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Colin Griffith MCH, RSHom is a highly respected and effective practitioner of homoeopathy. He studied at the College of Homoeopathy and, instead of writing a thesis, he set up a supervised drop-in clinic which continued for eleven years and became a teaching clinic where students under his supervision set up their own tables. He has always preferred to work in multi-disciplinary practice where other complementary therapies are offered: cranial osteopathy, reflexology, counselling etc. He is a founder member of the Guild of Homoeopaths and lectures regularly at the Centre for Homoeopathic Education, Regent's College, London and has lectured in America, Canada, Japan and Greece. He is author of the highly regarded *Companion to Homoeopathy*.

By the same author
The Companion to Homoeopathy
The New Materia Medica

For Sofi with all my love

Acknowledgements

This book would never have been written if it were not for the encouragement and support of my agent, Fiona Spencer-Thomas, and my publisher, Michael Mann. Fiona, a homoeopath herself, has been unstinting with her time and expertise and I cannot thank her enough for believing in my literary efforts. Michael, a champion of practical alternative thinking, has given me invaluable help all through the publishing process. I was too late to acknowledge Annie Wilson for her tact and skill in editing *The Companion to Homoeopathy*; only she knows how demanding that job was. I should like to make amends by thanking her wholeheartedly for her work on this volume. I am grateful, too, for the help and encouragement Penny Stopa has given me through countless emails and phone calls. I particularly owe special thanks to my fellow homoeopath, Linda Rogerson-Heath, for her careful reading and painstaking correction of the text. Her many years of hospital nursing experience give her an authority I am glad to draw on.

Acknowledgement is due too to all my patients who have found homoeopathy so helpful – and in the process taught me so much. Even after all these years in practice I still find it remarkable and encouraging that so many want to follow a way of well-being that is demanding and that requires strength of mind in the face of some pretty tough opposition.

Father of 4 children. His daughter is a homeopath.

He wrote the handbook for homeopaths first and the
This handbook for the home later.

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Publisher's note

The information in this book is not intended as a substitute for professional medical advice and treatment. If you are pregnant or are suffering from any medical conditions or health problems, it is recommended that you consult a medical professional before following any of the advice or practice suggested in this book. Duncan Baird Publishers, or any other persons who have been involved in working on this publication, cannot accept responsibility for any injuries or damage incurred as a result of following the information or therapeutic techniques contained in this book.

Author's Preface

Homoeopathy is sometimes referred to as an alternative medicine and at other times complementary.

Alternative Medicine examples:

- **Chiropractor**
- **Chinese Medicine**
- **Reiki**

Complementary

- **Use of homeopathy in cooperation with allopathic doctors**
- **(Allopathy is homeopathic term for mainstream medical practices relying on pharmaceutical drugs and surgery.)**

It is both but in different areas. Though this book is about the practice of homoeopathy in the home it is also partly about how to **think homoeopathically**. **This means being able to see when homoeopathy is different, even opposite to conventional medicine,**

as well as knowing when they are able to run a parallel course. Homoeopathy is alternative when it is necessary for the body to discharge and eliminate that which is toxic or waste, be that physical or emotional.]It is

complementary when surgery or drugs are the only manner in which safety of life is ensured by the removal or suppression of symptoms.

- **Conventional medicine can be suppressive**
- **Suppression of natural reactions can be necessary to save lives and proof is why even homeopaths may use Allopathy.**

Though suppression is the very antithesis of the core philosophy of homoeopathy, it is sometimes vital in an acute crisis or in chronic pathology that has been long established. It is hoped that this book will help readers to see when it is possible to cope with medical problems either by self-prescribing, by consulting a homoeopath or by consulting both a homoeopath and the doctor. In an ideal world all three should be able to confer with understanding of their respective roles.

Foreword

'Homoeopathy in the home' – what exactly could this cover? There are so many people who have come to use and trust homoeopathic medicines for first aid that the demand for more information has spawned an industry that would surprise many by its size – and profitability!

