

Lectures on
**HOMOEOPATHIC
PHILOSOPHY**

... WITH CLASSROOM NOTES ...
... AND WORD INDEX ...

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Classroom Notes Compiled

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Seventh Edition



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**LECTURES ON
HOMOEOPATHIC PHILOSOPHY**

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Lectures on Homoeopathic Philosophy

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Publisher's Note to Sixth Edition

B. JAIN Publishers (P) Ltd. is relentlessly working in the field of homoeopathy since a long time and trying its best to provide antique literature in the best possible user friendly form. Thus, the 6th edition of the “Lectures on Homoeopathic Philosophy” by J. T. Kent is available in the reader's hands.

Immense care has been taken while editing the book regarding the matter concerned in each lecture.

New eye-catchy look has been provided to each lecture and aphorisms have been properly highlighted.

Word index at the end of the book will help the reader to catch hold of related matter or topic at a glance.

It is expected that readers will fully avail this historic literature of J.T. Kent.

In addition, without moving the original philosophy, an easy explanation to lectures is added by Dr. Harsh Nigam at the close of original literature so that readers can have through understanding of Master's philosophy. We appreciate Dr. Harsh Nigam for his earnest efforts.

Kuldeep Jain

MD, B. Jain Publishers

Foreword to Classroom Notes

THIS BOOK is written for those who feel difficulty in understanding the background of Kent's philosophy and his basic approach towards Hahnemann.

Without through knowledge of Kent's philosophy, Homeopathic practice is senseless, irrational and like a living body without soul.

For any good and right prescriber a grasp of basic principle of Homeopathy is necessary and this can be learned by only two books:

1. Hahnemann's Organon.
2. Kent's philosophy.

Ever since Hahnemann has written the Organon no Homeopath is exempted from the obligation to transcribe a complete case history. As Hahnemann has mentioned no remedy is simillimum unless it contains the sum and essence of morbid symptoms.

Hahnemann directs us to pay most of our attention to the symptoms of the mind, because the symptoms of the mind constitute the person himself. The highest and innermost symptoms are the mind symptoms. Irritability and mental depression run through a great many remedies and these form the center around which all the mental symptoms revolve in so many cases these days.

The mentals can be classified in a person. The things that relate to the memory are not so important as the things that relate to the intelligence. The things that relate to the intelligence are not so important as the things that relate to the affections.

We see that in the state of irritability the patient is not irritable

while doing the things that he desires to do. If he wants to be talked to, for instance, you do not discover his irritability while talking to him. Just as you do something that he doesn't like, this irritability or the disturbance of will is brought on, and this reflects the innermost of the individual's state. The things that he wishes belong to the will and therefore the things that belong to the will are the most important things in the provings.

Put it this way—if an individual is sad, why is he sad? Is it because he lacks something that he wants? This sadness may go on to such an extent that the mind is in confusion. Confusion of mind due to sadness and the confusion of mind due to vertigo are two different things. One must make distinction. Vertigo is not a confusion of intelligence. One has to ponder upon it for a moment. Confusion of mind is a disturbance of intellect and not a disturbance of sensorium.

These things must be thought out carefully, so that we are clear in our mind as to what symptoms mean. That is why it is important to record the language of the patient. Often a patient will say something, which you can see he does not mean and then it becomes necessary for the physician to know what he really means.

For instance a female patient says — “I have such a pain in my chest” with hands on the abdomen around menses. You know it may be a painful uterus. Now it is your duty to ascertain whether the pain is really in the chest or the patient, due to her shyness is not telling you the right thing.

You must understand that an individual's intellectual nature keeps the person in contact with his environment, but his emotions (affects) are largely kept to himself. A person can have affections for all sort of things and perversions of those affections, but his intellect will guide him not to show his likes and dislikes to the world. The affects cannot be seen but a person's intellect is subject to inspection. One cannot conceal intellect. We have to observe that the will (affections / emotions) are the innermost and these are covered with a cloak of understanding (intellect) just like a person wears a garment to hide his body.

According to Hahnemann, the so-called mental and emotional diseases are only organic diseases, in which mental disturbances are aggravated while the physical symptoms diminish. Hahnemann does not accept that there is an autonomous psychic life separate from physical bodily processes. He considers neurosis as a functional derangement of whole person.

