

# Homeopathy

through

# Harmony

and

# Totality

*Major writings of Ajit Kulkarni*

Volume I

- AN EXEGESIS OF PHILOSOPHICAL WRITINGS
  - MIND AND ABOVE

**Dr AJIT KULKARNI**

M.D. (Hom.)

- Director, Homeopathic Research Institute, Pune
- A Veteran Homeopath, an Academician and a Famed International Teacher
- Co-Author: Absolute Homeopathic Materia Medica
  - Five Regional Repertories: AIDS, DM, Thyroid, HTN and Trauma
- Author: Law of Similars in Medical Science
  - Homeopathic Posology
  - Kali Family and Its Relations
  - Body Language and Homeopathy
  - Homeopathic Covidoscope (published by Amazon)
  - More than 100 publications on various aspects of homeopathy
  - Many books translated in several languages
- Award of 'Excellence in Homeopathy'
- Award of 'Homoeo-Ratna'
- 'Life achievement Award'
- Member, Editorial Board, National Journal of Homeopathy, Mumbai
- Address: Kachare Classic, Erandwane, near New Karnataka High school, Pune
- Website: [www.ajitkulkarni.com](http://www.ajitkulkarni.com)
- E-mail ID: [dr\\_ajitkulkarni@hotmail.com](mailto:dr_ajitkulkarni@hotmail.com)/[dr\\_ajitkulkarni@rediffmail.com](mailto:dr_ajitkulkarni@rediffmail.com)



**B. JAIN PUBLISHERS (P) LTD.**

INDIA—USA—EUROPE

**Homeopathy through Harmony and Totality (Volume I)**

First Edition: 2020

1st Impression: 2020

Second Revised Edition: 2022

All rights reserved. No part of this book may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, mechanical, photocopying, recording or otherwise, without any prior written permission of the publisher.

© with the Author

*Published by Manish Jain for*

**B. JAIN PUBLISHERS (P) LTD.**

D-157, Sector-63, NOIDA-201307, U.P. (INDIA)

Tel.: +91-120-4933333 • Email: info@bjain.com

Website: [www.bjainbooks.com](http://www.bjainbooks.com)

**Registered office:** 1921/10, Chuna Mandi, Paharganj,  
New Delhi-110 055 (India)

*Printed in India*

ISBN: 978-81-319-0134-2

# *Introduction*

B JAIN PUBLISHER PVT LTD

# Foreword

---

**Dr ALEXANDER MARTIUSHEV**

M.D. Ph.D. M.F. Hom.

Moscow, Russia

I have been working in close proximity with Dr Ajit Kulkarni and feel immense joy in expressing my opening remarks about this harmonious compilation of his work on homeopathy. Nearly no aspect of importance and vital homeopathic moments escape from the penetrating and attentive eye of Dr Ajit Kulkarni. It's amazing, if we note that he does these efforts in his inimitable style in spite of his busy homeopathic practice in India and abroad, as well as his time-consuming travels for domestic and international seminars in Bulgaria, Russia, Italy, Turkey, Israel, Ukraine, and other countries, along with his scrupulous work on scientific heritage of Dr Tarkas and on 'Absolute Homeopathic Materia Medica' and the repertory based on it, as well as his unique contribution of 'Body Language and Homeopathy'. I am happy that his precious invaluable treasure has not gone into oblivion.

Over the years, it is seen that there is a decline in the quality of homeopathic profession due to lack of clinical understanding, lack of Materia medica knowledge, drawbacks in miasmatic coverage, deviations from genuine homeopathic methodology, attempts to "rediscover", "revolutionize", "renovate" homeopathy (as if something necessitates the 'modern revolutionists' in homeopathy and that too without scientific approach). Of course, this tendency is a function of many social trends and drifts which is turning medical profession into an industrial factory, degradation of medical (classical, clinical, not algorithmic) education, the evolution of consumer society and so forth. But also, there is one more reason which contributes to this tendency, i.e. the shortage of deep homeopathic literature that remains within the truly classical homeopathic methodology but considers all contemporary changes in medical, pharmacological,

psychological, social and even technological life. The literature that is interesting to read inspires deep thinking, needs to be referred to during practical work, touches the mind of laymen, medical (homeopathic) students and serious medical (homeopathic) professionals. The other aim of this high-quality literature is to connect past and present, to follow insights and thoughts of late homeopathic stalwarts into modern events and transformations that were seen from their experience and practice. This aim is often neglected nowadays, but this is the only concept which forms the real continuity-of understanding, methodology, education, practice and results.

This book **“Homeopathy through Harmony and Totality”** by Dr Ajit Kulkarni breaks this sad tendency. His literature covers many empty spaces that remain now in homeopathic training and education, in homeopathic practice, as well as in the better understanding of homeopathic philosophy and methodology.

The evidence is that nearly no aspect of importance and vital homeopathic moments escape from the penetrating and attentive eye of Dr Ajit Kulkarni. It's amazing, if we note that he does these efforts in his inimitable style in spite of his busy homeopathic practice in India and outside, as well as his time-consuming travels for domestic and international seminars in Bulgaria, Russia, Italy, Turkey, Israel, Ukraine, and other countries, along with his scrupulous work on scientific heritage of Dr Tarkas and on Absolute Homeopathic Materia Medica and the repertory based on it, as well as his unique contribution of 'Body Language and Homoeopathy'. I am happy that his precious invaluable treasure has not gone into oblivion.

Compendium of articles on various aspects of homeopathy is much more preferable than a monograph for many reasons. The monograph is attached to some concept, theme, sphere or at least way or method of understanding the point of view. On the contrary, his collection of articles is not obliged to follow these rules: they can be eclectic, comprise multiple viewpoints and emphasize different aspects of the whole. A unique feature of Dr Ajit Kulkarni's articles is that they are truly colourful, multidimensional, deep and they combine various approaches and angles. This is a pure gem for everyone who is interested in understanding actual practical homeopathy from working everyday experience.

VOLUME ONE includes **‘An Exegesis of philosophical writings’** and **‘Mind and above’**.

**HOMEOPATHIC PHILOSOPHY** is the most difficult and deep

subject. Regrettably, this subject is improperly taught in colleges and basic homeopathic courses. As a result, homeopathic philosophy appears groundless and separated from everyday practice and homeopathic methodology seems to be based on some occult, accidental, illogical or even metaphysical, mystical and magical rules.

**‘Homeopathy, an integrated system’ and ‘Homeopathy ahead’** are the best specimens to introduce homeopathy to the readers and they combine the basic ideas and modern insights. Through the **Law of Similars in medical science**, Dr Ajit Kulkarni has positioned the salubrious value of homeopathy in a convincing manner, by appraising the curative principle of Similia as followed in several medical disciplines. Ajit’s assertion that the Law of Similars stands as a connecting thread between all medical therapies is a worthy note.

Homeopathy as a holistic medicine cannot avoid touching the philosophic sphere through methodologic aspects, understanding the complexity of human nature and disease processes. We all know Ayurveda, the healing method originated in India and its holistic philosophy. Human life processes in connection with homeopathic principles, methodology and integration of Ayurveda with homeopathy have been presented. This integration helps to blend homeopathy with the real wisdom of life, of science, of traditional philosophic views and Ajit has vividly brought them out through **‘Perceiving life processes’** and **‘Ayurveda and Homeopathy’** and **‘Yoga and Holism’**.

With **‘Trinity in Holism’**, Ajit brings onto the fore, the magnitude of trinity as spontaneously crafted by Nature and designed by the Human artists. The searching mind of Ajit covers a wide spectrum of trinity.