Trouble ordering remedies (Colin is in England where homeopathy is more common)

1. Attacks on homeopathic pharmacies

- **Enforce pharmaceutical testing on homeopathic remedies.**
- **Need to contact major pharmacies directly by mail because many**

remedies are not shown in their online stores

- **Troubles ordering remedies during COVID panic.**
- **Importance of household supplies and knowledge.**

Nowadays you can walk into any health food store and buy homoeopathic remedies to treat all manner of complaints from colds and hay fever to gastric 'flu and muscle strain. You can go to any of the homoeopathic pharmacies and ask for any one of literally hundreds of different remedies that might be used for the treatment of any conceivable complaint. A glance at the chapter headings will show you just how wide-ranging homoeopathy can be and how far homoeopathic treatment should be considered as an option, not just in home practice but in the wider context of a first choice for chronic complaints. (Chronic complaints should always be referred to a professional, qualified practitioner.)

Home practice should include more than the use of first-aid remedies for minor acute ailments;

A first aid kit will contain a list of problems that each remedy is useful for.

Making wise choice:

- **First aid kit and a handbook**
- **Develop homeopathic skills beyond the handbook using Polarity Analysis.**
- **Call a homeopath**

• Call for allopathic services.

it should also be the recognition of when to call the homoeopath, of when another complementary therapy would speed progress, of when expert conventional treatment is needed for problems outside the range of other therapies and when to leave well alone.

For relatively straightforward acute problems such as coughs, colds, bruises and strains many people just plunge in and try out the remedies on a 'hope for the best' basis. There's nothing wrong with that – it's a good place to start.

It is virtually impossible to do any harm with homoeopathic medicines; even if you do choose an inappropriate remedy no one will suffer more for it, unless delay causes a serious condition to be left untreated.

Major mistake

- Usually not possible
- Except delay of necessary care

However, the 'suck it and see' school of first aid is not really satisfactory after a while. Once a home prescriber has tasted the sweet satisfaction of success in dealing with a cold or a headache or a menstrual cramp, she will want to do more. Homoeopathy is moreish (British = Pleasant to eat once you have started. "American = Addictive") Once you've got the bug, it doesn't let go. This is when first-aid books come in handy. Much thumbed booklets are ready on the kitchen shelf to indicate what remedies to use for a deep cut or a bad fall, an irritating cough or an incipient cold.

With you can treat all injuries, colds and flus

Bolder prescribers want to be able to tackle a high fever or a bout of food poisoning. But what do you do if little Mark's fever has not lifted despite giving **Belladonna**; if Mary's rash was responding to **Pulsatilla** very nicely but is now coming back again; if Nick's indigestion hasn't cleared up on the usual dose of **Nux Vomica** and so on. Professional support in dealing with conditions that might shake your confidence is important.

When the remedy from the handbook does not work, you need more resources.

I will be teaching you Polarity Analysis for these kinds of problems.

'I've looked it up in the books but I just don't know what I should do now. Should I go to the doctor? Or is there something else I can try?'

Although this book covers the familiar territory of common and not so common acute ailments; all the first-aid remedies that I believe every household in the land should have, as well as how to maintain and administer them, and suggested potencies of the medicines, it also goes into explanations of why and when the remedies might not work as expected and what one can do about that – including recognising the times when you do need professional help.

This book is to help you to recognize what is possible and what requires help from professionals.

There are also explanatory sections on problems frequently encountered in the home which seem to have little to do with administering medicine but which impinge on the health of the patient and possibly of the family as a whole: behavioural problems, eating disorders, learning difficulties and so on. Finding out where to go and who to talk to can ease frustration and the loneliness of doubt. This book seeks to help you to do several things:

- to take some of the frustration and anxiety out of home prescribing by showing you how to **think 'homoeopathically'**
- to recognise **when to seek the help of your chosen practitioner**
- **to know what sort of information would help the practitioner when you do need to go for a consultation**
- **to recognise signs and symptoms of more serious pathology** that should not be ignored and that may require the emergency services
- to see when it might be a good idea to consider other **alternative therapies that complement homoeopathy**
- **to know when to risk** making a fuss because **your instinct** is that there is an emergency

- to learn about conditions that you may suspect are developing but which make you feel helpless such as eating disorders and obsessive compulsive behaviour
- to see that homoeopathy, in the hands of a competent practitioner, is also capable of covering **conditions usually considered beyond the scope of alternative therapies.**

In short, it is intended as a book of '**homoeopathic household management**'. It is not intended to make the homoeopath redundant. It is **not about** what is called '**constitutional treatment**' – the progressive, ongoing, regular visits one makes to the practitioner as part of one's healing journey and personal self-development; that is a whole (holistic) body experience **which one cannot and should not try to do for oneself (or for loved ones).**

Using Polarity Analysis, many householders may also be able to do constitutional analysis. But, that takes much more study than the limits of this book.

