

Homeopathy and Cancer

Here are some excerpts from what is available in literature:

This information is presented to the physicians at NIHA to show them some of the growing recognition of the danger of the Chronic Miasms in pushing people to experience illness. This includes bone degeneration (a dental concern regarding NICO), and nutrient absorption problems (leading to fatigue, mineral imbalances, etc.), among other serious problems.

It is my proposition that if these can cause, dental, metabolic, carcinogenic problems, then every one of our patients needs to be treated for them. This can be done. I hope we can make this available to NIHA patients (as well as clinicians and staff).

Ralph Wood Wilson, N.D.

Catherine Coulter & A.U. Ramakrishnan wrote A Homeopathic Approach to Cancer:

[book description from catalog found at **Minimum Price Homeopathic Books**]

This book takes you right into the trenches of the war against human suffering. Departing from the artistic and literary style of Ms. Coulter's previous books, this work is practical and business like. It uses 126 cancer cases, covering 25 different types of cancer, to illustrate Dr. Ramakrishnan's strikingly successful method of 'plussing'. Although it is the core of his regular treatment, plussing is also used in palliation, pain control and prevention. Organ specific remedies and cancer nosodes comprise many of the prescriptions. All the classical homeopaths who avoid the subject of cancer are, refreshingly, not well represented in this book. However, the constitutional prescribing of classical homeopathy is given an important place within the method. Likewise, the surgery and diagnostic tests of Western medicine are seen to be valuable. When we have a no-nonsense book like this for the other modern, degenerative diseases, homeopathy will be well established as an invaluable adjunct to their cure.

Roger Morrison on the Miasms:

(<http://www.marlev.com/homeo/Study%20Room/Library/Miasms/LibraryMiasmsMorrison.htm>)

...It should be noted that Hahnemann and other great homeopaths saw the miasms as a living, spiritual force. They described especially the Psoric miasm as something malign and almost consciously destructive of mankind. At other times, homeopathic authors have declared that the miasms could not have existed if man was not already himself evil. "Psora is the underlying cause and is the primitive or primary disorder of the human race. It is a disordered state of the internal economy of the human race. This state expresses itself in the forms of the varying chronic diseases, or chronic manifestations. If the human race had remained in a state of perfect order, psora could not have existed. The susceptibility to psora opens out a question altogether too broad to study among the sciences in a medical college. It is altogether too extensive, for it goes to the very primitive wrong of the human race, the very first sickness of the human race, that is, the spiritual sickness..." (Kent's Lectures on Homeopathic Philosophy)

But let's return to Hahnemann and his Chronic Diseases. After laying forth the symptom lists which would lead us to suspect that a patient is either psoric, sycotic or syphilitic, Hahnemann tries to give us clues as to how to cure the miasm in the patient. The therapeutics were quite simplified for sycosis and syphilis. Hahnemann states that Thuja is specific for sycosis (that is any patient who is sycotic should be cured by this remedy). Likewise he felt that Mercurius was specific for syphilis. However for psora he gives a much more extensive list of remedies which he called, "antipsorics". This list of remedies is essentially all of the remedies found in Chronic Diseases except for Thuja and Mercurius. The remedies he detailed as antipsorics were:...

[Toward the end of his dissertation:]

So where do we stand today in our understanding of miasm? Many homeopathic authorities have proposed new miasms – exactly as Boenninghausen predicted. Foubister proposed a cancer miasm in the 1950's. In the late 1980's Vakil proved the remedy Leprominium. Sankaran has proposed four new miasms – bringing the total of miasms currently discussed to 10.

He also added and defined three new miasms bringing the total to ten. Here is the list as I see it at present. The name in parenthesis is the person who first proposed the miasm as a separate entity:

Acute miasm (Hahnemann) – also called the Rabies miasm by some.

Typhoid miasm (Sankaran)

Malarial miasm (Sankaran)

Ringworm miasm (Sankaran)

Psoric Miasm (Hahnemann)

Sycotic miasm (Hahnemann)

Cancer miasm (Foubister)

Tubercular miasm (Vithoulkas)

Leprosy miasm (Vakil)

Syphilitic miasm (Hahnemann).

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How can there be so many miasms that were missed for so many years?

Probably the answer lies as usual in language and terminology. For example, many of the remedies that Hahnemann considered as part of the acute miasm are now placed in the typhoid miasm by Sankaran and his coworkers. And the remedies of the Tubercular miasm were likewise grouped in the psoric and other miasms. It seems to be more a process of differentiating useful distinctions than unknown characteristics.

The question then becomes, "Are these refinements and further differentiations useful?" Or is it just further theorizing?

The answer to that question must be made in the clinic – as with all ideas and observations. For my part, I have been working with Sankaran's miasmatic observations and categorizations for the past 5 years. I can state that my results have improved substantially during that time. I consider this work to be the greatest contribution to our science of the past 20 years – that is since the pioneering work of Vithoulkas.

Below is a rather shorthand summary of the characteristics of the miasms and the most important remedies for each miasm. I should note that these ideas are founded on Sankaran's approach but supplemented by my own experience – so please take the mistakes below as my own and give the credit for the original concept to Sankaran as his due.

