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## OPTIMUM HEALTH CENTRE

### **Homeopathy** by George Vithoukas

Homeopathy is based on the premise that a remedy can cure a disease if it produces symptoms similar to those of the disease in a healthy organism.

Samuel Hahnemann, the founder of homeopathy, found that a dilute remedy could induce healing without creating toxic side effects.

The system of homeopathy is geared toward treating the person, not the disease. By means of exacting study, the homeopath learns to pinpoint the specific remedy, in the voluminous material medica, which matches one's particular constitution and the stage of the dynamic disease process. Often this remedy is enough to rectify the imbalance.

In this article, George Vithoukas, one of the world's leading homeopathic practitioners, shares his knowledge of this rediscovered system of healing.

In 1810 a book called Organon of the Art of Healing was published in Toragou, a small town of Germany. Its author, Samuel Hahnemann, was a physician, and in it he stated the laws and principles of a new system of healing which he called homeopathy. This medical system met with bitter opposition, especially when it started, but soon spread all over Europe, and today it is practiced in most of the civilized countries of the world.

What Hahnemann had to say about medicine was at the time most revolutionary, and in the light of current medical practices it is equally revolutionary today.

Briefly stated, he claimed and proved: that medical cure is brought about accordance with certain laws of healing that are nature; that nobody can cure outside these laws; that there are no diseases as such, but only diseased individuals; that an illness is always dynamic in nature, and that therefore the remedy, too, must be in a dynamic state if it is to cure; that the patient needs only one particular remedy for any given stage of his illness, and no other, so that he is not cured unless that remedy is found, but at the best only temporarily relived.

Hahnemann never ceased to examine and inquire. He came upon an idea which was to be the germ of this completely new system which we know today as homeopathy. A professor of medicine at London University named Cullen had devoted twenty pages of his Materia Medica to the therapeutic indications of Peruvian Bark; and he attributed its success in the treatment of intermittent fevers to the fact that it was bitter. Hahnemann was dissatisfied with this explanation so much so, that he did something quite extraordinary; he took the medicine himself! This was an action entirely out of keeping with every process of medical research that had hitherto existed. One

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can only speculate what prompted Hahnemann to do something so unorthodox: but as a result the world was to enter into an entirely new era of medicine. He describes the result as follows:

“I took by way of experiment, twice a day four drachmas of good China. My feet, finger ends, etc., at first became cold; I grew languid and drowsy; then my heart to palpitate, and my pulse grew hard and small; intolerable anxiety, trembling, prostration throughout my limbs; then pulsation in the head, redness of my cheeks, thirst, and, in short, all these symptoms, which are ordinarily characteristics of intermittent fever, made their appearance, one after the other, yet without the peculiar chilly, shivering rigor.”

“This paroxysm lasted two or three hours each time, and recurred if I repeated this dose, not otherwise; I discontinued it, and was in good health.”

It was through this experiment that Hahnemann came upon his understanding of how all medicine cures: a remedy cures a disease only because it produces similar symptoms in a healthy organism! The whole of homeopathy derives from this law; in it resides the revolutionary breakthrough to a wholly new dimension in the understanding of medicine.

This discovery, and the fact that he was already very well-known, attracted around Hahnemann a number of physicians who, like himself, were looking for the truth. They all started experimenting on themselves by taking different drugs. They continued for six years, and kept scrupulously detailed accounts of the symptoms produced upon each of them by every drug they had taken. And during that time Hahnemann compiled an exhaustive list of poisonings recorded by different doctors in different countries during centuries of medical history. Now, in the symptoms produced upon them by these drugs, Hahnemann and his associates recognized the symptoms of many illnesses for which they had in vain been seeking cures; and, much more important, they discovered that the drugs actually cured those illnesses!

Although he had so clearly grasped and formulated this principal law of homeopathy, Hahnemann did not feel that he had discovered it. He quotes a number of people who, he thought, either stated it or hinted at it long before he came upon it. Hippocrates, for instance, stated this law several times in his teachings; Boulduc wrote that rhubarb’s purgative quality was the reason why it cured diarrhea; Detharding said that senna cures colic because it produces a similar effect on the healthy; and Stahl wrote that “the rule accepted in medicine to cure by contraries is entirely wrong; on the contrary diseases vanish and are cured by means of medicines capable of producing a similar affection.”