First aid is about **specific therapeutic treatment of acute or sub-acute conditions (flare-ups in chronic illness)** that might arise at any time.

Acute = Problems that will either kill you or they will go away with no medical help.

Sub-acute = Problems that are attached to much deeper problems.

There are some homoeopaths who would rather their patients did not do too much home practice, as they feel that the long term benefits of the constitutional remedies they have prescribed might be compromised. There is truth in this. Some people become addicted to prescribing for anything and everything

indiscriminately. Homoeopathy is about practising discrimination – with discretion and patient observation. It is always best to talk about this issue with your homoeopath if you are in doubt. I shall mention certain caveats that will help you avoid messing up someone else's prescribing. If you make working with a book like this a team effort with your practitioner then you will soon be able to take responsibility for the health of the family without feeling inadequate and suspecting that homoeopathy is too difficult or just a 'curate's egg'.

Remember that it takes time to think homoeopathically but the best way to learn how is to practise.

Part I

THE WHO, WHAT, WHERE, WHY AND
HOW OF HOMOEOPATHY

Who is this book for?

Everyone who cares about natural healing and wants to use natural medicines; who knows that within each one of us there is the means to self-heal;

- who has the imagination to see that **any illness is never solely of the *part* but of the *whole* body;**
-
- who believes that **chemical drugs only suppress symptoms and change the course of illnesses so that chronic poor health is the eventual result.**

In short, for anyone who wants to be responsible for the household management of their day-to-day well-being. It is also intended as a handy *aide-memoire* to those just setting out in practice. Many new practitioners find books on therapeutics useful when new situations arise.

What does the book contain?

There is **detailed information about first aid for emergencies**, acute conditions and acute flare-ups in chronic problems; diagnostic signs of longer-term problems which are not suitable for home prescribing but which are included here to demonstrate the potential of homoeopathy.

- There are **clear indications of conditions which should be treated in hospital, with safe suggestions on using remedies in such emergencies.**
- There is information about **everyday illnesses** that affect the different systems of the body and about the remedies associated with the conditions and supplementary practical tips.
- In addition, there is a list of 50 of the most useful homoeopathic remedies with a **thumbnail sketch** of each,
- details of how to obtain and maintain a **first-aid kit** and of **how to administer the remedies with confidence.**

If you learn Polarity Analysis, you do not need to memorize remedies sketches. I would recommend that you learn to use handbooks like this one and the basic tools of homeopathic professionals.

What medical knowledge do I need to use this book?

Virtually none. Prescribing remedies is about **observing symptoms and matching them with remedy 'pictures'**, not about labelling parts of the body or having a working knowledge of organ functions.

What is a remedy picture?

Remedies have personalities and characteristics; each one has its own individual sphere of influence and is associated with symptoms that manifest in ways peculiar to the remedy.

Rhus-tox., for example, has rheumatic pains that are better for massage, heat and keeping moving to prevent stiffness while

Bryonia has rheumatic pains that are better for keeping still;

Ars. alb. covers diarrhoea and vomiting with anxiety, restlessness and thirst for sips of cold water, while

Veratrum symptom picture of remedies that we match with the individual symptom picture of the patient.

All of these remedies are used in many ways both chronic and acute. All heal inflammation.

Which remedies are commonly used for

- **Injuries?**
- **Food poisoning?**

Which remedies are commonly used for

- **Fever?**

What are signs of inflammation?

- **Heat, red, pain, swelling**

What do I need in order to use this book?

A first-aid kit, observation skills, discrimination, trust in your intuition, patience, tact and plenty of common sense. It is also strongly advised that you work with this book in tandem with a professional homoeopath to give you additional support.

How reliable are the remedies?

Very – as long as you keep them out of harm's way and the patient's energy is not compromised by one of the substances that can antidote remedies (see part III).

How safe is homoeopathy?

It is one of the safest systems of treatment available. Remedies cannot do anyone harm even if they are inappropriate to the condition being treated. Curative reactions to remedies may sometimes be unexpected (**a profuse sweat, a bout of diarrhoea, a streaming nose**) but such events (**called aggravations**) are **eliminative** and therefore beneficial to a system that is always ready to throw out what is toxic or harmful.