Verspoor writing on Hahnemann's insights:

(<http://www.heilkunst.com/montreal.html>)

...Early on in his career as "Heilkünstler", that is, as someone who practices "Heilkunst", Dr. Hahnemann discovered that one could determine the curative medicine needed for a patient by matching the symptoms of the patient to the symptoms of a proving. The cause of the disease was not a critical issue here. Hahnemann achieved quite remarkable success in removing the symptoms of his patients by this method of symptom matching. He assumed that the disease had also, thereby, been removed. **However, to his dismay, he discovered two things:**

1. The underlying disease process continued unabated. This was seen in the continuing decline in overall vitality of the patient (constitution).
2. The original symptom state re-emerged, sometimes worse than before.

This led him to a crisis of faith. Either the law of similars was valid or it was not. Hahnemann rejected the obvious answer that the problem was due to a lack of proved substances. The remedies had worked, brilliantly, but not deeply enough. There had to be some missing element.

Out of this crisis came **Hahnemann's chronic disease theory**. Almost all diseases were now seen as due to an underlying, inherited predisposition related originally to an infectious condition, either in the person himself or one's ancestors. These inherited predispositions Hahnemann referred to as **chronic miasms**, as opposed to the acute infectious diseases of nature such as cholera, scarlet fever or chickenpox.

[Chronic Miasms] The first predisposition or weakness was Psora, or "the itch diathesis", and the other two were Sycosis (the fig wart disease) and Syphilis (the chancre disease), so named because of their characteristic external disease expression in the primary phase. Later Hahnemann seems to have developed a new aspect of Psora, dividing it into Psora and Pseudo-psora (which we now recognize as Tuberculosis). This was reported by Hering in the Preface to Charles Hempel's translation of the Organon. (I have David Little to thank for drawing this to our attention).

Thus, we have a functional (dynamic) relationship between pruritic miasms (non-venereal) and venereal. The pruritic miasms are divided into Psora and Pseudo-psora and the venereal into Syphilis and Sycosis. The idea of a prior susceptibility to chronic disease enhanced the notion of cause and time in Hahnemann's system of medicine. Hahnemann now referred to the treatment of non-chronic, acute natural diseases as "General Homeopathy".

Hahnemann was led at the same time to realise the importance of certain stresses on the organism which could lead to a mistunement of the life force and, thus, create a blockage to cure. Here I would refer you to p. 113 of Chronic Diseases where he talks of "different degrees of injurious influence" such as "excessive hardships, labouring in swamps, great bodily injuries and wounds", "an unhappy marriage", "remorseful conscience", "change of fortune", "sudden death of a son", "a disappointment in love". He then talks of the need to remove such blockages, to proceed with a cure which is not "encumbered with such obstructions". Finally, Hahnemann's experience with the treatment iatrogenic disease, particularly in his Parisien period, added to his awareness of blockages to cure. Here, Hahnemann was less optimistic, based on his experience, of the chances of curing such cases. My experience, based on Dr. Elmiger's insights, provide room for more optimism.

This is mainly due to the greater use of the particular relationship that Hahnemann uncovered between a remedy and the form of a disease. I will speak more of this later.

Hahnemann now came increasingly to realise the need to take into account aspects of a case other than simply the symptoms of the patient. The Heilkünstler, that is, the practitioner of Hahnemann's Heilkunst, must also consider the signs (observations by Heilkünstler), the circumstances surrounding the case and the behaviour of the patient.

Let's look briefly at what the Organon has to say on this.

Aphorism 18 states that the remedy must be based on the "complex of all the symptoms and circumstances perceived in each individual case of disease" and that this symptom complex for each disease is the "only indicator, the only reference in choosing a remedy." In Aphorism 24, Hahnemann states that "a medicine is sought for the totality of [characteristic] symptoms of the disease case, with regard for the originating cause (when it is known) and for the accessory circumstances."

What we have in Hahnemann is a multi-dimensional view of disease, consisting of various elements. When Hahnemann speaks of disease, he speaks variously of state, character, image, gestalt, complex and totality. State: this is determined by the prevailing false belief (§ 108, 211, 212)

Character: §78, fn 1 - the unique nature of the disease, which can be constant or variable, as set out in the arrangement of signs and symptoms in time and space

Image: §17 and 102 and 209 "To sketch the disease image of the sufferer as completely as possible" - which includes the signs and symptoms.

Gestalt: §6 "signs, symptoms and occurrences"

Complex: §18 "complex of all the symptoms and circumstances"

Totality: §17 "the internal alteration of the life force which is lying at its base [its = the symptom complex] which is the disease itself." the whole disease in reality.

Thus, it is clear that the medicine for each case of disease must take into account the various elements of the disease complex as appropriate: that is, the symptoms (felt and reported by the patient), the signs (visible to the physician), the circumstances and events (occasions) which are both static and kinetic respectively (shocks and infections), and behaviour (belief state).

Miasms are the result of disease Wesen which come to one through circumstances but they are not precisely the circumstances.

We can presume that in some cases, certain of these aspects or elements will be more important than others. We will see how this is the case in Hahnemann's Heilkunst.

