artistic expression during the eras of the Byzantine and Renaissance, medicine was busy developing and applying bloodletting and cathartics.

In the eighteenth and nineteenth centuries, the scientific spirit made tremendous leaps in discovery, yet that spirit sanctioned the use of healing methods that were more than primitive, and on a massive scale. It is during this time, significantly, that a German doctor, Samuel Hahnemann, formulated for the first time in the history of medicine the complete laws and principles governing health and disease, and proved them in actual clinical experience. Yet nobody listened to him. Apparently his ideas were too advanced for the primitive state of mind in which his colleagues lived. They seemed unable to make the leap necessary to grasp an idea centuries in advance of their thinking.

Instead, the more materialistic concepts put forward by Louis Pasteur were widely accepted. His concepts fit more adequately the need for a concrete Newtonian conceptualization. Pasteur's theories and research into the nature of microbes led everyone to believe that the cause of illness had been explained. As the modern science of bacteriology has advanced, however, it has come to the conclusion that both the microbe and constitutional susceptibility are necessary to initiate the disease process. Yet modern physicians seem to have closed their eyes to this fact. They continue to hunt down new microbes, bacteria, viruses, etc., and then develop powerful drugs with which to kill them. Witness the massive effort to explain the "cause" of the recent Legion-

naire's Disease; the entire effort has been focused on the microbial cause, and has largely ignored the constitutional susceptibility of the victims. Another perfectly valid approach, which might even produce better results, would be to study the relative resistance of the survivors to the supposedly virulent organism.

Unfortunately, the obsession of medical researchers with their determination to pursue this erroneous idea of microbes and concrete causative factors in illness, despite increasingly disappointing results especially in chronic disease, is leading progressively to the development of increasingly toxic drugs, which themselves are becoming a significant public health menace.

It is evident to all thoughtful patients of today, furthermore, that the obsessive search for a concrete cause of illness is, in fact, not really the basis of modern therapeutics anyway. The vast majority of drugs prescribed for illnesses such as arthritis, asthma, colitis, ulcers, heart disease, epilepsy, anxiety, and depression are not designed to be curative, even in their original conception. They do not strike at the cause at all but merely offer a rather pallid hope for palliation, even if we disregard the danger of side effects. This in itself is a sign of the helplessness of modern medicine to deal effectively with disease.

Thus we see that orthodox medicine (referred to throughout this book as allopathy, derived from the Greek roots signifying "other" and "suffering") has built for itself a structure strong in finances, institutional inertia, and political connections but simultaneously weak in basic laws and principles. In general, medicine has found itself in the midst of a scientific society experiencing the greatest technological advances ever witnessed in history, yet ironically with almost no laws or principles to justify its methods. Any science is a system based on laws and principles verified by continuous experimental and experiential data. Orthodox medicine calls itself a "science," but does it really deserve that name? Where are its laws and principles, which are the foundation of any science?

Consider, for a moment, what the ideal therapeutic system should be. Of course, it must be effective, but it must be effective with minimal or, ideally, no risk to the patient. Its effectiveness must be based upon not merely the alleviation or the absence of symptoms but on the enhanced constitutional strength and well-being of the individual - on the increased ability of the individual to live to the fullest. It should not be prohibitively expensive, of course, and it should be readily accessible and understandable to all members of the population.

Most importantly, though, the ideal therapeutic system must have a clear conception of the following questions:

INTRODUCTION

*What exactly, and in the fullest sense, is a human being?
What does it truly mean to be healthy? What precisely is
a diseased state?*

Unless these questions are completely understood, any therapy will be unlikely to produce solid, reliable, and verifiable results, or even to recognize real progress if it were to occur.

This book is divided into four major sections. In the first, we set out in the early chapters to understand the three most basic concepts as developed by the science of homeopathy, but which apply equally to all other healing disciplines: Man, Health, and Disease. Next, we attempt to understand the laws and principles of their interrelationship in health and disease. The second section will study in considerable detail the precise, systematic method and technique by which these concepts are applied. The third section will present the *materia medica* "essences" of the major homeopathic medicines, and the final section, the appendices, will give actual clinical cases with detailed analysis for study.

Before proceeding further, we must discuss another vital question which cannot be separated from the others: *What is the objective of human life?* We cannot talk cogently of health and disease in an individual without first knowing clearly the fundamental purpose of life. So, for what are we searching in our lives?

The answer to such a question will naturally be a bit superficial at first, such as: *Man wants money, power, fame, land, sex, absent of suffering, and release from anxiety and tension.* If we meditate on these desires further, however, we come readily to the answer that everyone, through these desires, seeks an inner state of being which is *happiness*, a happiness that is unconditional and continuous - a happiness that will depend very little upon external conditions and persist despite the transient changes which kaleidoscopically march past us in life.