Over reactions of remedies.

Elimination Discharges of toxins

Aggravations

How do homoeopathic remedies differ from orthodox medicine?

Homoeopathy belongs to physics while allopathy (conventional medicine) belongs to chemistry. Homoeopathy is the application of so-called 'energy medicine' while allopathy depends on chemicals. Though remedies appear to be little white pills or a bottle of colourless drops this belies the fact that the medicine that effects the curative changes is invisible; just as radio waves are. The pills and drops are only *vehicles* for dynamic energy, not medicine in themselves. This answers the question as to why the pills all look the same. Chemical drugs are synthesised in a laboratory and effect changes on the body by overriding the body's own chemical reactions, the very ones that are creating the symptoms.

How does homoeopathy differ from allopathy?

Allopathy is based on the philosophy of suppression. Symptoms are observed and treated as if *they* were the disease; as such, a set of symptoms is given an identifying label and the patient is prescribed a drug known for its ability to remove the symptoms. There are always two reactions to chemicals: the primary effect (of suppressing symptoms) and the secondary reaction which, unless the dosage is very mild, is a measure of the body's recognition of and intolerance to alien toxicity; the reaction can be anything from a rash or constipation to dizziness, headache or worse.

Homoeopathy is based on the philosophy of elimination; of ridding the body of whatever 'toxicity' (including negative mental and emotional feelings) may be creating an imbalance in the Whole. A remedy chosen for the individual in the particular state of the moment only ever creates healing if the body recognises it and is stimulated by it to hasten the elimination of negative energy in the form of discharges, either physical (sweat, mucus etc.) or emotional (words, tears).

How is homoeopathy complementary to allopathy if it is alternative?

Sometimes patients who have been taking drugs for a chronic condition for some time (such as with asthma or high blood pressure) want to avoid putting any further chemicals in their overloaded system so they seek help from a homoeopath for acute ailments. An asthma patient may ask for help to deal with a cold that would otherwise lead to an increased dose of steroids; a patient with high blood pressure might need help for stress headaches. The homoeopathy does not interfere with the necessary effects of the drugs and the proprietary drugs do not necessarily prevent the remedies from working.

What are the remedies made from?

Animal, vegetable and mineral: homoeopathy finds its remedies wherever there is a source of dynamic energy that can be rendered into medicine by homoeopathic pharmacology. **Apis** is made from the common bee; **Belladonna** is a plant poison (deadly nightshade); **Lycopodium** is made from a type of moss; calcium carbonate is a form of lime. A remedy is made because someone has recognised inherent and latent dynamic energy that is peculiarly characteristic of the raw material substance and intuitively has felt that it would be beneficial when given to a patient suffering in a way that has similar characteristics. Given this there is no surprise that **Apis** covers stinging pains in parts that are hot and swollen. The bark of the cinchona tree is the origin of quinine and is curative of certain types of malaria; **China Officinalis**, the remedy made from the bark, is curative of malarial type fevers. Rather more controversially, **Amethyst** has been known since ancient times as a healing stone that limits the damaging effects of alcohol; as a remedy it is indicated for alcoholic depression.

Where are the remedies made?

In pharmacies dedicated to making homoeopathic medicines. The pharmacists who run them have studied pharmacology as well as homoeopathic philosophy. (See page 364 for a list of pharmacies.)

What is the principle on which a remedy is chosen?

Like cures like. All remedies have been tested on people. A test (called a proving) is carried out according to a rigorous protocol (even if it is unconventional in orthodox terms). People, called provers, take the remedy daily until they produce symptoms. These are recorded as being symptoms of the remedy, not of the patient. When all the provers have finished taking the remedy (because the allotted time is up or because the symptoms are too uncomfortable to continue) the information on the symptoms is collated and written up. Once the provers stop taking the remedy, the symptoms subside fairly quickly or an antidote is found to relieve them of any discomfort. From the trial there will be found some universal symptoms that everyone suffered and these form the core of the remedy picture and contribute most to our understanding of it; other people will have experienced different and more abstruse symptoms which are also included. The remedy can now be used when a person *with closely similar symptoms* comes for treatment. If the symptoms of a disease or condition generally match those of a remedy then that remedy will act curatively.

How do the remedies work on the body if they are not material doses?