With his development of the theory of chronic disease, Hahnemann had placed cause and time (events over a period of time, including the inherited predisposition) more directly into consideration in case-taking and in the choice of remedy.

If we read the Organon carefully from this perspective of time and cause, we will notice two things:

1. That Hahnemann sets up a **sequence for treatment** of patients (time).
2. That Hahnemann sets up **different categories of disease**, each with their different modalities of treatment relating to the different elements of the disease complex modality [Webster's New World Dictionary]
3. Medicine: the employment of or the method of employment of a **therapeutic agent**.

These insights are more clearly seen in the most recent translation in Wenda Brewster O'Reilly's edition of the **Organon**. I think that these different categories have been missed and misunderstood in the homeopathic literature.

Let's first look at point #2 - the different disease categories:

1. **Iatrogenic Disease** - that engendered by the improper use of medicines (allopathic use). Hahnemann speaks clearly about the chronic diseases caused by such use.
2. **Pathogenic Disease** - due to poisons and micro-organisms which can lead to sequelae (e.g. from scarlet fever) and chronic miasms (e.g. syphilis).
3. **Homogenic Diseases** - due to injuries, accidents, damages which seem to be specific in their action on the life force (see Introduction to Organon, p. 11).
4. **Ideogenic Diseases** - due to wrong thought and beliefs (core delusions), what Hahnemann refers to as "the highest diseases" (see footnote 17a).

The first three categories are the focus of Dr. Elmiger's work and the third category is the focus of Rajan Sankaran's work.

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Homeopathy and Cancer: Websites

These are included to show that there are many people interested in the benefits of homeopathy and they know there are many cases in which homeopathy has been successfully employed.

1)

Homeopathy in the Treatment of Cancer by Ron Kennedy, M.D., Santa Rosa, California

(http://www.medical-library.net/sites/framer.html?/sites/_homeopathy_in_the_treatment_of_cancer.html)

[Note from Dr. Wilson: Dr. Kennedy's observations are fair and balanced. I do not think that he has had the chance to study the teaching at www.Homeopathy.com, and www.Heilkunst.com. The description he gives of homeopathy's effects regarding "healing crisis" is much different than the experience and the teaching from the Hahnemann College for Heilkunst.]

Homeopathy rests upon three fundamental paradigms. These paradigms are as follows:

1. Each substance has a unique energy.
2. This energy not only remains in a solution of the substance but increases (paradoxically) as the concentration of the substance in the solution decreases.
3. Illness can be cured by administering the energy in the form of a dilute solution of a substance which produces symptoms (in a healthy person) of the illness one wants to cure.

In successful homeopathy, when the correct substance and the correct concentration are chosen and administered, the patient goes through a "healing crisis," in which he first becomes more symptomatically ill and then recovers from the illness.

There is disagreement among homeopaths as to the value of homeopathy in the treatment of cancer. Some feel it has little value. Others, presumably those with experience in treating cancer in this way, report results any oncologist would envy. If you choose to have homeopathic treatment of your cancer, I suggest you screen the homeopath by phone before making an appointment. How long have you practiced homeopathy? Do you treat cancer homeopathically? If so, what are the results you have observed? Can you put me in contact with satisfied cancer patients you have treated? These questions will lead naturally into other related questions.

For more information on homeopathy follow this hyperlink: [homeopathy](#).

For more information on the treatment of cancer, follow these hyperlinks:

[Adjunctive Therapies for Cancer](#)

[Ayurvedic Medicine Approach to Cancer](#)

[Biologic Therapies for Cancer](#)

[Cancer Prevention](#)

[Energy Medicine in the Treatment of Cancer](#)

[Herbal Treatment of Cancer](#)

[Immune Therapies for Cancer](#)

[Metabolic Therapies for Cancer](#)

[Nutritional Therapies for Cancer](#)

[Natural Cancer Therapies](#)

2) The Cancer Cure Foundation

Homeopathy in the Treatment of Cancer

(<http://www.cancure.org/homeopathy.htm>)

[Note from Dr. Wilson, their understanding of homeopathy does not include the teaching at www.Homeopathy.com, and www.Heilkunst.com. They recognize the different opinions about how homeopathy can be applied as part of an overall program of care.]

What is homeopathy?

Homeopathy is a sub-system of natural health care in which extreme dilutions of substances from nature are used to stimulate a healing response. The basic principle of homeopathy is that substances that elicit a particular symptom picture in their physical form (for example onion causing itchy watery eyes and a runny nose with discharge that burns) can be used in a diluted form to stimulate the healing of the same set of symptoms.

Using this principle, a homeopath working with an individual that suffers from allergies (with the specific symptoms of watery itchy eyes and a runny nose with discharge that burns) might select homeopathic onion.

Homeopathic pharmaceutical companies prepare homeopathic dilutions according to FDA guidelines. Once completed, the diluted substances are called “remedies”.

Most remedies are derived from plants (such as Belladonna or Pulsatilla), and minerals (such as Phosphorous and Silica). A smaller portion are derived from animal substances (such as dog’s milk or dolphin’s milk). Remedy symptom pictures are derived from research studies called “provings”. Once completed, proving information is recorded in homeopathic materia medicas (large reference books), and homeopathic material medica software.