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### **Preparation of Homeopathic Medicines**

When he had proved enough remedies, he started prescribing them in the accepted dosages of the time; but although the patient was invariably cured, the drug often caused an aggravation of the symptoms that any repetition of the dose was a hazardous prospect. Such aggravation was to be expected, since the drug itself was producing symptoms similar to those of the patient. So Hahnemann reduced the dose to one-tenth of its original amount. The patient was still cured, but the aggravation, though lighter, was still there too; this was not good enough. Hahnemann diluted the medicine still further, each time prescribing only one-tenth of the previous dose, and presently reached a dilution that was completely ineffective, because there was essentially no remedy left in it! So the advantages of simple dilution were very limited. It seemed, then, that one had to choose between two evils: either the medicine was strong enough, in which case the symptoms were aggravated, or it was too diluted to bring about a cure. Now it was precisely at this most critical junction that Hahnemann discovered an amazing process which reduced the toxic effects of the remedy and actually increased its healing power proportionately! He simply submitted each dilution to a series of vigorous shakes or successions, and discovered that progressive dilutions were now not only less toxic but also more potent!

Hahnemann says that the efficacy of a remedy thus processed is increased because “the powers, which are, as it were, hidden and dormant in the crude drug, are developed and roused into activity to an incredible degree.” This is how he made all the dilutions of his remedies.

First of all, he considered that distilled water, alcohol, and sacharum lactis (lactose) were medicinally inert, so he diluted the drugs in these substances. If the remedy was soluble in water or alcohol, he mixed one part of the substance with 99 parts of the liquid, and submitted the mixture to 100 vigorous successions. This dynamized mixture he called “the first centesimal potency.” Then he mixed one part of this potency with 99 parts of water or alcohol, and again succeeded the dilution 100 times to produce the second centesimal potency of the drug. The third step in the process, of course, diluted the original substance to one part in a million, and the fourth step to one part in a hundred million. He repeated this process up to thirty times and apparently did not go beyond that, although his successors did.

Hahnemann had discovered that there lies hidden in every substance in nature some inner life, and that we can mobilize and use this force if we know how to process the substance. In homeopathy the repeated dilutions and successions of a remedy release a great curative energy which is inherent in the drug; and in homeopathy we witness the amazing cures that the energized remedy can bring about.

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In this connection we are struck by something which Paracelsus wrote: The Quintessence is that which is extracted from a substance..... After it has been cleansed of all impurities and its perishable parts, and refined to the highest degree, it attains extraordinary powers and perfections.....In it there is great purity, and it is because of this purity that it has the virtue to cleanse the body.”

### **The Concept of the Vital Force**

It was this particular insight which, in time, led Hahnemann to the true understanding of the nature of disease. He had the kind of mind that proceeded only from facts obtained from research, inquiry, and experiment. He never accepted any concept that was incompatible with the results of experiment and observation. Now there were two facts that struck him: first, that remedies greatly diluted could only cure if they were potentized, they contained no detectable material trace of the original substance. It followed, therefore, that their curative effect was not material. But involved some other factor-energy. He concluded that the successions must transmit some of the energy of the original substance to the neutral matter in which it was diluted, rather as amber transmits static electricity to paper if rubbed against it, or as electricity, an invisible force, can be stored in batteries which are themselves material. He probably realized that he had gone beyond matter and was working in the domain of energy.

From all of this, a chain of logical conclusions necessarily followed. Since the remedy was in fact dynamic and not material, the disorder upon of being: so the illness was a derangement primarily on a dynamic plane. But what exactly did that mean? Hahnemann concluded that it was nothing other than a derangement in the life force in man.