While allopathic drugs work by being processed by the liver (the body's post office), homoeopathic remedies work via the central nervous system. This all-pervading network of message pathways is alive to every event in the body. It organises the body's functions in response to essential hormones which are relayed from deep in the brain. The body, when stuck in its problem and unable to find a solution to its own distress, recognises via the CNS the similar energy pattern of the chosen remedy which galvanises the self-healing process into reaction. **Belladonna** produces a high fever, red face, pulsating arteries and cold hands and feet. By giving the patient this remedy, the effect of which is *stronger than the disease* in a person with the same symptoms, they are able to respond to it and in the process the natural symptoms are overcome. An aggravation of symptoms may initially be set up as a primary reaction to the remedy stimulus but it is eliminative and thus curative. If a remedy seems to initiate a beneficial result but this then fails, the remedy was only a 'partial cure' and reassessment of the symptoms is necessary.

Which remedies should I start my first-aid kit with?

Start small and build a collection. Though they are comparatively inexpensive, getting more than 10 or 12 to start with can be daunting. Look at the list in part III and choose from those with an asterisk the ones which seem most appropriate to your family's needs. The list is bound to include **Aconite**, **Arnica**, **Arsen-alb.**, **Rhus-tox.**, **Ruta** and **Hypercal Ø** (mother tincture). If you have children then **Belladonna**, **Pulsatilla** and **Chamomilla** will also be indispensable.

What is meant by 'potency'?

Remedies are produced at different levels of energy and these levels are numbered according to the centesimal or 'c' scale: 6, 30, 200, 1M, 10M (M is the Latin sign for 1000). There are others, including 'x' or decimal potencies (6x being the most

common), but the 'c' scale is the usual one in Britain. Despite the numbers it is best to think of them as describing depth and speed of action rather than strength; 'strength' can lead you to fear using high potencies. Traditionally, in first aid, '6' is regarded as the potency used for minor complaints that are essentially physical. The 30 is viewed as middle-of-the-road and most useful for acute complaints as it is deep acting enough to reach into the psyche as well as to deal with physical symptoms. The 200 is seen as fast acting and is often used by practitioners when an acute has 'fast' symptoms such as a high fever or a dramatic gastric bug. Both the 200 and 1M feature regularly in constitutional prescribing but sometimes the latter is useful when even a 200 is insufficient to hold any improvement in an acute. The 10M is an eyebrow raiser only if seen as a 'big gun'. Actually 10M is fast and very thorough and is sometimes necessary for situations that would otherwise become emergencies. (**Ignatia** 10M is invaluable in situations heavy with acute grief, for example.) Some homoeopaths use the 100 as it goes some way to bridge the gap between the 30 and 200. In this book you will find suggestions for the use of some remedies in higher potencies because they are so frequently called for in acute illness, especially among children. To have them in the first-aid kit ensures there is no disappointment when the indications demand a deep response.

How do I know which potency to order?

If you are a patient then you can talk to your practitioner about the potencies that suit you and your family best. If you are not, then you could ask the pharmacy for help. Generally the 30 is the best place to start except in particular cases. Throughout the book I make potency suggestions. You will see that certain remedies are regularly needed in other potencies: **Aconite**, **Arnica** and **Belladonna** are all useful in 200 as well as in 30 while **Pulsatilla** (particularly frequently indicated by children) is useful in 30, 200 and 1M. Where a remedy is mentioned in relation to a particular condition but appears without a potency or prescribing suggestions then the homoeopath's advice is essential.

What do I need to know and do to choose a remedy?

You need to know that there are several types of symptoms:

- general (those which affect the whole body such as excessive thirst, chilliness, fever): these symptoms (diarrhoea, say, or teething) often tell us no more than where to look for more particular and individualising symptoms.
- mental and emotional (those which affect the psyche such as grief, mood swings, fury): these are of the utmost importance and, when they are present, are always indicative of the chosen remedy.
- particular (those which are specific to a part of the body such as a yellow tongue, sciatica in the left leg, chilblains on the right foot): these are useful as they usually indicate the patient's focus of distress. (Good observation will sometimes reveal how this focus can change during the course of treatment.)
- 'strange, rare and peculiar' symptoms: these have considerable significance because of their oddity. For example, a red triangle on the tip of the tongue; excessive thirst for cold water though the patient is salivating profusely; burning pains that are better for hot applications.