Upon further reflection, it is clear that if a person experiences a limitation of the sense of well-being on either physical, emotional, or mental levels of existence, the possibility for this state of inner happiness to manifest itself is prevented. In serious illness, awareness is mobilized to deal with the disease process and its manifestations and is therefore unavailable to help the person grow and transform itself into a state of true happiness. In this sense, we can see that the attainment of health is an essential prerequisite to Man's attainment of the fundamental objective in life: unconditional happiness, which can then help the individual to attain the highest evolutionary states.

Vaccination

Vaccination is cited by many as being an example of allopathic use of the Law of Similars; superficially, this would appear to be true because vaccines are small amounts of material which are capable of producing disease in normal people. Reflection on the principles enunciated in this book, however, will quickly clear up this point of confusion. Vaccines are administered to entire populations without any consideration of individuality. Each individual will have a unique degree of susceptibility to any vaccine, yet it is administered without regard to the uniqueness of each individual. Therefore, the concept of vaccination is almost the precise opposite of the principles of homeopathy; it is indiscriminate administration of a foreign substance to everyone, regardless of state of health or individual sensitivity.

What exactly does happen to the organism upon administration of a vaccine? Of course, modern studies in the field of immunology document very well the varieties of chemical and cellular mechanisms which are brought into play, but the further question can be asked: What happens on the dynamic plane upon administration of vaccine?

The experience of astute homeopathic observers has shown conclusively that in a high percentage of cases, vaccination has a profoundly disturbing effect on the health of an individual, particularly in relation to chronic disease.⁸ Whenever a vaccine is administered, it tends to change the electromagnetic vibration rate in the same way that a severe illness or allopathic drug does. Depending upon the state of health of the individual, there are two basic types of responses which can occur after vaccination:

1. There may be no reaction to the vaccine at all.
2. The vaccination may "take," which means that some degree of reaction is produced.

In the first instance, the lack of reaction may indicate either: 1) a very healthy system or 2) a system with deep constitutional weakness. This is analogous to the situation mentioned in Chapter 5 regarding susceptibility to gonorrhea. If a person's state of health is nearly perfect, i.e., at the bottom of the scale in Figure 7 (page 83) the organism is simply not sensitive to the vaccine, no resonance occurs, and there is no reaction. On the other hand, if the system is very weak, i.e., vibrating on a much deeper level of susceptibility, the defense mechanism **is incapable** of producing an immediate reaction to the vaccine. Of

8. J. Compton Burnett. *Vaccinosis* (London: Homeopathic Publishing Co., 1884).

course, both individuals displaying no reaction would also acquire no illness if exposed to the epidemic for which the vaccine is intended, because both organisms are vibrating at levels far removed from that of the disease.

If the organism is capable of reacting to the vaccination, this signifies that the vibration rate of the vaccine is close enough to that of the patient to produce resonance. The reaction, then, is a sign of the defense mechanism responding to the morbid influence of the vaccine. Basically, there are three possible types of reactions, each representing a different intensity of response:

1. A mild reaction.
2. A strong reaction, with fever and other systemic symptoms.
3. A very strong reaction, with complications such as encephalitis, meningitis, paralysis, etc.

Let us consider the meaning of each of these possible reactions separately. In the first instance, a mild reaction indicates that the patient is indeed susceptible to the disease against which he is vaccinated, and consequently the defense mechanism creates a local inflammation, itching or pain, and perhaps a little pus. A mild reaction, however, indicates that the defense mechanism is not strong enough to fully deflect the effect of the vaccine. Its morbid influence then remains in the body, and the vibration rate of the entire organism is changed in proportion to the strength of the vaccine itself. If the vaccine is very powerful (e.g., smallpox vaccination) and resonates closely with the patient's level of susceptibility, the organism's vibration rate may change levels completely, and it will become incapable of returning to the prevaccination level without the aid of homeopathic treatment. Such a change in level of vibration is further confirmed by the fact that this patient will later be unlikely to react to further administrations of the same vaccine.

If the vaccine stimulates systemic symptoms such as fever, malaise, anorexia, muscle aches, etc., then the defense mechanism is quite strong and may be able to successfully counteract the morbid influence of the vaccine. Such a strong reaction is commonly seen in children, whose defense mechanisms have not yet been seriously weakened by external morbid stimuli. Of course, if the defense mechanism is successful in this way, the person will remain unprotected against the disease. Unlike the very healthy person who possesses no susceptibility to either the vaccine or to the microbe, the person who demonstrates a strong systemic reaction is sensitive to the microbe and the vaccine,

and may well contract the disease upon exposure, despite vaccination. Such cases are relatively rare, because few people have such a high degree of health in our modern world; thus, statistics show the "effectiveness" rate of vaccinated populations to be in the range of 10%-15% depending upon the particular type of immunization.⁹⁻¹⁰ Unfortunately, such statistics are not truly measures of vaccine effectiveness; rather, they are measures of the low state of health of the population.