The role of a professional homeopath is to understand the symptom pictures of a large number of remedies, and then to be able to select the remedy that most closely matches the symptom picture of the patient. (This is called the similimum.) When this match is achieved – that is, the symptom picture of the remedy matches the symptom picture of the individual suffering from a disease pattern – the individual’s innate healing ability is activated and healing occurs.

Are there research studies in homeopathy?

Yes, there are a significant number of studies completed in the US and Europe on various aspects of homeopathy. The web-site for the National Center for Homeopathy gives an excellent overview of a sampling of these studies. For details, see www.homeopathic.org/research.htm.

How does a homeopathic remedy stimulate healing?

There is a lot of research directed at answering this question from a technical perspective. The book Homeopathy, Frontiers in Medical Science gives a wonderful overview of theories that are being considered and investigated. It includes a discussion of research on the ability of water molecules to hold memory, and an overview of principles in quantum physics, information systems theory and chaos theory and how these areas apply to the energy medicine paradigm.

Homeopathic professionals generally answer this question by explaining that homeopathic remedies cause an action-reaction response within the immune system. The remedy pushes the disease process in one direction and the immune system rebounds back in the opposite direction, stimulating the healing process.

In my practice, my experience has been that well selected homeopathic remedies assist the body wisdom of the individual in focusing on the root cause of the disease pattern. Often this means a retrace to the original insult (mental, emotional, and/or physical) which caused the individual to lock into a stress/defense pattern. When this happens, we often see the individual reconnect with old thoughts, emotions and physical symptoms that were somehow related to the origin of the chronic symptoms. This may take the form of strong memories and emotions coming out during the dream state or waking state, a rethinking of long held beliefs about the individual’s life, and/or acute physical symptoms such as the flaring up of a chronic rash or digestive upset.

Holistic health professionals call this phase of the healing process a “healing crises” or a “retrace”. Homeopaths call this type of response an “aggravation” of the disease pattern.

There are different viewpoints in the homeopathic community about the necessity of patients going through an aggravation. Many homeopathic professionals believe this is a necessary step in the resolution of any chronic illness and expect it as part of the remedy response. When these homeopaths see an aggravation, they are rest assured that the individual’s body wisdom has responded to the remedy and is doing the necessary restructuring to bring about a permanent resolution of the symptoms.

Others might argue that aggravations are not necessary – but that instead they’re a sign that the incorrect remedy was selected, or that it was selected in the wrong potency and/or dosage.

My own practice experience has been that both viewpoints have merit. When the similimum (remedy that best matches the symptom picture of the patient) is selected, the patient is able to get in touch with and process long suppressed memories and emotions with a greater sense of acceptance and grace. The physical symptom aggravation is moderate and temporary (e.g. often just an hour or two).

When a remedy is selected that is close to the similimum (but not the optimal match), or, when the dosage and potency is not optimal, the patient tends to “grip” more – that is, they have greater resistance to the release of toxic thoughts and emotions, feel more threatened by the process, and correspondingly have a more difficult time with the retrace of acute physical symptoms. The physical symptom aggravation is more vivid and lasts longer.

Nevertheless, (in my experience) in cases of deep pathology (such as cancer), most patients have a profound level of resistance to feeling their feelings. Usually this is because of a built-in survival mechanism which protects them from feeling feelings which could destabilize them and/or be more destructive than the disease itself (e.g. suicidal feelings). As a result, patients with deep pathology will tend to either have very moderate reactions to homeopathic remedies (because of the built in protective mechanism), or the remedies will release thoughts, emotions, and memories which are extremely toxic and destabilizing. In either case, there is strong initial resistance to the release process.

When patients are able to release suppressed toxic emotions (via homeopathy or other means), the optimal scenario is for the patient to work with accompanying practitioners (psychotherapists, counselors, healers, etc). Some homeopathic practitioners will provide some support, but often other professionals are needed.

Typically the fact that the patient is even able to surface the emotions is a sign of mental/emotional/spiritual strength – it provides evidence that their body wisdom is convinced that the individual can handle the memories and emotions and still remain safe. In other words, desomatization occurs when the memories and emotions somatized in the body are less life-threatening to the individual than the disease itself.

How do homeopathic professionals use homeopathy treat cancer?

There are several different treatment philosophies and approaches for using homeopathy to treat individuals with cancer. Often times practitioners that use homeopathy in the treatment of cancer use a combination of these approaches.

One approach is to use homeopathic remedies to target the tumors themselves. In this case, the homeopath selects remedies which match the symptom picture of the tumor itself (e.g. Conium Maculatum for hard immovable tumors that develop slowly). Homeopaths using this approach might also consider other symptoms (such as the individual’s food cravings, disposition, etc), but their primary focus is to target the tumor and reverse its growth. Some physician homeopaths also give remedies at the tumor site itself (in the form of an injection) to more aggressively stimulate a response.