- ‘modalities’: those things that qualify symptom pictures such as ‘cough worse entering a warm room’, ‘wheezing worse in damp weather’, ‘feeling better for massaging the part and having a hot bath’; ‘fever that begins at 3 p.m.’. Modalities are of great use and if they are not initially obvious should be elicited by careful questioning.

Certain symptomatic attributes make remedy selection easier: location, pain, intensity, discharges, colour, distribution, time factors and temperament.

- Location helps you find what system of the body to look up for information but also needs to be assessed in conditions that might cause you to worry in case you need professional help. Symptoms that only appear on the right or left side or that cross from one side to the other are worth noticing.

- Pain can vary: aching, bearing down, burning, smarting, searing, stabbing, stinging, digging, cutting, twisting, throbbing, exploding, darting, wandering (from one part to another).

- Intensity is important as it can assist in choosing a potency to match.

- Discharges are vital as they show us how the body is expressing its distress or how it is reacting to a remedy curatively. Diarrhoea can be black, green, bloody, watery or can fit a wide range of other descriptions. Mucus, pus, urine, wax and vomit can be similarly varied.

- The colour of the affected part is always important if it is abnormal. Certain remedies are associated with particular colours and sometimes colour will lead you to select one of just a few remedies (**Belladonna** = red; **Carbo-veg.** = blueness; **Lachesis** = purple or dark blue-red).

- Distribution can be useful especially when considering skin problems as certain remedies are identified with particular parts of the body. It is also useful to note how certain pains are distributed (for example, **Berberis Vulgaris** has kidney pains that radiate down to the groin and thigh while urinating).

- Symptoms of certain remedy states have characteristic time factors: **Aconite’s** croup will come on at midnight; **Lycopodium’s** worst time of day is between 4 and 8 p.m.; **Apis** and **Belladonna** fevers usually come on or intensify at around 3 p.m.; **Pulsatilla’s** mucus-laden cough is worse on waking and in the evening.

- The way that an illness is expressed in mood is all important in many cases. If a patient who is normally cheerful becomes irritable then the remedy indicated will have this negative mood characteristic in its picture. If a contented child becomes tearful and clingy then this fact should be central to the selection. If a worried businessman becomes intolerant and morose then these characteristics are of the disease he is producing.

Objective symptoms are those that you can observe without asking questions. They include things such as the degree of thirst and temperature, body odours and expression, even language. Notice whether the patient is restless or not, sweating or not, sensitive to anything extraneous or not (such as noise or being fussed) and observe their body language (such as the posture any pain might oblige the patient to adopt).

Subjective symptoms are those you will need to ask about. They include the location, quality and intensity of pain and how the patient feels. What you cannot see, ask about:

- What does it feel like?
- What is the pain like? How does it feel? (You are looking for burning, stinging, throbbing etc.)
- Where is the pain exactly?
- Does the pain go anywhere else? (Left and right or alternation of them are very important.)
- When is the pain at its worst? (The time of day or night; after or before eating etc.)
- What makes it better? What makes it worse? (Hot or cold; rubbing or holding still; a warm drink; a brisk walk in fresh air etc.)

Try not to ask direct questions such as 'Do you have a metallic taste in your mouth?' or 'Do you have a burning pain?'

Sometimes you will be able to recognise a remedy from its general picture; **Pulsatilla** is easy to identify because of its weepy and dependent mood, whatever the pathology. Others are more difficult to spot. When you have chosen one of the remedies listed under the condition you are assessing, cross reference that with its more general description in part III. Remember, you are looking for a *similar* description not an exact match. Some symptoms described under a remedy may not be expressed by the patient; this does not necessarily mean that it is not indicated for the problem.

What are those symbols homoeopaths use when describing symptoms?

- < means 'worse for' or 'aggravated by'
- > means 'better for' or 'ameliorated by'
- + means 'desires'
- = means 'leads to' or 'causes'

For example:

- **Bryonia:** < from the slightest movement; > keeping still; + cold water.
- **Rhus-tox.:** < for initial movement; > massaging the part; > and + hot bath.
- **Ipecac.:** coughing = watery eyes.

What do I need to do after prescribing?