**‘Miasmatic understanding’** remains among the most difficult points in homeopathic training and practical work. Dr Ajit Kulkarni demonstrates a unique ability to explain difficult matters in scientific, practical and intellectually comprehensible way. His analytical thinking gives readers educational and clinical insights. His unique chart on miasms based on the energy pattern precisely summarizes the essence of the concept in its true spirit.

Psychology nowadays has become not only an additional instrument for homeopathy, along with Materia medica and repertory but also as a cornerstone in clinical homeopathic work. New and old psychological techniques, psychoanalytical methods become more and more familiar

and are widely used by homeopaths. The essential '**Study of dispositions and personality types**' is thoroughly covered in articles of Dr Ajit Kulkarni who works as an experienced clinical counsellor.

Integration of clinical approach and homeopathy is receiving more attention today. Articles like '**Stress and Homeopathy**', reconnoitre many clinical entities in homeopathic perspective. Ajit's in-depth study of **basic emotions** like **Anger, Anxiety, Conscience, Grief**, etc. renders a well-organized effort and lays the path to make the future generation aware of creating new rubrics essential in practice.

Teachings of Dr Ajit Kulkarni have case-taking and interview skills as an essential integral part, along with body language that was made extremely popular because of Ajit's recent contribution '**Body language and Homeopathy**'. Needless to repeat, but all instruments of understanding human nature are of great benefit to homeopathy, for the sake of remedy selection and other parts of homeopathic practice. The three mighty articles elaborating these instruments include **Inter-personal relationship, Excess in hoarding and Dreams**.

**SECOND VOLUME** consists of writings over **HOMEOPATHIC MATERIA MEDICA** which covers a wide field of basic ideas, individual remedies and group study.

The article on '**Monogram**' opens a new frontier of the study of Materia medica, of combining clinical, psychological and patho-physiological aspects of every remedy. This is truly a synthetic approach giving new insight into serious and practical work. Monogram should become a golden standard of study, free of speculations and theorizing, a source of integration of various books of Materia medica with clinical approach. It is interesting to see how Ajit brings forth Boger's concept of pathological generals. The blend of physical pathology and mental state of the patient is understood in a better way with the concept of monogram.

Understanding philosophic background of Homeopathic Materia medica and methodology is a difficult process that requires specific view different from the simple dualistic approach. Article on **Anekantvada** principle in understanding and study of Materia medica presents beautiful integration of Indian philosophy and homeopathic methodology, that is worthy to read. Another interesting specimen is '**Inheritance, constitutional approach and remedy relations**'.

Describing "Portrait", "Personality" of various remedies has become a

fashion. But this dangerous fashion pushed many practitioners to ‘fixed image’ of polychrests, to ‘standardized’ prescriptions in so-called trivial conditions, to disrespect the individuality and peculiarity of the disease or the patient. Articles on **Personalities of remedies (Belladonna, Mercury, Helonias dioica, Natrum muriaticum** etc.) in Dr Ajit Kulkarni’s compendium is against this wrong fashion - multiple “personalities” of every remedy are described, a way out of ‘fixed image’ is shown, necessity to follow hard data of clinical and individual value is emphasized and no imaginary ideas are bombarded.

Remedial studies are certainly aimed at better clinical results. That’s especially true for acutes - a crash-test of practitioner’s knowledge of Materia medica, clinical processes, and whole homeopathic methodology.

Dr Ajit Kulkarni’s article on ‘**Comparative study of Aconite, Belladonna and Arsenicum album**’ gives some safety bag for proper orientation in acute manifestations, with very clear practical hints. “The acute Prescribing” is a master piece as it gives clear guidelines how to construct the acute totality.

Most of the modern homeopathic literature is devoted to new remedies. However, many problems arise from these novelties - from improper provings (and consequent fragmentary, incomplete and biased data), because of some practitioners’ tendency of using “novelty” remedies rather than “old-fashioned polychrests”. Articles on **New, uncommon or rare remedies** (including DNA and sarcodes), presented by Dr Ajit Kulkarni, are practically oriented, closely connected with the clinical process and demonstrate the real value of these remedies - promising virtue, but necessitating further studies of clinical and differential aspects.

Exploring ‘**Remedy Relations**’ is a definite strong point of Dr Ajit Kulkarni, kept after Dr Tarkas. Like the Monogram, this way of study should be included into the syllabus of homeopathy, describing the background and environment of remedy actions and properties based on stages, phases, sectors and patterns. The study of the ‘**Trio, Pulsatilla-Fluoric acid-Silicea**’ is an example of how deep and clinically verified this study can be, how integrated Materia medica actually is.

Another trustworthy way to study Materia medica is the **Group Study** which is presented in Dr Ajit Kulkarni’s articles on Argentums, Mercuries, Carbons, Alkalines, Spiders, Ammoniums, and many others. Group study has become very popular nowadays, as it enables the practitioners to



bring into the practical application some not so well-proved medicines, to understand many remedies in various layers, that is very functional for differential diagnosis in final remedy selection, for integration of Materia medica with clinical orientation. The titles of some groups are interesting too as **Argentums: Intrinsic but arbitrary... Mercurius international: Hip-hop dancing... Ferrums: Now comes the rein of iron... Carbons: Between living and dying...Alkalines: Look at all the life on the earth... The Spiders: Godless eight-legged bastards...etc. etc.**

Thematic study of Materia medica is exemplified by Dr Ajit Kulkarni's articles on **Ferrum, Opium, Snakes**, and others. Being a seemingly separate aspect in remedial totality, the special theme works, however, as logical induction tool. It helps to view factual material in a general way, to form tendencies, correlations and rules. Another aspect of the thematic study is the doctrine of signatures, presented in a more practical way with the, 'symbolism of snakes', (in connection with Lachesis). The doctrine of signatures is also a convenient method to understand groups of remedies, to make them well-defined to practitioners, to correlate ideas with clinical hints. Dr Ajit, however, doesn't forget to point the limitations of this approach.

In-depth study of '**Magnesium, Solanaceae, Bird and Lac groups of remedies**' is a unique offering and the author's comments over individual remedies is a treat for the avid readers.

'**Sarcodes: Resonating organ arsenal**' outlines philosophical viewpoints and Dr Ajit Kulkarni gives many practical points about the use of sarcodes.

The study of nosodes is not new in homeopathy. Books and articles from years ago to nowadays have described different aspects of nosodes - pharmacy, Materia medica, clinical application and posology. Dr Ajit Kulkarni found some new points that are interesting and practical about nosodes. The entitled articles like '**Medorrhinum animalcule**', '**Syphilinum, a forbidden fruit**' are testimony of new ideas. Ajit has contemplated on two remedies – '**Hepar sulph**' and '**Sepia**' through their ingredients. This study renders a different perspective and it will certainly help in not sticking to the fixed image of the remedies.

SECOND VOLUME begins with DATA PROCESSING AND PRESCRIBING which is one of the significant contributions. Dr Ajit Kulkarni gives a clear and engaging explanation of many psychological and physical phenomena that become an integral part of the human system and thus synthesize the scattered data. **Objective analysis:**

**20 points of data processing** is a very logical attempt to standardize the data processing. I am sure its clinical application will yield better results. The three articles on **Prescribing: Acute, Intercurrent and Keynote** are educative and very practical. Dr Ajit Kulkarni opens up many directions of thinking patterns hitherto not adequately explored.