Another approach is to use homeopathic remedies to assist in healing the patient’s eliminative channels (kidneys, urinary tract, lymphatic system, liver, etc), and strengthen cell detoxification. In this case, the homeopath may use drainage remedies. These are low potency combination remedies that are used to target specific systems, or detoxify particular substances (e.g. heavy metals, etc). Homeopaths using this approach select the drainage remedy based on an analysis of the case – or they may use an electro-dermal diagnostic tool, such as the Quantum machine.

Still another approach is to use homeopathy to address the overall constitution of the patient. In this case (called the classical approach), the homeopath does a complete interview of the patient's mental, emotional, and physical symptoms and then selects the best match accordingly. Often the best selected constitutional remedy will directly affect the tumor. By assisting the body in addressing and resolving the energy that underlies the tumor, it can result in complete elimination of the tumor. The best selected constitutional remedy can also support drainage and detoxification, although this is not the primary focus of a classical prescriber.

How effective is homeopathy in the treatment of cancer?

In the US, most alternative health care professionals use homeopathy in combination with other approaches (nutritional and immune system support, diet and detoxification programs, etc), so it's not typically considered as a primary or stand-alone therapy for cancer. However, when used correctly, and in combination with necessary therapies, it can be an amazingly powerful tool for empowering someone to heal themselves of cancer. There are many cases in homeopathic literature (from other countries where homeopathy is more commonly used for cancer) in which the correct homeopathic recommendation resulted in the resolution of tumors, reversal of the cancer process, and recovery by the patient.

Also, homeopathy has an excellent track record in the treatment of animals with cancer and there is much anecdotal evidence that certain remedies (when correctly selected) are effective in reversing the cancer process.

Much of the success with homeopathy, however, depends on the skill level of the practitioner and the resources of the patient to heal on all levels.

Specific Homeopathic Remedies for Cancer:

One of the most frequently recommended homeopathic remedies for cancer is Arsenicum Album.

Arsenicum Album is a primary remedy for cancer and is often recommended for individuals with terminal cancer that are entering into the death process. It helps the individual confront and deal with their fear of death – feelings of being stuck in limbo, not knowing what lies ahead, not knowing what to expect, feeling terrified of the transition, afraid to let go of their life. When used appropriately, it can be a powerful tool for assisting individuals in coming to greater peace about the death process, enabling them to embrace the transition with greater spiritual centeredness.

Arsenicum Album is also of great value to individuals that have just been diagnosed with cancer and are gripped with profound fear – fear of cancer, fear that they will never get better, fear of death, fear of not having enough money to sustain the treatment, fear of not getting the needed medical care. In this state, the individual sees the cancer as being bigger than themselves and bigger than their own ability to heal themselves. They feel powerless over the cancer, seeing it as being 100 feet tall and seeing themselves as being very small.

This is not to say that the fears that come with a cancer diagnosis are not justified, but that these fears in and of themselves severely weaken the immune system of the cancer individual. By taking Arsenicum Album (when indicated), it can help the individual reconnect with a greater spiritual center, such that they see themselves and their immune system as being bigger than the cancer.

Arsenicum album may also be indicated for family members and friends that are gripped with these same types of fears – terror that their family member will die, that there are no therapies available, that the situation is out of control, that a new or different doctor is needed, that people are not taking the situation seriously enough. In these cases, Arsenicum Album can help the individual let go of some of these fears, making it easier for them to affirm the ability of their friend or family member to heal themselves.

On a physical level, Arsenicum Album helps the body release fear and tension held in the kidneys, adrenals, and nervous system. This sometimes correlates with the detoxification of the heavy metal arsenic from these areas as well.

In some cases, Arsenicum Album can be instrumental in actually turning the cancer around, arresting tumor growth and empowering the individual's immune system to turn the disease around.

Some of the physical symptoms that are included in the profile of an individual needing Arsenicum Album are:

- Burning pains, better with *heat* (this is specific to arsenicum album – for the majority of other homeopathic remedies indicated for burning pains, the pain is better with cold application. is one of the few remedies in which the pain is better with heat.)
- Burning pains, felt deep within the body, burning pain in the bones, the nervous system, the digestive tract, etc
- Neck stiffness
- Craves sour foods and drinks
- Cold hands and feet, ice cold feeling, lack of body heat
- Itchy scalp
- Eczema, especially on the hands and on the scalp

Key mental/emotional symptoms associated with Arsenicum Album include:

- Fear of death, disease, cancer
- Survival issues
- Despair of recovery
- Fear of poverty, that there is not enough money to support oneself, that the insurance company is being stingy, that everywhere one goes there is not enough
- Perfectionism, fear of making a mistake which will be severely detrimental to one's health and/or financial situation
- Obsessive/compulsive, rigid behavior, ritualistic, the tremendous fear drives the individual to a strict adherence to a protocol or routine, the feeling is that if they divert from this routine, they will not survive physically and/or financially

Are there in risks in using homeopathy?

Homeopathic remedies, in and of themselves, are extremely safe and have no harmful side-effects. The real risk in using homeopathy is when you use it at the exclusion of other needed therapies, and/or diagnostic tests. As with any therapy or approach, its best to use a synergistic approach so that therapies can work together. Also, if you have a cancer diagnosis, be sure that you're working with a practitioner who is using homeopathy aggressively enough for your situation.