Watch and wait. The patient might fall asleep, be sick, have diarrhoea, feel hungry, become very cross or calm right down. Elimination is good if sometimes messy. Here are a few rules of thumb:

- Do not repeat a remedy if reactions happen straight away; wait till a reaction has finished.
- If one dose seems to clear the problem leave well alone.
- The faster and more violent the symptoms, the more frequent the dosage (and the higher the potency).
- If the patient improves but then slips back repeat the remedy. If there is no reaction within 4 hours (sooner in worrying conditions) then reassess. If you are sure of your choice, repeat. If not, check the other listed remedies.

- If a second remedy does nothing, get in touch with your homoeopath for advice.
- If the patient is on the mend do not give a lower potency of the same remedy thinking that the patient still needs something but less of it; you risk undoing the effects of the original potency. Stay with what works.

Why are remedies sometimes mentioned in the book when the instruction tells me to see the homoeopath?

Some remedy pictures are given to describe difficult situations which are best dealt with by the homoeopath and others that are usually considered the domain of allopathy. The descriptions should give you an idea of what you may be dealing with and, in some cases, show you that there are remedies for circumstances that you might otherwise think were beyond the scope of homoeopathy. This will encourage you to seek homoeopathic help where previously you might have felt there was none and so save the patient from suppressive treatment. There are other circumstances in which you are advised to see the homoeopath but you are given remedy suggestions in case there is a delay in getting an appointment or a callback.

Is there anything I should not do?

- Don't give **Bryonia** before or after **Calc-carb**.
- Don't give **Nat-mur** before or after **Nit-ac**.
- Don't go down in potency from, say, a 200 to a 30.
- Don't keep bothering the patient with questions after prescribing; let the patient come and tell you how they are unless the condition requires constant monitoring.
- Don't become a slave to the book; if your instinct tells you something then follow it and if you get it wrong don't be afraid to ask for help.

Why does homoeopathy sometimes fail?

Sometimes there are situations where remedies, even if well indicated, do not effect any change. There might be various reasons:

- Antidoting substances: the patient has negated the effects with peppermint, say, or eucalyptus.
- Dud remedies: the remedy may have been rendered ineffectual by a mobile phone, say, or direct sunlight.
- Making the wrong selection: sometimes symptom pictures are indistinct or at other times you may have gone strictly with the book and suppressed your 'gut feeling'.
- There is an emotional impediment; some unresolved emotional state underlies the symptom picture.
- There is a structural impediment to the remedy: sometimes a body that has earlier sustained a traumatic injury is unable to respond fully because the injury has forced the body to find a compensatory posture to deal with pain.
- There is a hereditary impediment: the genetic make-up of each individual carries the influence of unresolved disease patterns. These, the so-called miasms, are a core part of a professional homoeopath's study.

What are the miasms and why are they so important?

The miasms are inherited influences that dictate how each individual symptomatically responds negatively to the environment, to physical trauma, to emotional turmoil, to pollution and defective nutrition, to inappropriate medical intervention, to upbringing in general and to any unresolved family issues from a previous generation. For a fuller appraisal of the miasms see my book, *The Companion to Homoeopathy* (Watkins, 2005). Though the miasms are given names that relate them to specific diseases, you should understand that they are essentially states of energy from which any similar diseases may arise. They are:

Psora: (from which we get the word 'psoriasis') which is related to dryness, itching, allergic reactions, skin conditions, slowness of recovery, slow but pathological changes to the structure of the body. (Typically, it underlies conditions such as eczema, for example.)

Syphilis: in which the body is subject to diseases of festering tissue destruction, haemorrhaging, violent or self-destructive behaviour. (Typically it underlies conditions that are always worse at night, for example, ulcerating or related to behavioural disorders.)

Sycosis: which influences the body to produce diseases characterised by mucus and pus production, inflammations and deformity of tissue, addictive behaviour and delusional states (mild or profound). (Typical of 'wet' asthma or childhood warts, for example.)

Tuberculosis: which is often influenced in its turn by the previous 3 miasms but in its own right causes glandular, lung, throat and digestive disorders and multiple allergies along with restlessness and dissatisfaction about one's lot. (Typical of such conditions as frequent nosebleeds or winter sore throats with swollen glands.)

Leprosy: which shares many of the features of syphilis, psora and TB and is much the hardest to recognise. It is responsible for slowness of recovery from conditions of the five senses, skin, tendons, bones and glands; it is the origin of feelings of resignation in the face of ill-starred inevitability. (Typical of ganglia or fungal infections.)