Neurosis and physical disease are two expression of a disease process that begins with disturbance in the vital plane.

Dr. Harsh Nigam has tried to present Kent's philosophy in his own structured style. I believe and hope that the students of Homeopathic school and the novice Homeopathist will enjoy reading this book written with a definite clear vision and honest intention.

Dr. Jagdish Chandra Nigam

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Preface to Classroom Notes

STUDY of Kentain thought in Homeopathy is essential to a beginner at some stage because Kent understood and discerned between the science and the art, as he could discern medicine from spirituality (religion). These two like many other things in this universe appear paradoxical, but in reality they are two sides of the same coin. You master one and the second one slowly opens to you. To the students I say understand and perceive Kent and to the exponents I request revisit Kent with an open mind and sophisticated thinking.

The original relationship between religion and science has been of integration and this integration is clearly seen in eastern medical philosophy of Ayurveda and Chinese medicine. Greek thinkers like Plato, Aristotle and Aquinas are of the same line of thought.

In the 16th century, however the relationship between science and religion began to go sour and hit rock bottom in 1633 when Galilio was summoned before inquisition.

In response to this trend there emerged toward the end of the 17th and the beginning of the 18th century, an unwritten social contract that divided the territory between government, science and religion.

In some ways this unwritten social contract might be looked upon as one of the great intellectual happenings of human kind. All kind of good came from it. The inquisition faded away, religious folk stopped burning witches, the coffers of the church remained full for several centuries, slavery was abolished, democracy was established without anarchy, and although

science restricted itself to natural phenomenon, science thrived, giving birth to a technological revolution beyond anybody's wildest expectations.

Although not consciously developed this unwritten social contract was almost a spontaneous response to the need of the day and it had done, more than anything else to determine the nature of our science and our religion ever since.

There was a minority at that time which was exploring new ways beyond the science of the day and men like Samuel Hahnemann were experimenting with non-material forces to treat disease phenomenon. One other contemporary of note was Mesmer, who was exploring the forces of mind (primitive psychology).

In early 1700's, Sir Isaac Newton, then the president of Royal Society of London for improving natural knowledge devised a contract, which distinguished Natural Knowledge from Para-natural Knowledge (Occult/ Mysticism).

Natural knowledge had become the province of science, while the occult became the province of religion, and one effect of that separation was the emasculation of philosophy but for one Samuel Hahnemann who was a true philosopher in the lines of Aristotle, Socrates, Francis Bacon.

Now the problem is, that this unwritten social contract no longer works. Indeed, at this point of time, it is becoming diabolic, the word diabolic comes from the Greek diaballein, which means to throw apart or to separate, to comparatmentalize. It is the opposite of "symbolic", which comes from the word of sym-ballein, meaning to throw together, unify.

Medicine today although technologically superb and suave, it is comparatmentalizing patients and this model of super-specialization is not working. We as Homeopaths belong to the holistic model of medicine.

Looking back over the course of human history, we can discern both the strengths and the limitations inherent in the age of faith. Only recently we are beginning to see the limitations of the age of reason, which is were we now find ourselves as a society.

mind to the physical economy, to the outermost, to the skin, the hair, the nails. If medicines are not thus studied you will have no knowledge of them that you can carry with you. The *Materia Medica* has been established upon this basis.

Sickness must therefore be examined by a thorough scrutiny of the elements that make up morbid changes that exist in the likeness of drug symptoms. To the extent that drugs in provings upon healthy men have brought out symptoms on animal ultimates must we study sickness with the hope of adjusting remedies to sickness in man under the law of similars. Ultimate symptoms, function symptoms, sensorium symptoms and mind symptoms are all useful and none should be overlooked. The idea of sickness in man must be formed from the idea of sickness perceived in our *Materia Medica*. As we perceive the nature of sickness in a drug image, so must we perceive the nature of the sickness in a human being to be healed.

Therefore our idea of pathology must be adjusted to such a *Materia Medica* as we possess, and it must be discovered wherein these are similar in order to heal the sick. The totality of the symptoms written out carefully is all that we know of the internal nature of sickness. Then the proper administration of the similar remedy will constitute the art of healing.

Classroom Notes

The sick

Everything that exists does so because of something prior to it.