Failures are, however, a sad part of medical practice, even of experienced doctors. Analysing sources of failures demonstrates personal and professional maturity, an ability to learn, to rectify and to go beyond. **‘Causes of failure in practice’** is one of the genuine attempts of the author, to be honest with himself, with colleagues and with patients.

Dr Ajit Kulkarni writes over **“REPERTORY”** as it is a significant, essential and unavoidable tool in homeopathic practice. Methods of repertorial study - from clinical conditions to rubrics, from mental traits to rubrics, from rubrics to dispositions (and other psychological life elements) - are considered very deeply in the articles of this chapter. The study of rubrics like haughty, boaster, cautious, hatred, cowardice etc. as presented by Ajit under the headings such as Rubric: What is it? Expansiveness, Disease conditions, Cross references, Antonyms, Verbal exchange, Non-verbal exchange, related remedies, Materia medica of prominent remedies and Rubrics → Dispositions should be a trendsetter for the study of rubrics and the study broadens the use of the repertory.

Designing a new repertory based on one’s clinical experience, homeopathic understanding, methodologic approaches requires tremendous efforts, responsibility, deep knowledge and a huge amount of valuable time. Redundant to say, how marvellous is it to see a batch of new regional repertories covering crucial clinical issues: Trauma, Hypertension, Thyroid Diseases, Diabetes, AIDS, Intellectually disabled children etc.! Although these **regional repertories** are not the part of this book, the readers must ponder over them and use them in their practice. Special bonus is the repertory of body language, being a part of the **‘Body language and Homeopathy’** book.

Under the chapter **“THERAPEUTICS”**, the author offers overview of homeopathic perspective in the treatment of illnesses, such as mental retardation, emergencies, swine flu, respiratory tract infections, cancer, etc. The author has the habit of integrating many concepts together and giving salient indications of the remedies as is evident in **Cardiac disorders, Dermatology, Diabetes Mellitus, Respiratory Tract Infections, Cancer, Hypertension, Psychiatry, Neurology, Auto-**

**immune disorders, etc.**

Article about ‘**Stages of childhood and Homeopathy**’ is another source of valuable material that could be utilized by both professionals of many kinds (psychologists, teachers, neurologists, paediatricians) and “non-professional” parents who want to add some understanding to the unconditional love for their kids.

‘**FROM THE BEDSIDE...**’ chapter includes case presentations, analysis, prescription and follow-up notes, and presents many lessons that can be valuable for both teaching purposes and self-improvement for every homeopathic doctor. These lessons are:

- Acute cases sometimes seem simple, but actually require very good clinical skills, proper interview techniques, knowledge of *Materia medica*, ability to observe, understand and think logically and holistically.
- Well-known polychrest remedies are sometimes difficult to think about in some chronic cases, mostly because of the fixed view of these remedies and attachment to “psychologic portraits” and not to the clinical reality and also due to the lack of understanding the actual needs of the patient. Most of the failures are due to improper first consultation in terms of data receiving, data documentation and processing.
- If we sincerely follow the Law of Similars, remain attentive to the patient and keen observers of clinical manifestations, of the disease process and miasmatic assessment, new or not well-proved, or rare remedies may be of great value in acute and chronic cases. With all these efforts and skills, new remedies can be more widely used and better grasped by homeopathic community. Dr Ajit Kulkarni tries to keep the small remedies at par with polychrest remedies so that they become more user-friendly to the prescriber.
- So-called hopeless cases are not a sentence of despair, unending sufferings and completely disabled life. Scrupulous and tedious homeopathic work, through long and difficult efforts from both doctor and patient (or probably relatives), can improve health, diminish discomfort, enhance functionality - irrespective of what allopathic critics and “commentators” moan.

Reality is that the actual powers of homeopathy against specific diseases and disablements are not clearly understood and explored. In everyday

practice, homeopathic practitioners, armed with the Law of Similars, methodology and remedies, break the limits of what is considered unknown or “unscientific”. Cases presented by Dr Ajit Kulkarni depict possibilities of the benefit of homeopathy in some serious conditions.

Clinical knowledge, psychological training, cultural awareness are mandatory skills, besides homeopathic methodology, Materia medica and Repertory, for receiving proper results in acute and chronic cases. What is interesting for me is the logical analysis with which Dr Ajit Kulkarni studies and presents his cases. The cases of Conium, Coffea cruda, Sepia, Ferrum metallicum, of panic disorders, etc. are classical in the sense that they represent the beautiful blend of homeopathic philosophy and practice.

**INTERACTION WITH DR AJIT KULKARNI** comprises interviews with Ajit, question-answer series and other stuff including what Russians experienced and thought when they attended the wonderland of India for homeopathic training with Dr Ajit Kulkarni.

Describing a book, we have to keep in mind the reader to whom this book could be addressed, for whom it is designed, who can get most benefits from this book, whose questions the author anticipated in the articles. The circle of such readers is extremely wide: homeopathic (and generally medical, psychology) students, postgraduate homeopathic (medical) doctors, all practitioners in homeopathic, medical, psychological sphere, philosophers and all non-professionals, whereas intellectual individuals truly interested in human nature and human medicine, will find a way to fathom the intricacies of health, disease and cure as expounded in these large volumes of the book.



# Prologue

---

The book “Homeopathy through Harmony and Totality” is based on the material taken from my writings which were published periodically between 1987 and 2019 in national and international journals. These papers were written primarily for myself when I used to experience a lot of difficulties while practicing the intricate science of homeopathy. My writings reflect what a common student like me confronts while venturing as a homeopathic healer. The writings also constitute my notes which I compiled from innumerable sources over the years for the sake of presenting my deliberations which I have been giving in India and abroad.

The truth is that Homeopathy is simple but deep. This premonition of depth makes homeopathy a unique therapy with various possibilities and dimensions. The scientific and artistic side of Homeopathy demands a balance between the two and to strike this balance (in each case) is a challenging task.

## **HOMEOPATHY: SCIENCE AND ART**

Both science and art are the human attempts to understand and describe the world around us. Both are related to knowledge, but it is the art that represents it in the form of subjectivity, while science represents it in the system of acquiring knowledge. In short, art is subjective while science is objective. Art is individualistic and is driven by emotions and self-expression; while the science is driven by facts and figures. Science begins with the physical, observable, concrete occurrences in the world and scientists generate abstractions that communicate their understanding of these phenomena while the artists deal with intellectual creativity, given their talent and skill.

A scientist believes in a set of principles that have a logical justification and verifiability through the experiments. An art need not have a logical justification. An artist relies more on imagination, creativity and

experience. Art does not care about proving things. It is more about finding designs and beauty. An artist can, therefore, be over and above free and creative. Art exists as an independent creation, discovering new chains separate from the old ones. Science builds on the old to find the new.

The line between science and art is blurred. But the fusion of art and science allows the intangible to become tangible making the result excellent. The mutual wealth of both art and science can grow if they blend together in harmony. The ongoing process has to be perceived and maintained by utilizing resources in their fullest possible extent to yield the results.

The homeopathic artist who has the scientific mind can produce the best results in clinical practice and the scientist who has the best artistic mind can bring forth the best scientific part of homeopathy. A homeopath must be ruled by the set of principles and at the same time, he must be creative.

A bird can aim to fly high but remember, he has to approach earth for food and shelter. Every homeopath needs to remember this when he tries to soar new heights. A homeopath requires both science and art that should go perpetually parallel; this will help grow and deliver consistent results in clinical practice.

The book is addressed to all the students, teachers, professionals and research workers in the field of Medicine in general and Homeopathy in particular. Even a lay person will find how homeopathy is humane and wide. Homeopathy opens up a comprehensive panorama where many faculties such as psychology, body language, physiology, anatomy, pathology, biochemistry, immunology and also physics, chemistry etc. get integrated.