### **Revolutionary Concept**

Hahnemann went far beyond his time, and was even in advance of us today in stating that not only the disease but also its cause is dynamic. In other words, it is not the microbes or the virus or the bacteria, nor even their virulent poisons on the biochemical level, that cause disease, but rather their intimate nature, their very “soul,” if one may use this expression. And this is something dynamic. Furthermore, this vibrating, pulsating, living inner malevolence of the morbidic agents can affect only organisms that are susceptible to them, and can affect them only on a dynamic plane.

If illness were a question of bacteria and their numbers, those most exposed would be the first to be affected. But we all know that this is not the case. There are people everywhere who are exposed to contagious diseases and do not catch them; there are people who sleep in the same bed with patients suffering from tuberculosis or serve staphylococcal infection and are never affected: and then there

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are others who live in the most healthy environment and contract all kinds of contagious infections. Disease comes about only when two conditions are fulfilled: the presence of an external morbid agent and the patient's own susceptibility. It is not merely the result of exposure to a number of microbic invaders. That is why an epidemic never hits everybody in the area: there are people living in the most intimate relationship to its victims who are not in the least affected.

A homeopath is not concerned with killing bacteria, but with bringing the whole human organism into a state where it is impossible for bacteria to thrive on it.

Let us summarize what we have said so far.

1. A patient is cured only if he is given that medicine that can produce in a healthy organism symptom most similar to his own.
2. A disease is not just the malnutrition of some organ, but, first of all, a disturbance of vital force that is responsible for the functioning of the whole organism.
3. Medicines cannot penetrate the physical organism to reach and act upon the vital force unless they are in dynamic, energized state.
4. The cause of disease must be sought on a dynamic plane and not on a physical, chemical plane.

It is interesting to note that today every patient knows the name which orthodox medicine has given to the prominent symptoms of his trouble. But no conscientious homeopath ever prescribes according to the name of a disease: for him every case is completely new, with its own particular symptoms, both mental and physical. Any homeopath who bases his prescription on the name of disease instead of on the patient is not a true homeopath and should not be trusted. Each individual case should be noted down to its last detail. In aphorisms 54 and 86, Hahnemann tells us how this should be done:

“84. The patient narrates the history of his complaints: his attendants communicate what they have heard him complain of, and describe his behavior, and other circumstances they have observed. The physician observes, by means of sight, hearing, and touch, what is changed and abnormal about the patient, and writes down everything in precisely the same expressions used by the patient and his attendants. He quietly allows them to finish their story, if possible without interruptions.

“86 When the patient and attendants have ended their statements of their own accord, the physician supplies each symptom with more precise definition, to be obtained by reading over the single symptoms communicated to him, and here and there instituting particular inquiry; for instance: at what time did this attack occur? Was it some time before present medicine? Was it during its use?

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Or was it some days before discontinuing the medicine? Describe exactly what kind of pain or sensation occurred, and where was the exact place? Did the pain come in single paroxysms, at different time? Or was it lasting and uninterrupted? How long did it last? At what time of the day or night, and in what condition of the body was the pain most violent? In this manner every attack or circumstance alluded to by patient should be made the subject of careful inquiry and description.”

Hahnemann knew the complexities of human nature and the difficulties confronting the homeopath in trying to question a patient about his symptoms. In aphorism 96 and 97, he writes:

“It is worthy of remark that the temperament of patients is often abnormally affected; so that some, particularly hypochondriacs and other sensitive and intolerant persons, are apt to represent their complaints in too strong a light, and to define them by exaggerated expressions, hoping thereby to induce the physician to redouble his efforts.

“But there are persons of another kind of temperament, who withhold many complaints from physician, partly from false modes timidity, or bashfulness; and who state their case in obscure terms; and who consider many of their symptoms as too insignificant to mention.”

Taking the case is only the first part of the picture, for the doctor must then set about finding the remedy. To do so he must go through his books and study the proving of different drugs until he has found the one whose symptoms are the most similar to those of the patient. It often takes hours before the doctor can say that he had found the right remedy for chronic conditions. In homeopathy there are no ready-made formulas. Each case requires its own particular medicine, and no other potentized remedy will have any effect at all.