Only in this way we can trace cause and effect, in a series of beginning to end and back again from end to the beginning.

What is meant by sick?

It is the man (individual) to be restored to health, not his body, not his tissues. If we have material ideas of diseases, we will have material ideas of the means of cure.

The organs do not make an individual. The individual is prior to his organs. From man to organs, is the order of sickness as well as the order of cure, and recovery ensues in this order only.

The will and understanding, constitute an individual.

That is the esse (internal) and exsisterae (external) constitute an individual. It is the non-material and material that makes an individual, which means that the substance and form constitute an individual.

Thus we can say that the soul (substance) and the body (form) constitute an individual.

It may be mentioned here that Kent was an avid Swedenborgian and his concept of the inner nature of man is derived from Swedenborg's philosophy.

The making of an individual

The 'Esse' (interior non-material forces) and the 'Exsisterae' (external physical body) make an individual.

The interior of an individual is made up of the will, understanding and memory, which govern the physical body by a voluntary principle.

Will and understanding are organic forms arising from purest substances residing in every part of the brain. Man's mind is man himself. Man's mind that is the will and the understanding is his spirit and the spirit is the man. (Swedenborg's divine Love and wisdom).

Derivatives of Will and understanding

| <p style="text-align: center;">Will (Emotional part of the mind)</p> | <p style="text-align: center;">Understanding (The Intellectual part of the mind)</p> |
|--|---|
| <ul style="list-style-type: none"> - Emotions - Desires - Pleasure - Enjoyment - Appetite | <ul style="list-style-type: none"> - Thought - Perception - Reflection - Recollection - Intention towards a things |

*“Out of will and understanding arise the **voluntary principle** which governs the physical body through the central axis taking into account the sensory and the motor phenomenon.”*

| Sensory Phenomenon Tough | Motor Phenomenon Consent |
|---|---|
| <ul style="list-style-type: none"> - Touch - Taste - Smell - Hearing - Sight | <ul style="list-style-type: none"> - Consent - Conclusion - Intention - Determination - Action |

“A Homeopath must master these things before he can perceive the nature of the cause of disease and before he can understand what cure is”.

—James Tyler Kent

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return to health, which is a perfect cure, is to be accomplished by means that are mild, that are orderly, that flow gently like the life force itself, turning the internal of man into order, with fixed principles as his guide, and by the homoeopathic remedy.

Classroom Notes

The Highest Ideal of a Cure

1. **Restore Health:** When symptoms are removed there should be a corresponding inward improvement.
2. **Promptly, Mildly and Permanently:** The manner of cure can only be mild if it flows in the stream of natural direction establishing order and there by removing disease.
3. **Cure must be based on fixed principles:**
That is, the cure should be:
 - (a) From the center to circumstance,
 - (b) From within outwards,
 - (c) From above downwards,
 - (d) From more important to less important organs,
 - (e) In reverse order of appearance.

Unless people live an orderly life they will not be cured of their chronic disease. It is your duty as a physician to inculcate such principles among them that they may live an orderly life.

way as with the acute. Hahnemann has put on paper an image of psora. For eleven years he collected the symptoms of those patients who were undoubtedly psoric and arranged them in schematic form until the nature of this great miasm became apparent. Following upon that he published antipsoric remedies which in their nature have a similarity to psora. To be a really successful physician the homoeopath must proceed along the same lines in regard to syphilis and sycosis.

Now, when the physician sees, as it were, in an image, the nature of disease, when he is acquainted with every disease to which we are subject, and when he sees the nature of the remedies in common use, just as clearly as he perceives disease, then on listening to the symptoms of a sick man he knows instantly the remedies that have produced upon healthy man symptoms similar to these.

This is what paragraph 3 teaches; it looks towards making the homoeopathic physician so intelligent that when he goes to the bedside of a patient he can clearly perceive the nature of disease and the nature of the remedy. It is a matter of perception; he sees with his understanding. When a physician understands the nature of disease and of remedies, then it is that he will be skilful.