This treatise on 'Homeopathy through Harmony and Totality' is a humble effort to represent the multi-dimensional, salubrious therapy of homeopathy.

## **HOMEOPATHY THROUGH HARMONY AND TOTALITY**

Every individual is unique in its quintessence and is connected to and is in harmony with the world around him.

Every individual is inseparable from the world; separation is a delusion.

Every individual is the unfathomable reality; all differentiations are conceptual.

For human life to be complete and balanced, it must consist of the harmony of all dimensions of reality, from the ultimate non-conceptual source to the diverse dimensions of the manifest existence.

All the forms and phenomena of manifest reality, in all of its physical, mental, emotional and spiritual dimensions, flow together with total and perfect harmony.

Oneness and seamless harmony are fundamental to the world.

Harmony between everything is meaningful. The meaning is the presence itself; it is within the totality of reality of harmony.

The curative process as evoked after the application of the Law of Similars must follow the path of truth.

Homeopathy directs the flow of creativity for the sake of harmony to be maintained; within and without; through totality, by following the path of truth.

Homeopathy attunes to the dynamism of 'being' and leads towards the implicit harmony.

Hence the title, '**Homeopathy through Harmony and Totality**'.

13th July, 2019

Dr Ajit Kulkarni  
M.D. (Hom.)



# Acknowledgement

---

I would like to express my gratitude to many people who saw me through this book; to all those who provided support, talked over things, read, wrote, offered comments, allowed me to quote their remarks and assisted in the editing, proofreading and designing.

Unbounded grace bestowed upon me by my Spiritual Guru, Nana Pathak, can't be expressed through the words.

Fritjof Capra, one of the distinguished scientists, is a big source of inspiration for me. He kindly accepted my request and released the volumes of 'Homeopathy through Harmony and Totality' at LIGA Congress, Italy, 2019.

I would like to thank Editors of Homoeopathic Heritage, National Journal of Homoeopathy, Homoeopathy International, Hpathy.com, Similima.com and others for publishing my writings and permitting me to publish them. I owe a lot to Vishpala Parthsarthy, Editor, National Journal of Homeopathy, Mumbai for her motivation. Special thanks to Alexander Martushev for writing a foreword to the book and allowing me to publish his two excellent articles over 'Defense Mechanisms' and 'Latent Psora'. 'Keep your heels, head and standards high' aptly applies to Dora Patchova from Bulgaria whose friendship and perfectionism are always behind me. Kudos to Dora Patchova for translating my Posology, Body Language and Absolute Materia Medica in Bulgarian language. Valeri and Victoria Dmitry of Moscow who published more than 20 books of my teachings in the Russian language deserve a special mention. Gunnur Basar from Turkey also translated my Body language book in Turkish language.

Guy Tydor and R. N. Wahi wrote contemplative foreword over the volumes and I must thank them.

'With the new day comes new strength and new thoughts' and I receive these from my overseas colleagues viz. Guy Tydor, Ronen Levy, Noa Saguy, Roman Buchimensky, Alexander Martens, Victor, Gunnur Basar,



Raffaella Pomposelli, Alexander Kotok, Ivaniv Oleksandr, Olga Zhurova and others.

I would like to thank my innumerable students who have always kept me on the path of learning. I must mention Vrishali Pharande, Deepa Shinde, Sharada Gowda, Sarita Salunkhe, Shama Khadilkar, Tanaya Sovani and others for their help. I must thank Sarita Rasal for allowing me to publish her classical case of a milk remedy.

Above all, I would like to thank my wife, Mrinal, my two sons and my two daughters-in-law and the rest of my family, who supported and encouraged me in spite of all the time it took and kept me away from them.

I would like to thank Mr. Manish Jain and B. Jain Publishers, New Delhi for their openness and readiness. Dr Saba who helped to form the schema of the book, Dr Kannika Vashishtha for her preliminary work, and the Chief Editor, Dr Yashika Arora, who did a brilliant job of editing the book in the most diligent manner!

Lastly, I beg forgiveness of all those who have been with me over the years and whose names I have failed to mention.

25<sup>th</sup> July, 2019

Dr Ajit Kulkarni  
M.D. (Hom.)



# Publisher's Note

---

It is with immense pleasure we offer the third giant work from one of the stalwarts of homeopathy, the earlier two being '*Absolute Materia Medica*' and '*Body language and Homeopathy*'.

Dr Ajit Kulkarni is becoming younger by offering such unique work and we must thank him for his scholarly book on 'Homeopathy through Harmony and Totality'. We were a bit hesitant in publishing a set of articles in the form of the book. But our senior editorial staff, after pondering over the contents, conveyed a big affirmation and the book is now in your hands.

The long, systemic work put in by the author to bring out the novel practical ideas and findings commands our respect and wins our admiration. The author's untiring and painstaking efforts are reflected on each page of the book.

This 'Magnum opus' by the author covers a wide panorama of homeopathy in its aspects, facets and dimensions. The introduction of Homeopathy is written lucidly to appraise of the science as well as the Homeopathic philosophy, and is presented deeply under appropriate headings.

Contemplation of the contents indicates how deeply the author has investigated his favourite subject of Materia medica. He doesn't merely list the symptoms but through his long association with Materia medica, brings forth the nectar of homeopathic remedies. His commentaries on several individual remedies are worth pondering upon and the innumerable clinical tips that generate from his writings are worth trying in the clinic on individual instances. The chapter on Group study of Materia medica covers not only the often-used groups but also covers the newly introduced groups like Birds, Spiders, Milk remedies, etc.

'Mind and Above' addresses the mysterious mind to be unfolded through the study of Dispositional characters of the human beings. The author has rendered a unique way to study basic emotions interwoven superbly with

Materia medica, Repertory and illustrative cases.

‘Data Processing’ is a distinctive chapter of the book and the author has endeavoured to standardize the processing of the data essential for each homeopath. The author has left no point untouched and has clearly laid down the guidelines by integrating several disciplines.

The chapter on ‘Therapeutics’ is full of creativity. The practical tips that flow from original data and the author’s insight into, psychiatry, neurology, cardiology, auto-immune disorders, cancer, skin etc. based on his wide experience provide abundant material to fall back on. The well documented cases analyzed thoroughly are educative for every homeopath who has to confront with difficult cases during his career.

Through the interviews, the author amalgamates the intricacies of life and homeopathic practice. The queries of the intelligentsia have been relevantly answered.

Read this book seriously, apply the concepts from the rich material and heal your patients; to achieve the higher purpose of existence that Dr Samuel Hahnemann expected. We hope that our readers will appreciate the work.

Kuldeep Jain

CEO, B. Jain Publishers (P) Ltd.



