

# Grant Bentley

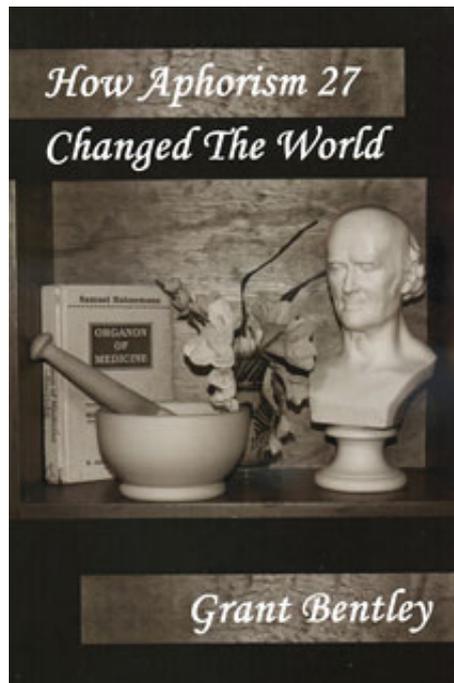
## How Aphorism 27 Changed The World

Reading excerpt

[How Aphorism 27 Changed The World](#)

of [Grant Bentley](#)

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## Chapter 9 - Chronic Disease as a Motion or Force

So far we have discussed the laws that govern the energetic blueprint of the material world as they relate to the workings of homeopathy. From these laws we can explain the mechanics behind the similimum and the provings.

In modern western homeopathic practice our most clinically relevant knowledge is the knowledge that pertains to the treatment of chronic disease. Old homeopathic books, as well as *The Organon* and other related Hahnemannian works, are incredible resources for developing treatment plans and relevant information regarding acute disease and epidemics. The treatment of chronic disease however has a different history.

### Aphorism 40

*'Or the new disease, after having long acted on the organism, at length joins the old one that is dissimilar to it, and forms with it a complex disease, so that each of them occupies a particular locality in the organism, namely, the organs peculiarly adapted for it, and, as it were, only the place specially belonging to it, while it leaves the rest to the other disease that is dissimilar to it. Thus a syphilitic patient may become psoric, and vice versa. As two disease dissimilar to each other, they cannot remove, cannot cure one another...'*

In this aphorism we begin to see why Hahnemann at the time of writing this information was failing in his treatment of chronic disease. He was still using a similimum based on symptom totality alone. However the way Hahnemann begins to write in *The Chronic Diseases* regarding the

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treatment of psora, syphilis and sycosis, indicates that he clearly believed he had found success in treating the long-term ramifications of these diseases.

However as already stated, Hahnemann's Paris case-notes do not give continuous examples of success regarding his chronic cases. In the footnote to Aphorism 80 we see Hahnemann excited and enthusiastic regarding his new miasmatic treatment plan:

*I spent twelve years in investigating the source of this incredibly large number of chronic affections, in ascertaining and collecting certain proofs of this great truth, which had remained unknown to all former or contemporary observers, and in discovering at the same time the principal (antipsoric) remedies, which collectively are nearly a match for this thousand-headed monster of disease in all its different developments and forms. I have published my observations on this subject in the book entitled The Chronic Diseases (4 vols., Dresden, Arnold. [2<sup>nd</sup> edit., Dusseldorf, Schaub.]) before I had obtained this knowledge I could only treat the whole number of chronic diseases as isolated, individual maladies, with those medicinal substances whose pure effects had been tested on healthy persons up to that period, so that every case of chronic disease was treated by my disciples according to the group of symptoms it presented, just like an idiopathic disease, and it was often so for cured that sick mankind rejoiced at the extensive remedial treasures already amassed by the new healing art. How much greater cause is there now for rejoicing that the desired goal has been so much more nearly attained, inasmuch as the recently discovered and far more specific homoeopathic remedies for chronic affections arising from psora (properly termed antipsoric remedies) and the special instructions for their preparation and employment have been published; and from among them the true physician can now select for his curative agents those whose medicinal symptoms correspond in the most similar (homoeopathic) manner to the chronic disease he has to cure; and thus, by the employment of (antipsoric) medicines more suitable for this miasm, he is enabled to render more essential service and almost invariably to effect a perfect cure.'*

One of the most important aspects of this footnote is what not to do in the treatment of chronic disease:

*'before I had obtained this knowledge I could only treat the whole number of chronic diseases as isolated, individual maladies, with those medicinal substances whose pure effects had been tested on healthy persons up to that*

## Chronic Disease as a Motion or Force

*period, so that every case of chronic disease was treated by my disciples according to the group of symptoms it presented, just like an idiopathic disease...'*

What not to do, is to treat chronic disease in the same manner as acute disease by selecting a remedy according to symptom totality, and symptom totality alone. The knowledge of the underlying miasm **MUST** be included into every chronic disease prescription otherwise according to Hahnemann himself, the chronic disease prescription will not be the most suitable similimum. Hahnemann's chronic disease theory moved homeopathy from observing effect on its own, into a search for prior cause:

*'...by the employment of (antipsoric) medicines more suitable for this miasm, he is enabled to render more essential service and almost invariably to effect a perfect cure.'*

Why then, does history show that even with this new method of understanding disease did so many of Hahnemann's chronic disease cases remain so elusive? And it was not only Hahnemann that had problems - chronic disease treatment has remained equally as cryptic to every homeopath since.