Classroom Notes

What a Physician Must Perceive

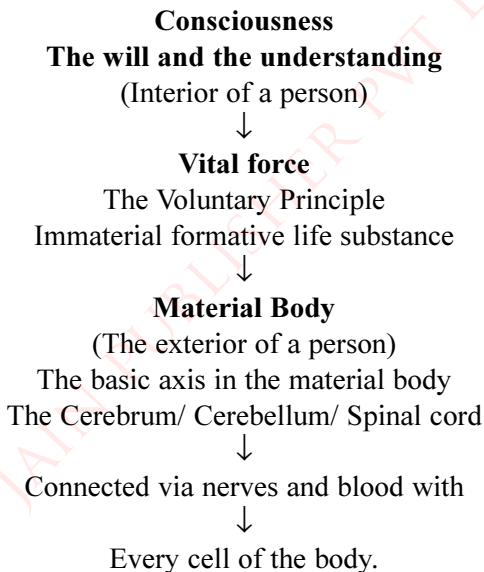
1. The physicians must perceive that the causative indication in each particular case of disease is the totality of symptoms.
 2. In such perception one must proceed from the generals to the particulars.
 3. It is a matter of perception. A physician must see with his understanding.
 4. When a physician understands the nature of disease and of remedies only then it can be said that he is skillful.
-

Classroom Notes

Fixed Principles

Fixed principles with which a physician must be guided are:

1. Similia principle.
2. Cure can be comprehended by potencies.
3. All true diseases of the internal state flow from center to periphery. This is the order and direction of an individual.



Man is protected against things flowing in from outward to the center. One example of each protective mechanism is the immune system.

4. All true diseases are miasmatic diseases.
5. The nature of sickness is such that it exists in disordered interior first and is expressed outwardly by signs symptoms.
6. Totality of symptoms is the only guide in order to perceive

- what is to be cured in a disease.
7. In perceiving what is to be cured, one must proceed from generals to the particulars.
 8. To understand what is curative in a remedy, it must be studied as a whole, as in provings and then only its principle or essence is truly understood.
 9. The physicians must know how to adapt the remedy to his sickness. To adapt the remedy a physician must:
 - (a) Match the totality of disease.
 - (b) Prepare the medicine in a right way.
 - (c) Dispense the medicine in right quantity (dose).
 - (d) Repeat the dose at the right time.
 - (e) Understand the obstacles to recovery and must remove them.
 10. The cure should be in the following order:
 - (a) From center to circumference.
 - (b) From within outwards.
 - (c) From above downwards.
 - (d) From more important to less important organs.
 - (e) In reverse order of appearance.

Remember these are laws, the law directs and experience confirms.

“Experience has a place in science, but only a confirmatory place. It can only confirm that which has been discovered through principle and law guiding in proper direction.”

To be sure a man must observe.

— James Tyler Kent

is authority, but principle and law are authority. If this cannot be seen there is no use of proceeding any further with the study of homoeopathy. If man cannot see this he cannot see the necessity of harmony from centre to circumference, of government which has one head, and hence it would be useless for him to study the human body for the purpose of applying medicine to it. It must be accepted in this form or it will not satisfy man, it will not sustain his expectation, it will not do what he expects it to do; it will only accomplish what Allopathy has accomplished, viz., the establishment of confusion upon the economy.

Classroom Notes

Discrimination

Those Homeopathic physician are failure, who do not discriminate.

Remember:

1. One who has a sick conscience needs a priest.
2. One who has a sick vital force needs a physician.
3. One who has a deformity/ laceration/ broken bone needs a surgeon.

The Aim Should Be:

1. To discriminate and remove external causes.
2. To turn into order internal causes.

What are the causes of disease?

1. In acute disease: One must perceive what is the most probable *exciting* cause:

- Is it microbe?
- Is it environmental?
- Is it acute flare up of a latent miasm?
- Remember acute diseases exist from specific causes co-operating with susceptibility.

2. In chronic Disease: One must discover what is the *fundamental* cause, that is you have to consider both the internal and external of man. This is why you have to consider causes that operate in the disordered innermost, and the ultimates that constitute the outward appearance of expression of disease as signs and symptoms.

While studying the nature of chronic disease two things must be considered: nature of the disease (it's *Esse*) and appearance of the disease (it's *Exsistre*).

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Classroom Notes

The Unprejudiced Observer

The unprejudiced observer is the one who notes only change of state as shown by symptoms. In this paragraph Hahnemann does not speak of changes of tissues or changes in the organs, but changes of state.

