

The Phenomenological Approach and The Concept of Facets applied in Materia Medica

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Introducing *The Phenomenological approach* and *The Concept of Facets*:

Having formed above background, I have pleasure in introducing my brief dissertation on two related concepts:

- a. ***The Phenomenological approach***: This approach entails observing *the phenomenon* (as described in details subsequently) occurring in the patient and matching it with the remedy that is found to have the same phenomenon during the drug proving. When such a 'match' is ascertainable in a case, the remedies that emerge must strongly be considered for prescribing, whilst supported by other prescribing criteria.
- b. ***The Concept of Facets***: This approach entails review of the facets (as defined elsewhere) which consists of the existence of specific combination of symptoms, proved together in the same prover. When such a 'match' is ascertainable in a case, the remedies that emerge must strongly be considered for prescribing, whilst supported by other prescribing criteria. The matching of this 'group of symptoms' in the patients and as found in the remedies in the drug proving, is called forth in the application of this approach.

Both above concepts are interrelated and complementary to each other.

This dissertation aims at evaluating the scope and limitation of the above stated concepts.

A. Overview:

While in the constant search of tools to facilitate the process of case analysis, the writer of this dissertation was not thoroughly convinced of prescribing always the constitutional medicines based on certain fixed images of homoeopathic medicines. There was a constant debate in the mind about the cases that did not fit the fixed images, and the fact that the images are man made. Actually, the origin of those fixed images arose during clinical observation, that is, when a polychrest was successfully administered to several patients, some common observations about the trait and trend running through those patients had led to the constructions of certain images in the materia medica. (For instance, Sepia personality is essentially indifferent to various pleasures

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However, if we look for their combined existence, as how the prover experienced, *sadness which made him weep*, the remedies are completely different.

Sadness with weeping:

[complete] [Mind]Sadness, despondency, depression, melancholy:Weeping:With:					
1: Act-sp	2: Alum	2: Ambr	1: Anan	1: Ars	1: Asar
2: Aur	1: Bamb-a	1: Carc	1: Hydro-c	1: Nat-sil	1: Ozone
2: Phos	2: Puls	1: Sep			

In the former case, the listed medicines have proved sadness in some provers while weeping in others. While, in the later case, the remedies have proved sadness with weeping, *in the same prover*. If the patient's sadness terminates into a spell of weeping, one should better examine the latter category, which has more strength as it renders peculiar individuality. The occurrence of this *flowing emotions*, one after the other is termed as **Phenomenon**, which will be explored further in the next pages.

Similarly, in the second example of *Sadness with jealousy*, repertorizing them separately will result into a number of medicines as shown below.

	Hyos	Lach	Nux-v	Plat	Calc-s	Lyc	Puls	Ars	Calc	Gaust	Cham	Chln
Totality	7	7	6	6	5	5	5	4	4	4	4	4
Symptom Covered	2	2	2	2	2	2	2	2	2	2	2	2
[Mind]Sadness, despondency,	3	3	2	3	3	3	3	3	3	3	3	3
[Mind]Jealousy	4	4	4	3	2	2	2	1	1	1	1	1

However, if you look out for a remedy which has produced *sadness as well as jealousy* in the *same prover*, the remedy thus emerging is *Kali ar*.

[complete] [Mind]Sadness, despondency, depression, melancholy:Jealousy, with:

2: Kali-ar

As it can be seen, Hyos., Lach., Nux v, etc came up in the repertorial work, but Kali ar. did not appear in the working (illustration 2), when Sadness and Jealousy were repertorized separately. This is because, in case of Hyos., Lach., Nux v (and others), Sadness and Jealousy were observed separately in *different* provers.

Special emphasis is given to two (or more) co-existing expression of emotions (sadness with jealousy), as above. This is termed the “Facets” and is further elaborated subsequently.

If we examine the combined expression of *Sadness with weeping* or *Sadness with Jealousy*, we might tend to relate Sadness as cause for weeping. However, not every one who is sad would weep. If you ask further question: why was there weeping after sadness? There may be no clue. In other words, it is hard to state that sadness is *the cause* for weeping. Or rather, there is no need necessarily to relate sadness and weeping as cause and effect. This is because of the simple fact, that sadness is neither the ultimate cause for weeping, nor is weeping the ultimate effect of sadness. In other words, sadness and weeping are co-existent in a special way, without actually, being cause or effect to each other. This special connection for them is almost non-causal. It is like a flowing river at a given point, of which no one knows the primary origin (the cause), and no one knows the ultimate destination (the effect).

Similarly, many such expressions of the mind have this *non-causal relationship*, which may be characteristic to “an *individual*” or “*individualistic*” in homoeopathic sense. (It may be noted that many theories are made on forcible connection of one emotion with the other, as a cause and effect, while making the images or personality types in the homoeopathic materia medica, which may actually find no support in the drug proving) Appreciation of such non-causal relationship has key relevance with the concept of the Phenomenology as it will be highlighted in coming sections.

B. Definitions:

The term Phenomenon (f¹-n-m²-n³, -n⁴) originates from Latin *phaenomenon*, and from Greek *phainomenon*. The Standard dictionaries^{3, 4, 5} define the term in the following ways:

- i. Phenomenon³: An occurrence, circumstance, or fact that is perceptible by the senses.
- ii. Phenomenon⁴: An occurrence, a circumstance, or a fact that is perceptible by the senses, especially one in relation to a disease.

Definition of Facets:

The word facet ((f s t) originates from French *facette*, from Old French, diminutive of face, *face*. The most relevant definition is: One of numerous aspects, as of a subject³.

The writer proposes a revised version of definition in relation to The Concept of Facets:

Facet is one of the many sides or aspects of the whole. Facet is characterized by its peculiar association of some elements of psyche and/or soma. This associated element in a homoeopathic drug is *genuine*, i.e. as it was proved together in the same drug prover.

The Facet is a combination of two or more aspects of the mind and / or body, which must have been produced in the same prover as an effect of the remedy, indicating that the dynamic disturbance has led to combination of such associated symptoms. It is a cluster of symptoms proved together. A facet may also be called as a *syndrome*, consisting of a combination of symptoms, of course, proved together in the same prover.

C. Phenomena and Facets explained with illustrations:

a. Phenomenon:

We have defined that the Phenomenon is nothing but *an act or an event or a process* occurring in the person that reflects the very nature of the element of the dynamic flow in the human being, at the same time allowing us to recognize its very characteristic individuality. The Phenomenon exhibits in itself the nature of the vitality. This observation and appreciation of the dynamic flow (of the vitality), of which we do not know the exact cause, nevertheless, it may prove very helpful to the homoeopath whose interest lies in principally to know the *individualistic features*, the most essential features in a case i.e. the essential totality, in the best possible way.

Some Example of Phenomenon:

Example 1: A patient says that “Whenever I feel sad due to any reason. I must weep.” If asked: ‘Why do you weep when sad?’ There may be no explanation. Sadness leads spontaneously to weeping. Here, *sadness leads to weeping*.

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