# Contents

---

## INTRODUCTION

<i>Foreword</i> .....	<i>vii</i>
<i>Prologue</i> .....	<i>xvi</i>
<i>Acknowledgement</i> .....	<i>xix</i>
<i>Publisher's Note</i> .....	<i>xxi</i>

## AN EXEGESIS OF PHILOSOPHICAL WRITINGS

1. Homeopathy: An integrated system.....	3
2. Homeopathy ahead .....	22
3. The Law of Similars in medical science.....	32
4. Perceiving life processes... through holistic lens of homeopathy .....	59
5. Ayurveda and Homeopathy: A Conceptual understanding and their co-relations .....	67
6. Yoga, Holism and Homeopathy.....	74
7. 'Trinity' in holism with special reference to Trio .....	80
8. Quintessence of Miasms .....	100
9. Latent psora: A Practical approach .....	118

## MIND AND ABOVE

10. Study of Dispositions.....	133
11. Perspective of Stress, Cardio-vascular Response and Homeopathy.....	153
12. Anxiety: Dimensions and Miasmatic assessment.....	166
13. Conscience, shame, guilt and Homeopathy.....	175

14.	Grief, the burden in its own way .....	203
15.	Anger: We boil at different degrees... ..	222
16.	Inter-personal relationship (IPR) and Homeopathy.....	252
17.	Excess, Hoarding and Homeopathy.....	263
18.	Dreams: Travel anywhere, without a ticket.....	273

B JAIN PUBLISHER PVT LTD

*An Exegesis of  
Philosophical  
Writings*

B JAIN PUBLISHERS PVT LTD

# Homeopathy: An integrated system

---

*“The homeopathic system provides a framework of theory, values and related technology which enables the patients as well as the doctors to make sense of their lives, and give meaning to their work.”*

- Frank Bodman

---

## **PREAMBLE**

Homeopathy, a highly salubrious therapeutic method discovered in the late eighteenth century by a German physician, Dr Samuel Hahnemann, M.D. (1755-1843) has been practised by groups of physicians in most of the countries in the world for the past two centuries.

Misconceptions do prevail, not only in society but also amongst the physicians, about the exact understanding of homeopathy. Either exaggerated claims are projected or cases are unnecessarily referred to other medical therapies where homeopathy can really win laurels. The precise field of application of homeopathy and its scope as well as limitations must be sufficiently cognized in order to clear up bewildering ideas that are besieging on this genuinely effective medical therapy.

Homeopathy differs from other systems of medicine in many ways as it possesses its own methodology – a precise set of principles that govern the homeopathic practice.

The principles on which homeopathy is based are natural and fundamental. To know these principles is the first and foremost step towards understanding homeopathy.

The different aspects of homeopathy: its basic concepts, philosophical substratum, its place in current medical faculties shall be dealt in a succinct way, though the precise elucidation of all these aspects is beyond the scope of this chapter.

### **THE LAW OF SIMILARS: SIMILIA SIMILIBUS CURENTUR**

The bedrock on which the edifice of homeopathy has been built is expressed in the Latin phrase ‘Similia Similibus Curentur,’ which means ‘Let likes be cured by likes.’ In other words, illnesses are to be cured by medicines that are capable of producing symptoms similar to those of their respective illnesses. By enunciating this epoch-making law, Hahnemann, by his fine observation and the inductive method of reasoning, brought into prominence the most neglected aspect of the natural relationship that exists between the phenomena of disease and drugs.

The perusal of the ancient medical literature shows that ancient Ayurvedic physicians, as well as Hippocrates, Paracelsus, Hallu and many others were aware of the operation of the Law of Similars. But the credit of evolving and constructing a scientific system of therapeutics based on this law, harnessing it for curative purpose, goes to the genius, Dr Hahnemann.

### **PROVINGS ON HEALTHY HUMAN BEINGS: HUMAN PHARMACOLOGY**

Hahnemann’s intuitive and searching mind did not stagnate at merely ‘perceiving’ the nature’s law of cure. In order to demonstrate the validity of this doctrine, Hahnemann pursued his investigations to prove the drugs on healthy human beings. He preferred the human experimentation to the animal, as the human being (though an animal) is a perfect design in the process of evolution. Human being’s mind has been evolved to express the fine effects of the drugs and his physical body has been explored through various faculties of physiology, anatomy, biochemistry, pathology etc. On the other hand, animals are unfit to express the effects of drugs in a precise way and therefore, there will always be limitations in knowing the true and adequate effects of drugs. As a matter of fact, testing the crude drugs on animals and extrapolating them for the sake of treatment on human beings is a serious issue! Dr Manu Kothari has rightly put up a question in his famous book, ‘Violence in Medicine’, “What can cure a disease condition (assumed, simulated or natural) in a mouse or a dog can



with the right expenditure of money, effort, and intelligence, be applied to human medicine”?

The concept and technique of human experimentation is the greatest contribution of Hahnemann to Medicine, which can be proved by the accurate observation of Dr James Krauss, that say, “The era of scientific medical experimentation begins with Hahnemann and nobody else.”

To clarify, the powers of medicines are discovered in the homeopathic system by administering these medicines to healthy human beings for a considerable period of time. This is called ‘Proving’ the medicine. The substances that are used for proving are from all kingdoms-vegetable, animal and mineral and they are used in potentized doses. These substances produce groups of symptoms (both subjective and objective) that precisely define the way a healthy organism reacts to the specific stimulus by each such substance. And these proving symptoms thereby indicate precisely ‘the process of utility of the given substance’. Since the symptoms of the sick person represent his curative reaction to the morbid stimulus, the most effective way to cure him will necessarily be through prescription of the substance, which intensifies these curative symptoms.

‘Drug provings’ have always been carried out very systematically and scientifically. Hahnemann himself set forth certain rules for proving and quoted, “Proving should exclude every supposition, every mere assertion, and fiction.” And indeed, homeopathic physicians all over the world are daily confirming the validity of proving symptoms since past two centuries. Further, when it was suspected that the homeopathic proving method is not scientific, some substances were reproved under control conditions; the provers were unaware of the substance they were proving. And these results have only corroborated the original provings.

The record of provings has been compiled and collected mainly in the classic works of Dr Constantine Hering (Guiding Symptoms: 10 volumes) and Dr T. F. Allen (Encyclopaedia: 12 volumes). Materia medica books have been prepared by different authors from the compilation of Dr Hering and Dr Allen. These books are used as fundamental source material in the homeopathic system and therefore, indispensable tools in homeopathic clinical practice.

Homeopathic Materia medica is subject to continuous development. Using elaborative research, new substances are proved that get incorporated in the Materia medica. At present, there are more than 3000 drugs in homeopathic armamentarium. Also, there are numerous ways to study Materia medica. This wonderful tool has been sharpened enough to meet the challenges of the most obstinate, inveterate diseases that are impinging on humanity today.

For proving, many “Drug proving” research centers have been set up all over the world. For example, Arizona’s American Medical College of Homeopathy (AMCH, now part of the Phoenix Institute of Herbal Medicine and Acupuncture, PIHMA) in USA has been conducting provings since 1990s and has set a high standard for homeopathic research as AMCH provings are done using a double-blind randomized design. Research ethics guidelines used in conventional medical research as established by the department of health and human services, are being followed for homeopathic provings as well. Central Council for Research in Homeopathy (CCRH), Govt. of India, also has proved many new drugs and reproved many old drugs in their various centers all over India with strict adherence to research protocols.

Once a homeopath confronts with the sick individual eliciting the ‘totality’ of sickness thoroughly (which takes into its purview not only present symptoms and personality of the patient, but also past and family history), he investigates the literature of the provings to ascertain precisely which substance produces a set of symptoms similar to that of the patient. This substance is chosen as the indicated remedy since it will stimulate the incipient curative process.

### **CONCEPT OF A SINGLE REMEDY**

The homeopathic provings were and are carried out using a single substance and never any medical mixtures. Obviously, Hahnemann advocated the use of a single remedy at a time so that its exclusive action is fully explored through provings. Hahnemann thought that the use of medical mixtures leads to over-drugging of the patient and if several drugs are administered simultaneously, it is impossible to predict the synergistic effect.