The third type of reaction is the very strong reaction with complications. This also indicates that the susceptibility of the organism to the disease is quite high, but in this case the defense mechanism is too weak to counteract the morbid stimulus of the vaccine, so a deep illness is produced. This is perhaps the most tragic circumstance, because if the patient survives the complication at all, his state of health may remain impaired for a very long time. It is in such cases that we see the development of chronic conditions of great severity, dating from the time of the vaccination. The weakening of the defense mechanism in such cases can be so severe that even careful homeopathic prescribing may require years to return the person to health. It is true that if such a sensitive person were to be exposed to the epidemic, the same complications would ensue; but who is to say that all of these people would be exposed at all?

In homeopathy, any chronic condition which can be traced to a vaccination is called *vaccinosis*. In his book *Vaccinosis*, J. Compton Burnett presents his very detailed cases which demonstrate clearly that vaccinations can have profoundly disturbing and lasting influences on the health of susceptible individuals." His cases involved administration of smallpox vaccination, but modern homeopaths see similar cases of vaccinosis occurring after rabies, measles, polio, influenza, typhoid, paratyphoid, and even tetanus vaccines.

The fact that vaccinosis is indeed due to vaccination and not merely coincidence is seen by the fact that many cases are dramatically benefitted by administration of a potentized preparation of the particular vaccine used. For example, suppose we see a case who has suffered for many years from chronic sinusitis since receiving a smallpox vaccination to which she had reacted mildly the first time; in such a case, Variolinum 1 M (a 1000c potency of the smallpox vaccine itself) may completely clear up the entire condition. In other cases, we see patients, who simply do not respond to well-selected homeopathic prescriptions; once the vaccine is identified, and the corresponding potentized prepa-

9. V. Tudor and I. Stratt, *Smallpox: Cholera* (Turnbridge Wells, Kent: Abacus Press, 1977), p. 133.

10. P. Wright et al., "Safety and Antigenicity of Influenza A/Hong/Kong/ 68-ts-1 [E] (H3N3) Vaccine in Young Seronegative Children," *Journal of Pediatrics* 87: 1109-1116 (Dec. 1975).

11. Burnett, *Vaccinosis*.

ration given, such cases then react nicely to their appropriate remedies.

One dramatic case which comes to mind is that of a 50-year-old woman who suffered from hay fever for many years. After homeopathic treatment, she was completely free of hay fever for over two years. Then, in preparation for a foreign trip, she received a smallpox vaccination. Her system reacted with only slight localized redness, and no systemic symptoms. Unfortunately, her hay fever returned immediately. She was then much more difficult to treat homeopathically; even the same remedies, although still indicated, did not act as effectively as before. Variolinum helped to reestablish order in the system, and the patient then responded again to the appropriate remedies.

Such cases can be quoted in great numbers by any homeopath who takes the time to elucidate the complete history of the patient. Thus even something as popular and widespread as vaccination - one of the so-called major "successes" of modern medicine - can be a large-scale factor in the degenerating health of our populations. A striking example in recent times was the major effort on the part of the United States government to vaccinate the entire population against an expected swine flu epidemic which was feared would be as severe as the 1918 influenza epidemic. As it turned out, the vaccine was not manufactured quickly enough to have much effect, but the epidemic never materialized anyway. Of the 50 million Americans who were vaccinated, 581 developed Guillain-Barre syndrome, a paralytic neurological disorder. This incidence represents a sevenfold increase over that of the population at large. One could attribute this to some impurities in the preparation or to some other cause, but from the homeopathic point of view such consequences are predictable whenever a foreign substance is injected into large numbers of people without regard to individual susceptibility.

Summary for Chapter 8

Summary of Disease Influence Section

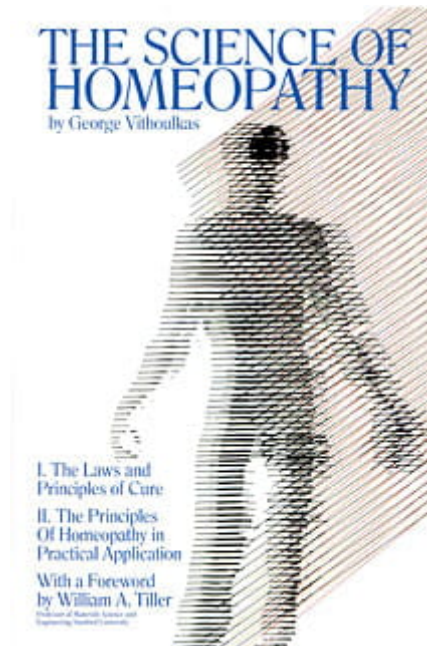
1. Virtually everyone has some degree of chronic disease tendency.
2. One cannot jump major levels of susceptibility on one's own; only powerful influences can produce such changes. One such major influence is a serious illness.
3. Of two dissimilar diseases, the strong one repels the weaker one, but they never cure one another.
4. Rarely, two dissimilar diseases may create a complex of diseases without curing either one.

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The Science of Homeopathy

334 pages, kart.
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