The key is that disease needs to be analysed in a number of different ways. Trauma requires a different treatment plan to acute disease, and acute disease is different again from chronic disease. Even within the category of chronic disease, we must understand that two separate and distinct categories exist. Even though this dual categorisation of chronic disease has already been covered, it is well worth another mention because it is time to turn our attention to the second of these chronic disease categories.

The first category of chronic disease is best defined as an infectious chronic disease. In this categorisation chronic disease has its origin in a virus, bacteria, parasite or fungus. Once infected the disease continues to plague and torture its sufferer, sometimes until the end of their life.

The second type is best described as a non-infectious chronic disease. While Hahnemann stated that it was his belief that all chronic disease had an infectious origin, the clinic has shown me that this is not the case. I am prepared to state openly that I think Hahnemann made a serious mistake by saying that stress or lifestyle cannot create a disease, only infection can. And his next mistake was being so emphatic that the cause of all chronic disease was only infection.

Homeopathy has become so convoluted in its theories that it seems some practitioners can no longer see the forest for the trees. Each week a new treatment protocol or insight into a group of remedies emerges. This

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only happens when a system is lost. We may sell ourselves on the idea that these new weekly insights are the result of a progressive industry but that is not true:

*If you don't know where you are going, any road will get you there.<sup>1</sup>*

*Lewis Carroll*

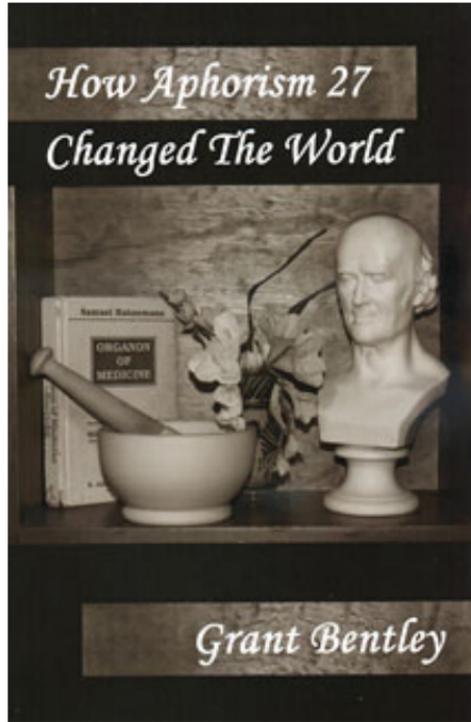
Why then are we lost? We are lost because we don't know who we are. Are we alchemists looking for cosmic answers and omens, or are we doctors who prescribe a different medicinal substance at the end of the consultation, but other than the remedy we are medical in every way? This identity confusion results from the vacuum left behind from not being able to practically achieve what was promised by Hahnemann regarding chronic disease treatment. The outcome has been that homeopaths are still trying to remain faithful to Hahnemannian principles, in spite of the fact that his infectious disease model for the treatment of chronic disease is only one piece of the puzzle. Homeopaths are trying to be good and devoted followers attempting to make something that is actually impossible work, using only the theories that have been left to them. Unfortunately those earlier allopathic doctors we read about near the beginning of this book were right, homeopathy is sectarian. No homeopath before or since has wanted to suggest that Hahnemann was incomplete in his ideas due to the backlash of fundamentalism they know awaits them. Therefore we twist and turn Hahnemannian theories until they no longer resemble anything Hahnemannian at all, in order to stay Hahnemannian homeopaths!

I am not saying that leprosy is not a chronic infectious disease or syphilis or gonorrhoea either. However in order for Hahnemann's chronic disease theory to not only be correct, but also to practically work, every disease including migraines, arthritis, mood swings and irritable bowel syndrome, must originate from one of these three sources. But do they?

I accept that homeopaths are sectarian by nature and that Hahnemann quite rightly is the guru of the sect. I also understand that antagonism to the point of intolerance is produced against anyone who dares to question the master, but that is what I am going to do nonetheless.

Anyone can be a critic and fault finding is one of the easiest tasks in the world. It is much easier to be a sceptic or critic than it is to be proficient in a skill. However I am not criticising Hahnemann just for the sake of it; there is logic behind my argument and that logic exists in the discrepancy between homeopathic practice and homeopathic theory.

This chapter will not be taken up and accepted by teachers whose vested interest is in being an expert in what they already know. Most teachers have no desire to become a student and slip down the food chain.



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