How can we become unprejudiced observer?

1. After the physician has written down all the information (in accordance with paragraph 85) for taking the case then he must proceed to observe as much as he can, about the disorder, more particularly those things which the patient may conceal, or cannot relate, or does not know.
2. A physician must conduct full physical examination, which also indicates a change of state. A physician should be least bothered with tissue changes. There is nothing in the nature of diseased tissue to point to a remedy. It is only a result of disease.
3. Tissue change do not indicate the remedy, and so as physicians we must learn to examine symptoms which are prior to morbid pathology, and thus to go back to the very beginning.

If the internal state after being turned into health cannot cure the pathology nothing can be done to cure it.

mation that has no application, and is only confusion leading man to worse confusion. There is no order in it. Hahnemann says: "In a word, the totality of the symptoms must be the principal, indeed the only thing the physician has to take note of in every case of disease, and to remove by means of his art, in order that it shall be cured and transformed into health." That is the turning of internal disorder into order manifested in the way we have heretofore explained, viz., from above downward, from within out and in the reverse order of the coming of the symptoms.

Classroom Notes

Indisposition

In every instance where Hahnemann speaks of true sickness, he speaks of it as a miasmatic disease. But here he uses another word "Then the indisposition usually yields of itself."

Causes of Indisposition

1. A Psoric miasmatic individual has his periods of indispositions form external causes, but these external causes do not inflict Psora upon him. For e.g.: Business failures, depressing tribulations, unrequited love, appear as causes of disease but in reality they are only exciting cause of indispositions. The active cause is within and the apparent cause of sickness is without.
2. If man had no deep miasmatic influence within his internal state, he would be able to throw off all these cares. He would not become insane with depression. There would be an orderly state.

Treatment of Indisposition

1. To correct this deep miasmatic influence on which *indispositions* rests, one requires few doses of Homeopathic remedy. The Organon condemns on the principle; removal of external manifestation of disease. Hahnemann's teaching is

that there is a use in this symptom image and in that image, every curable disease presents itself to the intelligent physician as signs and symptoms that he can perceive.

2. In reviewing a long array of symptom an image is presented to the mind of an internal disorder and this is all that the intelligent physician can rely upon for the purpose of cure.

(a) This divides Homeopathy in two parts:

- *The science of Homeopathy*, which treats the knowledge relating to the doctrine of cure, the knowledge of principle of orderly internal state (physiology), the knowledge of disorder in the internal state (pathophysiology) and the knowledge of cure.
- The science of Homeopathy is first to be learned to prepare one for the application of the science, which is the *Art of Homeopathy*.

As one learns to love the science and dwells upon it then he understands it as art and can apply it in the highest degree.

(b) The continuous application of this art will lead any physician of ordinary intelligence so far into the perception of his work that he will be able to perceive by the symptoms the whole state of the internal disorder. While reading a proving he will perceive the very nature of the sickness expressed in proving. This degree of perception will enable him to see the “*Outwardly reflected image*” of the internal disorder.

If the symptoms do not take form in physician’s eye, then he does not know his patient and does not know his remedy.

are often brought about by destruction; forms are destroyed in order that new forms may exist, and new forms therefore are often created from simple substance.

There are two realms or worlds, the realm or world of cause and the realm or world of ultimates. In this outermost or physical world we can see only with the eye, touch with the finger, smell with the nose, hear with the ear; such as the realm of results. The world of cause is invisible, is not discoverable by the five senses; it is the world of thought and discoverable only by the understanding. That which we see about us is only the world of ends, but the world of cause is invisible. It is possible that we may perceive the innermost, and it is important also that man may know and look from with upon all things in the physical world, instead of starting in the physical world and attempting to look upon things in the immaterial world. He will then account for law and perceive the operation of law. Homoeopathy exists as law; its causes are in the realm of causes. If it did not exist in the world of causes it could not exist in the world of ultimates. It is in the realm of cause that we must look for the primaries in the study of homoeopathy.