A wise homeopath, therefore, gives a single remedy at a time, which is selected by taking into consideration the thorough totality of the patient. Prescribing one single medicine at any given time is called the ‘Law of Simplex’ in homeopathy.

The concept of a single dose in homeopathy is related to the understanding of indivisibility of an individual. Since the parts of the human beings are not separate, they are bound by one unifying force, even with the local complaints, it is always the individual as a whole who is involved.

Selection of a single remedy based on the totality of symptoms requires deep study of the patient. However, selection of a single remedy doesn't mean that a single remedy will solve all problems of the patient during his life time. An acute or a chronic case may require many remedies to cure.

Research in mainstream medicine states, "The risk that a pharmacological interaction will appear increases as a function of the number of drugs administered to a patient at the same time. Over a third (36%) of older adults in the U.S. regularly use five or more medications or supplements and 15% are potentially at risk for a major drug-drug interaction".

### **DOCTRINE OF POTENTIZATION: THE INFINITESIMAL DOSE**

After being convinced of the truth of the Law of Similars, Hahnemann started administering medicines in the traditional crude doses. To his dismay, he found undesirable aggravation of the symptoms due to toxic action. So he started reducing the dose progressively by diluting it (with alcohol or sugar of milk by succussion or trituration in a set rhythmic manner) in order to moderate the patient's reaction. By this process of dilution of the doses, he ultimately reached a stage where no material quantity of the drug could be traced by any means.

At the same time, to his amazement, Hahnemann found that the process of diluting the medicinal substance instead of diminishing the curative effect of the drug, steadily enhanced it and made it deeper and long lasting while minimizing the aggravation of the symptoms. Experimenting along this observation for a number of years, Hahnemann concluded that the curative property of the similar-most remedy does not depend upon its physical or chemical quality only, but also upon a quality which is far deeper than the material quality, therefore he termed it as a 'dynamic' quality.

Hahnemann called this process of dilution as 'potentization' or 'dynamization' and the remedies prepared via this process as 'potentized' or 'dynamic' remedies. But one must always remember that there is a difference between dilution and potentization.

The process of potentization is incredibly simple, but its benefits are huge which can be summarized as follows:

1. It removes harmful side-effects.
2. It turns poisons into safe medicines.
3. It converts inactive substances into powerful remedial agents.
4. It removes addictive effects from narcotics.
5. The potentized medicines are safe to use with conventional medicines.
6. The potentized medicines can be used to antidote the effects of crude chemical medication.

This principle of potentization has opened a new vista in the understanding of the drug effects on an entirely different plane. This discovery was never conceived of before the advent of homeopathy. In the 19<sup>th</sup> century, homeopathy was scoffed at for this doctrine that medicines become more powerful with greater dilution. However, with 20<sup>th</sup> and 21<sup>st</sup> - century discoveries of the hormones and other substances (which are also effective in microscopically small quantities), nano-technology, water memory etc., contemptuous ridicule of homeopathic potentization has diluted (to a large extent).

Various homeopathic investigators have sponsored a variety of physical, chemical, botanical and biological experiments to demonstrate the existence of medicinal power in infinitesimal doses. Recent concepts in faculties like allergology, immunology, psycho-neuro-immunology, nano-technology etc. have thrown considerable light on the power possessed by the infinitesimal doses, thus substantiating that “less is more”. The homeopathic remedy does not work materialistically on the physical body, but energetically on the dynamic level.

The question “How ‘Super-Avogadro dilutions’ (SADs) in homeopathy stimulate the biological activity (immunological and inflammatory reactivity) and pathways (supra-cellular and sub-cellular) and restore the homeostatic mechanism?” can be explained in this context. A literature review spanning a century has revealed many reports as an answer to the above question. The effects of high dilutes have been observed on bacterial, zoological and botanical subjects. Physical measures have been made and Biochemistry has been employed. Reports have been positive enough to suggest that although the molecular structure of SADs is not well understood, they do differ from their liquid solvent vehicles, have

a dynamic action and subsequently suggest specificity in the sub-atomic field.

## **MINIMUM DOSE: CO-OPERATION WITH NATURE AND NOT COERCION**

In contrast with large doses that are given in other systems of medicine (Mainstream and Ayurveda), a homeopathic physician insists on prescribing the minimum dose. The remedies must be used in the smallest possible amount for the purpose of bringing the diseased state back towards normalcy. The principle behind giving the minimum dose is obvious: The 'similar' remedy must be given in minimum dose which is sufficient to stimulate the secondary action i.e. to stimulate the vitality and evoke the innate natural healing response (self-regulatory mechanism) of the organism to bring about the necessary curative process in a patient.

Sometimes, when the disease state arises, nature may fail to mobilize its own power. It requires assistance which is provided by homeopathic remedies. In other words, homeopathic remedies act as immune-stimulants and immune-modulators. Homeopathy, therefore, can be called as an advanced form of micro-immunotherapy. Further, drug-sensitization, drug-toxicity, drug-resistance, allergies, and anaphylactic shock do not occur while using homeopathic therapeutics since the crude, material doses are not used. In homeopathy, it is not only the dose but also the patient's sensitivity to the dose which is more important. A remedy having the strongest sensitivity to the organism is selected, and hence it is given in the minimal dose. The infinitesimal potencies used are no longer material, but immaterial or energetic because they have to stimulate the vital force.

In mainstream medicine too, it is known that minimum doses of a substance can have an effect on the human being (e.g. pollen). For example, smelling a perfume can cause allergic reactions, entering a room with a cat can provoke hay fever or an asthmatic attack.

## **PHILOSOPHICAL AND PRACTICAL ASPECTS OF HOMEOPATHY**

### **Concepts about Health, Disease and Cure**

The practice of homeopathy is nothing but 'applied' homeopathic philosophy. Unless one comprehends it, he/she will not be able to

understand the dimensions of homeopathic practice. It is prerogative of homeopathy that it emphasizes the value of philosophy of life in the treatment of sick individuals. Homeopathy, hence, can also be called as a 'life medicine.'

Homeopathy upholds some basic 'corollaries' about health, disease and cure, which have emerged out of its sheer logic and experience. Master Hahnemann perceived these concepts in their deeper implication and wider perspective.

Health is a state of dynamic, stable equilibrium, a state of harmony of the human organism within itself, in all its constituents, and between the man and the cosmos of which he is an integral part. Hahnemann postulated that 'vital force' governs, animates and keeps the human organism in a healthy, harmonious functioning at all the levels of the complete human entity viz. the physical, the emotional and the intellectual.

Dis-ease (ill-at ease), to a homeopath, is a state of dynamic, unstable equilibrium, imbalance, and disharmony, involving at least three different factors: some morbid influence, the susceptibility of the patient affected and the individuality of the patient, which modifies the disease form. It is primarily a disturbance of the rhythm of the vital force circulating in the human economy, resulting in the disorganization of sensations and functions which is manifested externally through symptoms and signs. Disease, thus, is essentially intrinsic and not extrinsic, its spread is centrifugal, from within outward, from center to the periphery.

Homeopathy believes that it is not only the part or organ or tissue that is diseased but it is the man as a unit who is sick. 'There are no diseases, only sick patients.' Therefore, every illness is regarded as general by homeopathy (i.e. pertaining to the patient as a whole). It denies the exclusive possibility of a 'local' disease or even a 'local' treatment. It regards 'disease' as an expression of the 'whole' organism and the presenting symptoms as the representation of the totality of patient's response to a given morbid stimulus (insult), though the symptoms may be manifested in the localized organs.