In homeopathy, diagnosis is nothing more than the recognition of the drug which can cause-and therefore will cure-certain totally of symptoms. That is why homeopaths all over the world talk about their patients as being “Sulphur case” or a “Pulsatilla case” and so on. They call the patient and the totality of his symptoms by the name of the remedy they indicate.

Quite apart from the fact that homeopathy definitely works, homeopathic diagnosis has great advantages over the tedious clinical examinations of allopathic diagnosis, since it concerns itself exclusively with the patient’s symptoms, and discovers from these, only, the cure. For the allopath, the pathological state requiring treatment exists only when he can observe some pathological tissue change in the body- a duodenal ulcer, say, or a tumor somewhere but for the homeopath the disturbance starts with the patient’s own symptoms, which are at the same time the indication to the remedy that will cure him. For him the malady is already far advanced when it qualifies for allopathic recognition. For the homeopath the patient is ill when and because he feels ill. For the

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allopath the patient is ill only if his doctor can see it in the laboratory. The point is that the patient is right; those very disturbances which are in the beginning his symptoms can, and do ultimately, result in the tissue changes recognized by allopathy. But the homeopath comes on the scene at the beginning and, by curing the functional disorders, aborts the possibility of a subsequent pathological tissue change. It follows from all this that if the patient has to wait for an allopathic diagnosis before he can be cured, he pays for it dearly. In aphorism 7, Hahnemann states it very aptly:

“Symptoms alone must constitute the medium through which the disease demands and points out its curative agent. Hence the totality of these symptoms, this outwardly reflected image of the inner disease, must be the chief or only means for the disease to make known the remedy necessary for its cure, the only means of determining the selection of the appropriate remedial agent.”

During the short history of homeopathy, it has survived many bitter attacks from high places. The attacks have always come from those who would be most discredited by recognizing its success; they are the defense mechanism of vested interest, and therefore subject to the greatest caution. In these attacks on homeopathy it is equally significant that the chief complaint against it has not been that it does not work-because it does-but only accepted medical practice cannot understand how it works. No wonder!

For us homeopathy must be judged by its results; then, and only then, may we ask how it works. And the following is our brief effort to answer this question.

First, what do the symptoms of a disease mean; what do they show; what do they say? A little thinking will reveal that they are the means by which nature tries to get rid of disease. As Hippocrates aptly put it;” Through vomiting nausea is cured.” It seems that each organism is possessed of a defense mechanism which is set in operation as soon as this organism is invaded by a morbid agent. We know that all infectious disease have an incubation period during which the patient is unaware that he is ill; actual symptoms appear only after this period of incubation, which may last hours or days. A little thinking will help us to understand more clearly the dynamic concept of disease.

In the phenomenon of illness, we see the appearance of certain symptoms; we are confronted with certain symptoms that have been created in the human organism. But what is the process of creation – any creation? As we know very well, when something is created by man, it is first conceived in his mind. That concept is the birth of the creation at a dynamic level. When a new machine is made, its inventor first conceives it and works it out in his mind. Mozart often said of his

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composition, “I have already composed it, and now I have only to write it down.”

This rule of the dynamic origin of creation holds for all creation, whether it be for the creation of the universe, or of man, or of man’s works. “As above, so beneath.” Nature works this way, and disease is created this way, too. When a morbidic agent comes in contact with a susceptible organism-and here we have, clearly, the positive and the negative, the male and female, those two eternal factors present in all creation- then the disease is conceived on a dynamic level. Only later do we feel and see its result in the organism. This dynamic disturbance which shakes the whole organism, starting from its centre, sets in motion in that organism millions of inimical changes intending to kill it. But the organism is unaware of these processes until they are violent enough to really endanger its life. It is only then that the organism sets in motion a reactive defense mechanism which, quite wrongly, we call disease. The symptoms of a disease are nothing but this reactive mechanism which is trying to get rid of the toxicosis. The toxicosis is, as we have explained, the material manifestation of an earlier disturbance on a dynamic level.