Another thing to consider is that sometimes the healing response caused by a homeopathic remedy can be strong enough to bring on a "healing crises". This might mean a fever, the release of strong emotions (e.g. fear, anger, anxiousness), or possibly detoxification symptoms (diarrhea, mild headache, rash, etc). These types of reactions are temporary and not harmful in and of themselves – but, it's wise to be under the care of a licensed physician to evaluate what's going on – just in case the symptoms are related to something else. One danger is ignoring noteworthy symptoms because you think they're just part of a healing crises. Another danger is overreacting to symptoms, seeking medical care, and then receiving medications which further complicate your situation (e.g. pain killers, anti-depressants, etc).

To avoid confusion, make sure you're working with a homeopathic practitioner that has experience in managing remedy reactions and can discern if merging symptoms are related to your healing process, or if you need to pursue further medical testing and treatment.

In my own private practice, my experience has been that the healing crises that people go through with homeopathy are usually related to the hysteria that comes from the "unknown", and not so much the

remedy itself. With good communication and education, people are more able to relax and walk through the healing process more gracefully.

About Homeopathic Professionals

Homeopathic practitioners come in the form of MD-homeopaths, Naturopaths that include homeopathy in their practice, Acupuncturists and Chiropractors that have post-graduate training in homeopathy, and professional homeopaths (individuals that are not licensed in any other profession, but have training in homeopathy). Each group has their own examination board and certification process for homeopathy.

Locating a Homeopathic Professional

You can find a listing of homeopaths in all of the above categories at www.homeopathicdirectory.org.

If you don't find a homeopath in your area listed, you can email us at info@cancure.org to see if we know anyone, or ask the nutrition department attendants at your local health food stores and natural pharmacies for a referral.

Homeopaths specializing in working with individuals with cancer:

We will be adding a list of homeopathic practitioners who are comfortable treating individuals with cancer. If you know anyone who should be added to this list, be sure to email us at info@cancure.org.

Recommended Homeopathic Web-Sites and Books

www.homeopathic.org - Web site of the NCH (National Center for Homeopathy). It includes numerous links, including 'Introduction to Homeopathy' which provides answers to commonly asked questions about homeopathy and 'Homeopathic Research' which provides abstracts from different types of research studies.

www.homeopathic.com - Web site of HES (Homeopathic Educational Services) which is a company that sells books and other educational materials on homeopathy. It's owned by Dana Ullman, an accomplished writer and spokesperson for homeopathy in the US. The site includes numerous articles by Dana as well as a listing of homeopathic research studies.

www.healthy.net/clinic/therapy/homeopat/under - Web site under Health World On-line. It includes a number of articles written mostly by Dana Ullman, as well as an on-line audio library.

www.homeopathicdirectory.org - Provides a listing of homeopathic professionals in the US and Canada that have completed a homeopathic certification exam.

www.minimum.com – Website for Minimum Price Books, which sells books on homeopathy.

Books (Order from www.minimum.com or www.homeopathic.com)

Essential Homeopathy: What Is It and What it Can Do For You, by Dana Ullman, MPH

Emotional Healing with Homeopathy, by Peter Chappell, BSc RSHom FSHom

The Consumer's Guide to Homeopathy, by Dana Ullman, MPH

The Desktop Guide to Keynote and Confirmatory Symptoms, By Roger Morrison, MD (For Professionals)

A Homeopathic Approach to Cancer, by Dr. A.U. Ramakrishnan MD and Catherine R. Coulter (For Professionals)

Introduction to Homeopathic Medicine in Primary Care, by Sidney Skinner, FNP(For Professionals)

The Emerging Science of Homeopathy: Complexity, Biodynamics and Nonpharmacology, by Paolo Bellavite, MD, and Adnrea Signorini, MD (For Homeopathic Science Enthusiasts)

3) Homeopathic Treatment of Cancer: General Considerations

[Townsend Letter for Doctors and Patients, August, 2001](#) by [Judvth Reichenberg-Ullman](#), [Robert Ullman](#)

Treating the Patient, Not the Cancer

Drs. Reichenberg and Ullman, w/ comment on the work of **A.U. Ramakrishnan***
(http://www.findarticles.com/p/articles/mi_m0ISW/is_2001_August/ai_78177232)

[Note from Dr. Wilson, their approach is limited, even more profound results are found via the teaching at www.Homeopathy.com, and www.Heilkunst.com, whose clinicians have further treated "cured" cases from these practitioners. The difference of opinion is profound.]

Homeopathic medicine, by definition, treats the whole person. Although the precise mechanism by which homeopathy acts has not been verified, the effects are clear: an overall balancing of the organism resulting in an alleviation or improvement of many or all symptoms. The correct homeopathic medicine, known as the simillimum, will produce cure. Exactly what is meant by cure, of course, depends on the individual. Although homeopathy, by itself has been known to "cure" cancer in some cases in the homeopathic medical literature, this is not a promise that most homeopaths would make today, for reasons to be discussed. However, many practitioners will recommend constitutional homeopathic treatment as an adjunct to other modalities, conventional and/or alternative. In the State of Washington, in fact, the naturopathic licensing law mandates that NDs can treat patients with cancer but not the cancer itself. In the case of homeopathy this is no problem since it would be impossible to treat a malignancy without taking into account the individual as a whole, at least in classical homeopathy. Our discussion is limited to the use of one medicine at a time, prescribed for the whole patient based on an in-depth interview, rather than any other type of therapy choice or using homeopathic medicines in some other way.