Cancer: which holds aspects of all the others. It is where the body has lost its sense of direction and integrity to such a degree that it compromises the general purposefulness and creative drive of the person; it can be implicated in any kind of pathology whatever. (Typical of, say, frequent high fevers in childhood or recurrent infestation by intestinal worms.)

None of these should in any way be alarming. They are just as much a force for good as they might seem to be otherwise. Without the knowledge of their significance we should be unable to understand the important purpose that disease has for us. By recognising a characteristic symptom picture of disease we are able to find the remedial strategy for its elimination, the result being the promotion of our creative well-being. Because of the years of study devoted to understanding these miasms, it is part of the homoeopath's work to treat these underlying states with constitutional prescribing and this is a fundamental reason for undergoing regular treatment. Sometimes, when a patient comes to an impasse with their treatment (usually in chronic states but occasionally in acute conditions), a homoeopath will resort to prescribing a nosode, a remedy made from the disease material associated

with one of the miasms. As there is no material in the medicine, only the energy, there is no risk to the patient whatever. Do not be surprised if your practitioner needs to use Psorinum, Syphilinum, Medorrhinum (sycosis), Tuberculinum, Leprosinum or Carcinosisin at some point. Mention is made of the miasms and nosodes in Part II where you will need to consult the homoeopath to help you over a block to cure.

What is constitutional treatment?

Constitutional treatment is the taking of remedies that match the condition of the body, mind and spirit (i.e. creative purposefulness) at any given time. No one's constitution naturally remains unchanging. No one is ever in stasis for long without chronic patterns of pathology beginning to emerge (even if they are no more than minor tendencies). For those who wish to maintain the flow of well-being in order to be creative, productive and purposeful, regular reviews of general progress are vital. Homoeopathy is a system of wellness; it uses the description of illness to find the way back to health.

Where can I find a homoeopath to suit me?

In the appendix of the book there is a list of various organisations which can help. Ask for a recommendation from one of the registers of qualified homoeopaths. You could look in Yellow Pages. Best of all is to go by personal recommendation. Not all homoeopaths work in the same way; some have soft furnishings, coffee tables and casual clothing, others wear suits; some use computers to work everything out, others behave more like counsellors and just listen. Homoeopathy is an art form as well as a science and individual style may be important to you. Go by instinct; only you know what makes you feel comfortable. When you have found a practitioner who suits you ask if there are any other households locally who use homoeopathy; it can be very helpful to know others in your area who think about health in the way you do and sometimes in an emergency it is good to be able to call on neighbours who might have a remedy that is missing from your kit.

Author's note

This is a book partly about therapeutics in homoeopathy: the treatment of specific conditions with remedies that have a reputation for dealing with acute crises. It is important to understand that homoeopaths are trained not to think in terms of disease 'labels'. For them a fever is a crisis that must be individually identified by its characteristics and the name that it is given is the remedy that would heal it. Thus there is a **Belladonna** fever or a **Pulsatilla** fever. A viral or bacterial infection means nothing to a homoeopath; a patient has a **Mercury** sore throat or a **Phytolacca** sore throat; a **Lycopodium** or an **Arsenicum** cold; a **Podophyllum** or **Arsenicum** tummy bug. Acute illnesses are often relatively easily treated because the high energy of the conditions call for well-known, tried and tested remedies. These remedies do not have an imaginary line beyond which they are not able to effect healing. **Belladonna** will cause healing of a temperature of 103° as well as one of 101° when the symptoms match the remedy; **Mercury** will cause a putrid sore throat with ulcerated tonsils to heal just as it will deal with a minor sore throat. (Often it is the choice of potency that determines whether the fever abates

or the sore throat resolves or not – see pages 6–7). This is also true of deeper pathology. In the book there are references made to far more serious conditions than bruises and splinters, diarrhoea and vomiting. Chronic pathological conditions are not unsusceptible to homoeopathic treatment and, just like the acute conditions, they respond to being seen as individual to the patient producing the symptoms. Though referred to, these conditions are not qualified with suggested home treatment and nor should they be. Prescribing for them requires diligence, patience, careful monitoring and time; lots of time! This is properly the work of a trained homoeopath. Not all homoeopaths are willing, sufficiently trained or confident to accept responsibility for prescribing for 'heavy duty' pathology. Many want to be and are busy gaining the experience to become so.