Of course it will be seen that the whole of this subject looks toward the establishment of a new system of pathology, which will be the groundwork of homoeopathy. All disease causes are in simple substance; there is no disease cause in concrete substance considered apart from simple substance. We therefore study simple substance, in order that we may arrive at the nature of sick-making substances. We also potentize our medicines in order to arrive at their simple substance; that is, at the *nature* and quality of the remedy itself. The remedy to be homoeopathic must be similar in quality and similar in *action* to disease cause.

Classroom Notes

On Simple Substance

(Simple substance or Immaterial formative substance).

In the healthy condition of man the Immaterial vital principle animates the material body.

Two Questions comes to the mind:

What is vital force?

What is its character, quality or esse?

The answer to theses questions can be perceived by thinking as follows:

1. If you think of energy as being substantial then think of something substantial as having energy.
2. If you think of something that has essence. Then why not think that esse is something existing and having ultimates.
3. You must think that everything is continuous, with beginning, intermediates and ends.
4. You must think in a series whereby causes enter into effects (that is to say series of effects). This is the nature and idea of influx and continuance.
5. All things must be united or a series is broken and influx ceases. (Remember lecture 1 states that every thing that exists does so because of something prior to it. Only in this way we can trace cause & effect.)
6. We shall see by a continued examination of the question of simple substance that we have some reason of saying that energy is not invisible per se but it is a powerful substance, and is endowed from an intelligence that is itself a substance.
7. If there is a separation, that is to say no continuous influx from first to the last, the ultimate will cease to exist.
8. The true holding together of the material world is performed by Simple Substance. There are two world that come to the mind.

The World of thought and the world of matter, the world of immaterial and the world of material substance, the world of causes and the world of ultimates.

The world of cause is invisible, only to be discovered by

understanding. It is the world of thought while the world of ultimate can be discovered by the five senses.

Homeopathy exists as law; its roots are in the world of causes. If it did not exist in the world of causes it could not exist in the world of ultimates.

It is in the world of causes that we must look for the primaries in study of Homeopathy.

Predicted Qualities of Simple Substances:

1. *Endowed with formative intelligence.*
It intelligently operates and forms the internal state of the whole animal, vegetable and mineral kingdoms.
Simple substances gives to everything its own type of life, gives them distinction, gives them identity whereby it differs from all other things. This is due to formative intelligence of simple substances.
2. *This substance is subject to changes.*
That is, it may be in order or disordered. It may be normal or sick.
3. *Any simple substance may pervade the entire material substance without disturbing or replacing it.*
4. *When the simple substance is an active substance it dominates and controls the body, it occupies.*
The energy derived from simple substance keeps every thing in order.
5. *Matter is subject to reduction.*
It can be continuously reduced until it is in the form of simple substance.
6. *Simple substance may exist as simple, compound or complex.*
7. *Dynamic simple substances often dominate each other in proportion to their purpose.* One having the higher purpose than the other:
Thus vital force, which is a simple substance and it is dominated by another simple substance still higher; which is the soul.

8. *Simple substances are not subject to physical law* in considering simple substances we cannot think of time, place, space, weight or gravity.

9. *Quantity cannot be predicted of simple substances, only quality in degrees of fineness can be predicted.*

This has special significance in Homeopathic perception. Say after using 50M of Sulphur your response is leveled off and you now give Sulphur CM and curative action starts again. It is apparent we are dealing with quality here by entering a new series of degree (i.e. degree of fineness).

10. *Simple substance has adaptation.*

Vital force adapts the body to its environment while the soul adapts the body to the higher purpose of its existence.

(a) There is nothing more wonderful than the co-ordination of man's internal state, his will and his understanding and his movements. This co-ordination is carried on by the life substance, without which, all matter is dead and cannot be used for purpose of existence. The life substance within the body is the vice-reagent of the soul. The soul in turn is also a simple substance (the soul of man is in a spiritual body after it has cast off the material cover by which it was being carried out in this material world).

(b) All that there is of the soul operates and exists within every part of the human body via simple life substance known as the Vital Force.

(c) Now when we consider this substance as energy, a force or as something dynamic, that is something possessing power. We come to realize that inert elements have in their nature not only their own identifying simple substances, but they have degrees of this identifying simple substance.

(d) The human body also has its degrees of life substance, existing in degrees suitable for all its uses.