A homeopath would say that cancer does not arise in a vacuum. There must be susceptibility or fertile ground regardless of whether the cause appears to be genetic, environmental, psychogenic, or other. If an organism were fully in balance, the cancer could not take hold. The prolific spread of undifferentiated or mutated cells characterized by cancer could not occur. To only cut out or irradiate the cancer with no other treatment or lifestyle change may or may not be effective. If the organism continues to provide a hospitable environment for the cancer cells, a recurrence is possible, depending on many factors. If, however, the organism is brought into equilibrium, the likelihood of a recurrence is decreased.

Who is Treatable and Who is Not?

This is relative depending on the goal of treatment and which other therapies are being used. If the goal is the elimination of the cancer and the tumor is operable, most homeopaths will recommend surgery in addition to homeopathic treatment. The medicolegal atmosphere, as well as common sense in the case of those cancers known to respond well to conventional treatment, make it risky and often unwise, for any alternative practitioner to promote stand-alone treatment of cancer.

Homeopathy, thanks to its gentle, nontoxic properties, cannot damage a patient with cancer, at least not to our knowledge. It can be used in conjunction with any other approach, including surgery, chemotherapy, and radiation, although the goals are very different. Homeopathic treatment seeks to strengthen and bring into equilibrium the vital force of the cancer patient, in contrast to the conventional approach which attempts to kill or otherwise remove the cancer but may, unfortunately, weaken the patient.

Although the best prognosis for cure comes with the earliest intervention possible, homeopathy may be of benefit at any stage of cancer. In addition to constitutional treatment of the patient with cancer, homeopathic medicines can reduce side effects of conventional treatment and, in the last days of life, can decrease pain and anxiety so as to allow a more peaceful transition. Bob was fortunate to treat his mom during her last days prior to her passing from lung cancer. Homeopathic medicines eased her digestive discomfort, allowed her to relax and be more comfortable, and, during the final hours, offered her a brief period of lucidity (a respite from a comatose state), in which she could go to the bathroom one last time and make direct eye contact with her loved ones. To begin constitutional treatment in the case of a patient with advanced or widely metastasized cancer may not be productive, for the patient, the practitioner, or the family. However symptom management to ease one's passing and, possibly, reduce or eliminate the need for medications that may dull the senses, can be quite helpful.

Casetaking, Case Analysis, Medicine Selection, and Prescription

It is important to take a very thorough homeopathic case in anyone dealing with cancer. The mental and emotional state and symptoms are often highly significant and just as important, if not more so, than the physical complaints. As with any homeopathic case, it is essential to discover the unique symptoms of that individual. It is the unusual, uncommon, and differentiating aspects that lead a homeopath to find the right medicine and not those that are characteristic of most patients with that particular type of cancer. It is important to elicit the untreated symptoms as they were prior to any intervention, conventional or otherwise. In a patient with non-metastasized breast cancer, for example, who has had a mastectomy, for example, the cancer is gone. Yet the breast cancer is still taken as a symptom, of course, because it would still be present if it were not for surgical intervention. Cases of patients with cancer need careful attention and study, taking into account the striking symptoms, modalities, concomitant symptoms (if any), miasms (cancer or other), kingdoms, families, and state along with family history, dreams, and absolutely anything else that can lead to an effective prescription.

We recommend being open-minded and unprejudiced in selecting a medicine. Analyze the case carefully and avoid routine prescriptions such as Carcinodin (cancer nosode) based only on the illness and not on the person. This is not homeopathic thinking. **Dr. A.U. Ramakrishnan, a native of Madras, has treated over 4,000 patients with cancer, mostly in India, and, more recently, in the United States. He has developed a protocol for administering frequent doses of two homeopathic medicines, often in the 2000 potency, in alternation.** The selection of the medicines are based on the type and site of the cancer rather than delving deeply into the mental and emotional state of the patient. Dr. Ramakrishnan's protocol is documented in his new book, *A Homeopathic Approach to Cancer*. It is not a method that we have used extensively, mostly because the selection of medicines is so foreign and counter-intuitive to our previous learning and experience. However, Bob did use Dr. Ramakrishnan's methodology with one already-established patient who was subsequently diagnosed with multiple myeloma. After two months of this protocol, he was told, based on radiology, that the cancer was in remission. This was three years ago and, although the patient continues to suffer from a blood disorder, the cancer has not returned. **[Note: This approach is showing creativity reminiscent of Hahnemann and fits with the model used at www.Homeopathy.com and www.Heilkunst.com -- RW]**