Perhaps it will be proved in the not too distant future that our organisms fight different morbidic agents which attack them every day, but that most of these attacks are counteracted and neutralized on the dynamic level, like ideas which are not forceful or purposeful enough to make their appearance in the material world. Man is unaware of these attacks, and it is only seldom that these dynamic changes manage to reach materialization – a toxicosis, in medical terms-that is poisonous to the body. When this happens, we have a general alarm of the organism, and it brings forth all its defensive resources which we feel and see as signs and symptoms of disease. Homeopathy does nothing else but strengthen this natural defense of the organism by adding to its resources and energy. It works in the same direction as the vital force and not against it. This direction, the natural intelligence of the vital defense, is precisely that set of symptoms that allopathy would so diligently suppress!

As we have said, illness and health is an affair which involves the vital force of man. This is neither material nor visible. To make an image, we would suggest that it lies in the domain of something akin to vibrations. To bring about a cure, the remedy must be similar to the disorder in its vibrations, as it were-or similar in pitch, if one prefers. A remedy which does not quite cover all the patient’s symptoms cannot have any effect on them; nor should it be supposed that two or three drugs taken together will collectively do the work that one is supposed to do. Logic may find it perfectly reasonable that if one drug can produce 80 percent of a patient’s symptoms and another can produce the remaining 20 percent, both can be safely administered together, and jointly remove the disease. But it does not work that way, alas! It is not a matter of quantity – adding up the required number of

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symptoms in a variety of drugs-but rather one of quality. These remedies are all dissimilar in quality, in nature-in vibrational frequency, if one will. Every drug has its own nature, and in order to work, it must be similar to the nature of the disorder. In cases where a number of remedies prescribed together have brought a result, it simply means that one of them has matched the disorder, and acted.

### **Some More Laws of Cure**

A temporary aggravation of the symptoms is to be expected after the right remedy has been taken, and before the cure is completed. This aggravation is hardly noticeable in acute disorder, but very noticeable in chronic disorders. It sometimes attains an intensity which one could well describe as a curative crisis. During such a crisis one except such things as a sudden diarrhea, increased menstrual flow, excessive perspiration, profuse expectoration, and of course the reappearance of any suppressed skin eruption. The duration and intensity of the crisis are in direct proportion to the intensity of the case. Two conditions are necessary for such a reaction: first, the right remedy; second, a vital force strong enough to produce such a reaction. This explains why true homeopaths delight in such aggravations.

It often happens that in individuals of weak vitality, this curative crisis comes about only when the organism has been sufficiently strengthened, by continuous and careful prescribing, and by the right kind of life.

J.T. Kent has described twelve different reactions which might take place after the first prescription. We cannot here go into the minute details exhaustively, but we can say that after the first prescription the symptoms may disappear in one of these four direction;

- (1) they may go from the centre to the circumference of the body;
- (2) they may go from above downward;
- (3) they may go from more vital to less vital organs; and
- (4) they may disappear in the reverse order of their onset-those that appeared first will be the last disappear.

Some examples of each of these categories will illustrate what we mean.

First of all, what is meant by the statement that the symptoms may go from the centre to the circumference? Which is the centre in man? It is the brain, the seat of thinking and all higher function of the body. If organism is considered as a whole, the brain is automatically recognized to be its centre and its most vital part. Next in importance comes the heart, and then the liver, the lungs, the kidneys, etc., down to the muscles and the skin, which constitute the circumference of the

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organism and man's least important organs. A scratch, or the rupture of a blood vessel on the skin can safely be neglected; the same thing in the brain could be fatal. We also know that if the centre is disturbed, the whole organism suffers profoundly. Now, to give an example, a mental case is treated homeopathically, and in the course of treatment the mental symptoms disappear and are followed by violent symptoms in the stomach. By this phenomenon the homeopath knows that a complete cure will eventually come about, because the direction followed by the symptoms is right; from the centre to the circumference. Likewise in the case of asthma; if a skin eruption appears during the treatment, it shows that the disease is moving toward the circumference, thus guaranteeing that the patient will finally be cured. But of course only a master homeopath will understand the symptoms of a patient, evaluate them rightly, and treat them accordingly. Alas, it not infrequently happens that after such a favorable reaction the ignorant patient is anxious to have his skin condition immediately removed, and if the homeopath does not explain to him what this skin trouble means in the process of his cure, he will find some obliging allopath to restore him to his previous condition quite swiftly! One of those who have most clearly described the direction followed, if a cure is to take place, is Hippocrates himself!