Every cell has within it innermost and outermost degree of life substance:

- (i) *Innermost*: The innermost degree of life substance is dominated by finer degree of simple life substances, which are suitable to will and understanding.
- (ii) *Outermost*: The outermost envelope is dominated by the coarsest degree of simple substances.

There is one continuous series of quality, in degrees from the innermost to outermost.

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nerves and of the brain should be thoroughly known. Not always that you may name the nerve, but that you may know where it is and what its functions are, and this study should be continued throughout all your life. The physician should be conversant with anatomy and physiology, but by studying the symptomatology he acquires a knowledge of physiology which it is impossible to obtain in any other way; he acquires a knowledge of the functions and operations of arteries, nerves and muscles because they call attention to themselves when in disturbance, and he sees therefore how the symptoms manifest themselves. By studying the symptom in the recorded pathogenesis one may learn much about true pathology. Morbid anatomy furnishes no basis for prescribing, but true pathology is often of the greatest benefit, helping the image of the sickness to shape itself before the mind.

Classroom Notes

Disorder First in Vital Force

Hahnemann wishes to teach us that it is disorder of the activities of the internal man, a lack of harmony or a lack of balance, which gives forth the sign and symptoms, by which we recognize disease.

These sensations constitute the language of disorder. That is the language of signs & symptoms should be the means by which we must recognize disorder and disease.

“Only the vital principle thus disturbed can give to the organism its abnormal sensations and incline it to the irregular action we call disease.”

To become conversant with symptoms, to judge the sphere and progress of disease by study of symptomology, is the requirement necessary for a Homeopath.

When the examination of the symptoms has been made there is no reason why one should not make a physical examination of the patient. A physician should be conversant with Anatomy and Physiology.

Be thoroughly educated in studying symptoms. The real study of sickness is the meditation of it's symptoms, and to become wise in symptoms is to become an able prescriber.

With an incurable change in a vital organ, the symptoms of disease are suppressed, as it were, by the tremendous strain on the system. This is particularly true of the malignant forms of disease results.

Therefore to manage cancer (or any other one sided chronic disease), think as follows:

1. To cure the patient would be to cure the cancer.
2. In order to cure the patient it is necessary to go back in his history and get those symptoms that represent the patient in a state of disease.
3. Do not take into account the symptoms that represent the tissue in a state of disease. Such as dropsical condition, pus sacks or pain.

If a physician cannot make a distinction between the symptoms that represent the disease per se and the symptoms that represent the result of disease he will never practice Homeopathy successfully.

4. To think of remedies for cancer is confusion but to think remedies for the patient who appears to have cancer is orderly. Astonishing changes will take place once remedies that correspond to the conditions before the cancer began are administrated.
 5. The true morbid sensation of a healthy organ is what we must first consider.
 6. When all the strong symptoms are gathered together (with the help of patient, family and friends), the physician studying the case must separate all those things that were observed years ago from those things that are observed today, noting how have they changed and why have they changed.
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then those units may be compared. To intermingle comparative Materia Medica without a full knowledge of units is a mistake. This I have found out by experience in my earlier teaching. I have taught much comparative Materia Medica, thinking that a wise course to pursue, but have since abandoned that plan and now study each remedy as a unit, just as I advise the study of each disease as a unit. When one remedy is fully mastered, or one disease is fully mastered, then you are ready to compare. First of all think of measles as measles, and whooping cough as whooping cough, and, when you come to the chronic diseases, ascertain all the things that have been observed in syphilis, and all the symptoms that have been observed in sycosis, and all those that have been observed in psora. You are then prepared to enter the study of the Materia Medica and see the relationship of some remedies to the acute miasms and the relationship of other remedies to the chronic miasms. You will see particularly the image of measles in some remedies, the image of whooping cough in other, and the image of psora, syphilis and sycosis in others. Then you are ready to proceed with what may be called individualization, because these are the most general, and from these we go into particulars and then into comparison. This is the classical way to proceed, and when it is followed the physician becomes wise and intelligent and can apply the Materia Medica with wonderful precision. Such was Hahnemann's method.

Classroom Notes

Materialism in Medicine

1. Simple Substance are in motion in their natural state and cause motion in bodies that they occupy.
2. The natural state for simple substance is that of power, of mobility and of activity.
3. The natural state of matter is of rest, quietude and of silence. It has no power to move unless acted upon.