Case Management of Patients Using a Combination of Treatment Modalities

As naturopathic as well as homeopathic doctors, we do not limit our armamentarium to homeopathy when treating patients with cancer. We recommend a number of nutritional supplements and dietary and lifestyle changes, depending on the type of cancer and the nature and willingness of the patient. Finding one's spiritual path/truth is particularly vital during this time as is removing any and all obstacles to total healing. It may be surprising to some readers that homeopathic medicines can be administered to those undergoing chemotherapy and radiation. It is generally not productive to give a single dose of homeopathic medicine and to wait six to eight weeks before evaluating, such as we normally do with many of our patients. There are several ways to give homeopathic medicine in frequent doses. The first is to give LM potencies (dilutions of 50,000 to one rather than the centesimal or decimal potencies), which are mixed in water and given once daily. LM preparations generally take effect more gradually than single doses of high-potency medicines and are less likely to cause an aggravation. Many practitioners find them to be the potency of choice when a patient is either taking strong conventional drugs, using a variety of modalities, or is unable or unwilling to avoid exposure to potentially antidoting substances such as coffee and aromatics. A second possibility is the use of repeated doses of 6C or 120 potencies. ***Lastly is the method of Dr. Ramakrishnan mentioned above, in which he gives a 2000 potency repeatedly. Many of us have been trained to be cautious in repeating high-potency homeopathic medicines, however Dr. Ramakrishnan believes that, due to the tenacious, destructive nature of cancer, that such dosing is more effective and, in fact, necessary.** [emphasis added by Dr. Wilson]

It is necessary to carefully monitor the progress of patients with cancer who are also under homeopathic treatment. Sorting out just which therapy has had which effect can be challenging, if not impossible, especially during the active phase of treatment with chemotherapeutic drugs and radiation. Even though the patient has received the correct homeopathic medicine, he or she may report fatigue or exhaustion and

a variety of other complaints which are side effects of the conventional treatments. If the homeopathic medicine is well-chosen, it is best to simply continue giving it throughout this period, unless other extenuating circumstances arise, until at least some positive effect is clear and confirms the medicine. One advantage to beginning homeopathic treatment prior to surgery, chemotherapy, or radiation is that, hopefully, enough symptoms will improve that it will be clear whether the correct medicine has been chosen. Even if the patient does not begin the homeopathy until after the conventional treatment, there is generally enough of a positive change in other areas of the individual's health and well-being to assess the success of the medicine.

What Can Be Expected From Homeopathy in These Patients

- * An increase in energy and vitality, often dramatic
- * An improvement in the mental and emotional state
- * A reduction in symptoms associated with the cancer (although this can be confusing in the case of conventional treatment beginning at the same time as the homeopathy)
- * Enhanced mental clarity, coherence, creativity, and peace of mind
- * Strengthening and protection of the immune system
- * Protection against future recurrence
- * A greater overall sense of freedom
- * Tumor regression in some cases

Some of the changes listed above may occur with conventional treatment alone, however the improvement may wane over time, whereas it should continue steadily with effective homeopathic treatment.

Patient Compliance

People are highly motivated to seek out treatment when they are first diagnosed with cancer. Six months to a year later, after experiencing initial recovery post-surgery, having undergone regimens of drugs or radiation, and the dust having settled from the shock of the cancer diagnosis, priorities change. Taking handfuls of nutritional supplements, endeavoring to cultivate a positive attitude and lifestyle, and gearing up for the long haul may have lost some of its appeal. Even though homeopathic treatment is painless and appointments infrequent, after the first six months to a year is when we find that some patients with cancer drop out of treatment. To a homeopath, this is unfortunate, because the longer such a patient continues with homeopathy, usually the better he or she feels and the more profound the transformation and well-being. As much as we emphasize a longterm commitment to treatment, ours is a society that promises quick fixes and promotes short attention spans. Although any amount of homeopathic treatment is better than none and, hopefully, increased self-awareness and insight result from even the initial casetaking, a minimum of two years of treatment is recommended for any patient with cancer.

A Personal Report and Addendum

Judyth, as many of our readers know, was diagnosed three years ago with non-invasive ductal carcinoma in situ. She chose a number of therapies including a mastectomy and free-flap reconstruction, homeopathic treatment, spiritual healing, an intensive program of nutritional supplements, and, ultimately, a reassessment of nearly every aspect of her life. She is happy to report that, despite some persistent, mild side effects of the surgery, she feels more balanced, happy (even ecstatic at times), in tune with the beauty and peace of nature, and more in love with life than she has been in years. There is, often, an even deeper and richer life after cancer, if it is meant to be. **[NOTE: I wrote her about mercury back then - RW]**

Judyth Reichenberg-Ullman and Robert Ullman are licensed naturopathic physicians board certified in homeopathy. Their books include the Whole Woman Homeopathy, Ritalin-Free Kids, Rage-Free Kids, Prozac-Free, Homeopathic Self-Care, The Patient's Guide to Homeopathic Medicine, and their newest work, Mystics, Masters, Saints and Sages-Stories of Enlightenment (Conan, September 2001). They teach and lecture widely and practice at The Northwest Center for Homeopathic Medicine in Edmonds, Washington and Langley, Washington. They may be reached by telephone at 425-7745599 or by fax at 425-670-0319. Their website is www.healthyhomeopathy.com.