The difference between this view point and that of mainstream medicine (Allopathy) can be recapitulated, "Allopathy attempts to treat 'the disease that the patient has' whereas Homeopathy attempts to treat 'the patient that has the disease.'"

Homeopathy regards disease as an expression of the ‘adaptive’ effort of the whole organism, as an expression of the ‘fight to maintain homeostasis.’ In other words, the patient’s symptoms are not the impact of some morbid stimulus on his organism but are the reaction of the organism to the morbid stimulus. Hence, symptoms, however painful and undesirable they may be, are regarded as a useful adaptive phenomena, since they emerge out of the organism’s protective and defensive mechanism, in its attempt to restore health. The concept of totality in homeopathy incorporates psychology, anatomy, physiology, pathology, biochemistry, psychology, community health, hygiene, etc. A homeopathic physician has to perform two types of diagnosis – disease diagnosis and person diagnosis; the two together make up a comprehensive diagnosis. Hence, the use of investigations has its own place for a decisive homeopath, though the homeopathic treatment is not given on the label of the disease.

The connotation and denotation of the term ‘cure’ is wide and comprehensive in homeopathy. Simply temporary suspension or removal of the most troublesome symptoms or the outstanding pathological formation (e.g. removal of a tumour by surgery) is not regarded as ‘cure’.

The term relates to the patient as a whole i.e. the permanent restoration of susceptibility of the patient, which gets altered in sickness; the restoration of harmony, balance, equilibrium, within man and between man and his environment; the reversal of symptoms to the ‘no-symptom’ state; peace within and without and blossoming of creativity of a man in his life. Hahnemann wrote in his ‘*Organon of Medicine*’ that cure must be gentle, rapid and permanent and it should be based on definite and understandable principles.

Charaka (3rd century B.C.), one of the principal contributors to Ayurveda has precisely epitomized.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते  
स एव भिषजां श्रेष्ठः रोगेभ्यो यः प्रमोचयेत्॥

The translation means: “That which restores health is the proper remedy, he who cures the patient is the best physician” (Charaka Samhita, Sutrashthanum).

## HOMEOPATHY: A SPECIALITY IN INDIVIDUALIZATION

“In some ways, we are all the same. We all have the same human nature. We share a common humanity. We all have human bodies and human minds, we all have human thoughts and human feelings. Yet in other ways, we are all completely different and unique. No two people are truly alike. No two people can ever have the same experience of life, the same perspective, the same mind” (McGuinness, B. 2009).

Homeopathy places the strongest emphasis on individuality and on individualizing the patient in disease. It is obvious that no two individuals are alike in health or in disease. Despite the identity of disease stimuli (exogenous or endogenous), sick individuals react in their own behavioural patterns. Two patients suffering from the same identical disease vary in their reaction patterns, in their individual characteristics based on their unique susceptible constitutions. This concept is termed as ‘individualization’ in homeopathy where each patient is considered as a unit separate from every other, having a distinct individuality of its own and therefore, requiring the different remedy for the same disease. The natural corollary to individualization is that several remedies may be indicated in one disease and one remedy may be useful in several diseases.

This concept of individualization is the prerogative central tenet in homeopathic prescribing. Hahnemann asserted, “No cure can follow unless one rigidly individualizes the case.” For a homeopath, individualization forms an integral part while thinking both in regard to causation and treatment. Its advantages can be elucidated by exemplifying ‘infectious’ diseases. Homeopathy emphasizes that the fundamental issue concerns not only the specific agent of the disease (bacteria, fungi, virus, etc.) but also the ‘reactive’ properties of the organism (the host) because:

1. The so-called causal agent only initiates a process while the subsequent development is governed by ‘other’ conditions (like resources of immunity, genetic stock, susceptibility, idiosyncrasy, hypersensitivity, etc.) that are entirely contributed by the individual (the host).
2. The causal agent may not possess fixed, consistent and independent immutable properties as they are subject to change their physical, biological or morphological nature due to ‘certain’ conditions (e.g. environmental variance(s)); to exemplify, a diplococcus can be turned



into a bacillus in 18 hours, dependent upon the media upon which it is grown). In contrast with this, the reactive properties of the individual (i.e. Semeiology) appear more immutable (as they are obvious and perceptible to a homeopathic physician). Hence to chase merely these 'causal agents' without paying attention to the host is treating a patient on a limited exteriorized basis.

3. It may be possible that in this prodigious universe, the human being, the multi-dimensional, composite entity, who is subject to evolution in the time-space continuum under the impact of the environmental circumstance(s), may get afflicted with an entirely new or mysterious infection, the real nature and contour of which may not have been understood. For a homeopath, it can be stated emphatically that, there are no new diseases or mystery illnesses. A homeopath has the armamentarium to meet any infection as the remedies are given on the basis of the totality of sickness and not only on the offending microorganism(s). In other words, remedies act primarily on the soil, on the host as a whole.

It is due to this unique concept of individualization that homeopathy has differed considerably from other systems of medicine and has stood the test of time. This concept minimizes the specialism, which divides the body into a number of more or less delimited sections each requiring separate treatment for its ailment. It pleads for the specialism, which treats the derangement of the particular organ or a particular part as an evidence of a diseased state of the whole organism. It pleads for the specialism, which individualizes the problems of the organism as a unit and treats the altered functions of the part in relation to the whole. Therefore, the words such as 'specifics,' 'patents,' 'panacea' have a very little place in homeopathic therapeutics.

Remember, the unique goal of a homeopath is to treat a unique sick individual.

## **HOMEOPATHY AND SURGERY**

Quite a deal of misunderstanding and confusion prevail regarding the respective roles of homeopathy and surgery and the relationship between them. Homeopathy has never opposed the genuine surgical intervention. But the word 'genuine' has to be defined thoroughly. Homeopathic literature amply demonstrates the efficacy of homeopathic remedies in a host of surgical conditions. As written by Dr Pulford, a

well-known homeopath, ‘Every surgeon must have an acquaintance with a homeopathic physician’, which will help avert many unnecessary surgical operations. Cases like abscesses, adenoids, calculi, carbuncles, chronic otitis, cysts, enlarged tonsils, enlarged prostate, haemorrhoids, fissure, fistula, gangrene, papilloma, sinusitis, peptic ulcer, polypi, tumours (including malignant ones), strictures, varicose veins, etc. respond favourably to timely administration of homeopathic remedies.

Homeopathy upholds that surgery is required only when medical therapy (including homeopathy) fails. Thus, in general, a call for surgery is an admission of the failure of medicine. Further, it is to be noted that surgery deals with the results of the disease and not with the cause, hence relapses are common. The cause is constitution itself with all its form, function and structure and therefore needs to be treated with constitutional management. Hahnemann’s contention that a disease evolves from the functional to the structural zone has to be always remembered.

### **PSYCHO-SOMATIC AND PSYCHIATRIC ILLNESSES**

The individualistic and holistic approach of homeopathy towards a sick individual, in particular, enables a homeopath to pay pivotal attention to the mental state: the emotional as well as the intellectual. In quite a number of cases in homeopathic clinical practice, the mental state and its precise appreciation become the sole determinant of homeopathic prescription. A homeopath considers both mental and somatic aspects while dealing with every patient, as he believes in the coordinate system of mind-body. Someone has aptly presented this, “Homeopathy is a hybrid medical rationality which incorporates aspects from a vitalist paradigm in its doctrine and therapeutics, and aspects from the biochemical paradigm, accepting modern anatomy and physiology as part of its system.”