In the 49<sup>th</sup> of his aphorisms he writes” In a person who suffering from *angina pectoris*, the appearance of swelling and erythema on the chest is a good sign, for it shows that the disease is moving toward the circumference.”

And in section 7, aphorism 5;”In a mental disorder of a maniacal type, dysentery or anasarca is a good sign.”

Again in section 6, aphorism 11;” In those suffering from depression of spirits and kidney diseases, the appearance of haemorrhoids is a good sign.”

Section 6, aphorism 21: “The appearance of varicose veins or haemorrhoids in those suffering from mania shows that mania is cured.”

And in aphorism 26 of the same section; “If the erysipelas moves from the outside to the inside, it is a bad sign, but if the opposite happens it is a good sign.”

In all these examples we can see how correctly his great physician understood and the law of direction.

The direction from above downward appears mainly in skins eruptions where the trouble moves from the head and the upper part of the extremities towards the fingers and nails. Likewise, if the symptoms move from the brain to the lungs, this is a movement from above downward, and at the

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same time from a more vital to a less vital organ.

Finally, the symptoms disappearing in the reverse order from that in which they appeared mean, for example, that if a patient suffered from chronic headaches ten years ago, then from vertigo, and after that from depression or epilepsy, the depression or the epilepsy would be the first to disappear; next vertigo would appear; when this too had gone, the headaches would return and finally they also would disappear. This gives an idea of what detailed and careful work is required from a homeopath in each individual case, if he is to restore his patients to health. It also shows the difficulties he encounters when, in the course of treatment, old symptoms reappear and the patient is in a hurry to get rid of them. That is why it is of the utmost importance for the patient thoroughly to know the theory of homeopathy; otherwise he will perhaps discontinue treatment just when he is improving.

Before conducting, we should like to discuss some of the disturbances and diseases that homeopathy can cure. The following is from a speech by Dr. W. H. Schwartz during an international homeopathic congress in America.

Until now, applied medicine has considered man exclusively as a physio-electrochemical organism. In theory it might admit that there is something beyond his material body, something called the psyche, or the mind. But what do physicians really know about these matters? In their everyday practice, they are called upon to treat skin eruptions that come on after deep distress, Bell's palsy after anxiety, diabetes after disappointment, duodenal ulcers after irritability or tension, insomnia caused by ambition or fear, chorea after disappointment, duodenal ulcers after irritability or tension, insomnia caused by ambition or fear, chorea after mortification or vexation, and so on: the list is without end. So they know in their practice the effects that disturbed thoughts and feeling have upon the body. Yet they have neither the knowledge nor the means to go the root of these disorders, nor do they ever stop to think that some other treatment may be adequate.

So it is indispensable to teach the practicing physician about the mind and the emotional sphere of man. The homeopathic material medicine deals exhaustively with all these, and therefore the homeopathic physician has the means to detect all disturbances physician has the means to detect all disturbances, trace their origin, and treat them radically.

Homeopathy can attune, correct, and purify the human organism so that it functions with efficiency and sensitivity. This is absolutely essential. But true health is much more than this, and comes about when man has harmonized the whole of his being with his Creator.

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### Notes

Quoted in S. Hahnemann, Organon of the Art of Healing p.46.  
Hippocrates, Aphorisms, author's translation from the Greek.

### Suggestions for Further Reading

Harris Coulter, The Divided Legacy, vol. III, Wehawken Books,  
----, Homeopathic Medicine.

James Kent, M.D., Lectures on the Homeopathic Philosophy.

C.H.Sharma, A Manual of Homeopathy for the First Aider.

George Vithoukas and Bill Gray, M.D., The Science of Homeopathy: A Modern Textbook.

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