As a matter of fact, a far greater emphasis is given to the mind than to the physical symptoms. In addition to physical symptoms, a homeopath takes into consideration the patient’s emotions, his inter-personal relationships, temperament, fears, peculiar mental traits, conflicts, body language, cravings and aversions of food and even dreams; in short, about everything.

Homeopathy has a wide potential in psychiatry. Cases like depression, neurosis, psychosis, mania, hysteria, schizophrenia, anxiety states, etc.

improve with homeopathic therapy. Proper homeopathic treatment influences the mental state of these patients so as to lead them to a better adaptation.

## **SOME MISCONCEPTIONS**

Cloudy, confused and preconceived ideas prevail in the minds of laymen, physicians of other systems of medicine and even in homeopathic physicians themselves.

Some of the WRONG ideas are as follows:

1. Homeopathic remedies are nothing but placebos.
2. Homeopathic remedies act slowly.
3. Homeopathy is effective only in chronic cases and not in acute cases.
4. There is no treatment for emergencies in homeopathy.
5. Vigorous dietetic restrictions are imposed during homeopathic treatment.
6. There is no research going on in the homeopathic field.
7. Homeopathic remedies can't be given along with conventional medicines.
8. Homeopathic remedies contain steroids.

Though all these misconceptions cannot be clarified in detail, in suffice, it can be said that these are all erroneous notions that are coming out of ignorance and unfamiliarity; the reality is different. The homeopathic remedies trigger a healing response in the underlying dynamic plane. Due to this deeper level of action is the reason why homeopathic remedies and conventional medicines, when used together, do not interact to produce unwanted effects. Rather, the use of both therapies in ICU has demonstrated excellent results.

### **The steroid issue**

*Do homeopathic medicines contain steroids?*

The answer is NO. A well-selected homeopathic remedy has the capacity to bring about a drastic (even immediate) change in the complaints. People, at times, feel that a steroid is being used to bring about this change. But it's not true. When the remedy works, the patient not only sees a change in his complaints but also at the level of his general state, which doesn't happen when he is on steroids. Also, long term use of steroids causes

various side effects like weight gain, moon face, excessive body hair, diabetes, to name a few.

The commonly performed test to detect steroids is the “**Colorimetric Method**” test which gives a false positive result for any reducing sugar, like aldehyde (homeopathic medicines are sugar, lactose, and alcohol based). The best test to find out if the homeopathic medicine contains steroids is the “**Liebermann-Burchard**” test. Thin layer chromatography and UV absorption methods can also be used. These methods should be used to differentiate and find out if the substance actually contains steroids or not.

### **The placebo effect**

The action of a homeopathic remedy is not a placebo effect.

If homeopathy had a placebo effect only, how could one explain the following observations?

- Why some patients don't feel better with many homeopathic remedies, but feel better when the right homeopathic remedy is given?
- Why isn't there always an immediate amelioration after the first remedy, but sometimes only after the fifth or tenth remedy?
- Why do patients have (strong) aggravations when they hope to be cured by homeopathic remedies?
- What about homeopathic curative results for babies, animals and plants?
- How will you explain the positive results in unconscious and comatose patients?
- Why the patients not getting cured after allopathic treatment, but get cured after homeopathic treatment?
- Why some visible organic/structural problems disappear after homeopathic treatment?

Gay Gaer Luce, Ph.D. (Two times winner of the National Science Writer's Award) has rightly commented, “Homeopathy is a highly developed health practice that uses a systematic approach to the totality of a person's health. Anyone seeking a full understanding of health and healing will find homeopathy extremely important and applicable.”

## **RESEARCH IN HOMEOPATHY**

The skeptics of homeopathy say that there is ‘no research’ in homeopathy. This statement is clearly false. Many such statements are common on

the internet today and even quoted in a few peer-review articles. A little bit of searching can uncover many high-quality studies on homeopathy that have been published in highly respected medical and scientific journals, including THE LANCET, BMJ, PEDIATRICS, PEDIATRIC INFECTIOUS DISEASE JOURNAL, CHEST and many others.

Dr Luc Montagnier, the French Virologist, who won the Nobel prize in 2008 for discovering the AIDS virus, has surprised the scientific community with his strong support for homeopathic system of medicine. In a remarkable interview published in SCIENCE magazine of December 24, 2010, Professor Luc Montagnier, has expressed support for homeopathy (which is often maligned and misunderstood by the mainstream physicians).

Also, the Harper's magazine has published comments of a distinguished personality, Mark Twain, "... (for) the introduction of homeopathy, which found the old school doctor to stir around and learn something of a rational nature about his business. You may honestly feel grateful that homeopathy survived the attempts of the allopaths (the orthodox physicians) to destroy it."

The criticism on homeopathy is a continued feature since its birth and the chief criticism has been about the use of infinitesimal doses. A question is often asked, 'how it is possible that non-material substances act as remedies?'. Several researchers through their investigations in the fields of biochemical, botanical, bacteriological, zoological, and others have provided many evidences for the action of the infinitesimal dose. Recent concepts in sub-atomic physics, nano-technology, and water memory have also provided new insights into infinitesimal doses. Dana Ullman, MPH, a leading spokesperson for homeopathy and author of 'The consumer's guide to homeopathy' stated after Lancet's most significant and comprehensive review of homeopathic research in 1997, "This research places homeopathy squarely in the arena of legitimate medical science. Homeopathy is effective, but we now need to know simply how effective it is."

Many clinical researches conducted on homeopathic medicines that have been published in various peer-reviewed journals, have shown positive clinical results, especially in the treatment of respiratory allergies, influenza, fibromyalgia, rheumatoid arthritis, childhood diarrhoea, post-surgical abdominal surgery recovery, attention deficit disorder and

reduction in the side effects of conventional cancer treatments.

In addition to the clinical trials, hundreds of basic science studies have confirmed the biological activity of homeopathic medicines. One such basic science trial, in in-vitro study, executed 67 experiments (1/3 of them replications), and nearly 3/4 of all the replications were found to be positive.

Dr Paolo Bellavite, a molecular scientist from Italy and Dr A.R. Khuda-Buksh from India, proposed a working model of the mechanism of action of homeopathic medicines. Dr Khuda-Buksh has worked on homeopathic research for over thirty years and has procured probably the world's highest number homeopathy research articles (over 100) published in peer-reviewed journals.

Also, a research study by Khuda-Buksh A.R., Santu Kumar Saha et al (2013) proved that homeopathic potentized remedies act primarily through modulation of gene expression and has more than just a placebo effect.

A major research done in Brazil by Dr Leoni Bonamin and team also demonstrated the preventive effects of homeopathic medicine prepared from the influenza virus.

As mentioned in the public news, "Researchers at IIT, Mumbai prove that homeopathy is based on nano-technology. IIT scientists have said homeopathic medicines work on the principle of nanotechnology". Dr Jayesh Bellare from the scientific team said, "Certain highly diluted homeopathic remedies made from metals still contain measurable amounts of the starting material, even at extreme dilutions of 1 part in 10 raised to 400 parts (200C)".

## **HOMEOPATHY: ITS SCOPE AND PRESENT STATUS**

Within its sphere, homeopathy is adequate to meet the field of diseases in its own way, when it is practised in its purity and entirety. Though not perfect, homeopathy is complete in all essentials as a system. It is supreme within its legitimate sphere because it is the only method of therapeutic medication, which is based upon a fixed and definite law of nature. It works in perfect harmony with all necessary rational, non-medicinal and mechanical therapeutic agents. Hygiene, dietetics, sanitary science, psychotherapy, pathology etc. find their congenial ally in homeopathy.

[CLICK HERE](#)