

THE HAHNEMANNIAN GLEANINGS

Vol XXVI

APRIL 1959

No. 4

OUR PROGRESS AND BACKWARDNESS

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• It is time that we evaluate our doctrine, *Similia Similibus Curentur*, against the background of the rapidly accumulating knowledge in all human spheres, e.g., philosophical, scientific and others. For any doctrine worth the dissemination must be justified in the final reckoning by the latest and most up-to-date criteria. Can we call our system a progressive one?

Human Wholeness

To all intents, human life can only be conceived of in its composite wholeness. It is conceivable neither solely in the assembly of various anatomical parts, nor in the compounding of various chemical and biochemical ingredients and elements, nor exclusively in the physical, biological and mental or spiritual phenomena. It is all taken collectively but none singly. The formation of the spermatozoon in the ethereal, ionic plane of human life and its unfurling journey from the microscopic cell-life to the full-grown godly living form is really a miracle. But, essentially, it is spirit and evolves into spirit-like phenomena, when metaphysics, biology, biochemistry, chemistry, physics and sociology must co-operate to develop, evolve and embody it into an anatomical frame, imbued with physiological powers and functionings.

So human life, like all other living principles, consists of the following five elements : (1) Soul or Spirit (2) Mind (3) Intellect (4) Vitality (5) Inorganic Matter.

Mechanism of Sickness and Restoration

Homœopathy is the only prevalent doctrine which recognizes this wholeness of life in theory as well as in practice. Accordingly, man is whole, wholesome and holy in health, and deviates from it in sickness—physical, mental and moral. Co-ordinated harmony of the above elements is health, and disharmony in them, when one element dominates and oppresses another, sows the seed of ill-health. But the central theme of Homœopathy is the fourth element of life, i.e., Vitality. Vitality comprises the power to move, grow and procreate. While it is life unmitigated and stands for preservation, its recession, subdual or inhibition is sickness, and its cessation or extinction is annihilation or death. Sickness commences in the vital plane, and is conducted, as it progresses, into the planes of mind, intellect and matter, which all co-operate with and react to each other, forming a continuous correlated chain of activity in the whole field of life.

The reversal of the states of sickness proceeds, similarly, from the plane of Vitality and moves along the route of mind, intellect and inorganic matter, counteracting all activity of sickness which is ultimately forced down to the point of obliteration and complete cessation. Health then prevails, again.

That Does Not Count

Soul or Spirit belongs to the domain of God and is unrelated to sickness or health, and so to medicine, though it is the central force of preservation, the soul of Life, Vitality and even Death.

Simile and the Infinitesimal

The doctrine of simile is the relevant rule of cure. Whether the similarity inherent in the homœopathic remedy replaces, even for the time being, the deranged activity of the life principle or vitality, is a matter of conjecture or speculation, which Hahnemann had the openness to admit. What appeals to a modern mind is that the minimal dose of the indicated remedy optimally stimulates the defense mechanism and the normal recuperative powers of the living organism (Arndt-Schulz law), whereby the spontaneous reactivity of the organism to the ab-

normal disease level is effectively induced, and an action secondary to that of the disease or of the drug administered follows. This, essentially, is equivalent to the natural curative action of the organism. What relation the simile principle bears to the mechanism of cure has been beyond the conception of modern medicine as it stands today, but Hahnemann and his Homœopathy, in far advance of their times, have conclusively demonstrated that the sick organism is more highly sensitive to the accurately chosen homœopathic remedy than to anything else. So the superb usefulness of the simile principle with its conception of the infinitesimal dose.

A World of Confirmations

Division and multiplication are the two mathematical rules operating in every sphere of creation. From the atoms in inorganic matter to the living cells and thence to the thought-particles, there is the endless process of division, multiplication and metamorphosis, which grows into the infinite symbols or forms of creation. You analyze for synthesis, you divide for the roots and multiply for the powers. Division stands for the seed, multiplication for its germination, unfurling and growth. The result is tangible expression in form. The homœopathic attenuation is division into degrees, division of matter and the quantity, but that is sought with dynamization, for the release and multiplication of a latent force and quality. Out of dead matter grows the life of quality and activity. It is here that quantity coincides and is one with quality, matter with energy, dynamis or spirit, the outer with the inner, or body with mind as it were.

Hence, about 150 years ago, the homœopathic potency gave to the world a demonstration in : (1) divisibility and ionization of matter, (2) conservation of matter and energy, and (3) convertibility of matter and energy, the three important sets of topics of modern physics.

For this, the potency form is electrolytic, magnetic, electromagnetic, and admits of the conceptions of emanation and vibration on the physical as well as bio-physical levels. It proves the idea of gene or a latent force in the biological sphere, and of unity of cell, gland and nerve in the morphological, of oneness

of the neuro-vegetative centers and endoconsciousness of life in the physiological-psychological, or in other words of soma and psyche in the philosophical. For, psychology is shown to constitute the ceiling of an entity of which physiology forms the floor. And that entity is the latent force of life, flowing, growing and unfolding into the ingredients of the organs and organisms, and into the constituents of the forces of vitality, intelligence and mentality. So is the extraordinary value of mental symptoms even in physical ailments.

So much for our progress.

Limitations of Our Doctrine

Our activity as healing artists is extremely limited by death. We can not move a dot beyond death. But death does not come by itself. It comes through accident, infection, disease and wearing out of tissues by age. Still, death is to succeed only because vitality, the steward of life, resigns, sinks back and ebbs away. So long as vitality reigns, there is no sphere of death, notwithstanding the possibility of sufferings. Thus, death itself is limited by vitality.

So our activities are ultimately limited by vitality; nay, so extremely limited that the most that we can do is to wait upon it in the manner of a beggar waiting upon a king for his charity, or of a criminal seeking the prerogative of an emperor. Rightly, Hahnemann calls it an "autocracy." For life we can not give and life we can not take, since the flow of life passes through the recesses of vitality, upon the graces of which alone depends the activity of our remedial agents. While the co-operative, effective and commanding vitality is the determining element in the achievement of cure, the non-cooperative, ineffective and ebbing vitality is the immediate cause of our failure. Really, vitality is the basis of our doctrine of the Simile.

Our Failures

But how are we to determine the actual state of the vitality in a given case before us?

Despite the outstanding contributions of Dr. Boyd's Emanometer and of Dr. Grimmer's Polarity Reckoner in the determination of the similitum, we are left as ever in the dark in

respect to the assessment of a given vital state. We have not been able to formulate a universal rule or law in this respect either. Naturally, all conceptions we form of it, all prognosis we may give and all prophesies we may make in a certain circumstance are liable to be only probable, provisional, and are often vitiated by various categories of errors, blunders and fallacies.

Of course, our failures in the Simile sphere may be mainly attributed to either of the following :

(1) The failure of the sick person or his attendants to present the picture requisite for the working of the Simile.

(2) The inability of the physician himself to portray the said picture.

(3) Our inability as a group to evolve or discover a technique or an instrument of cure, e.g. a remedial agent.

But, since the activity of our doctrine is equally divided between the principle of Simile and the entity of vitality of which our knowledge is conspicuously poor, our failure (individual or group) in the Simile sphere may be wrongly attributed to the failure of vitality and vice versa. Hence, a pronounced case of ebbing vitality and tangibly deteriorating condition, in some hands, many times recovers quickly or gradually but unexpectedly in some others. Sometimes, similarly, a pronounced irreversible state becomes reversible in course of time, when a particular length of time is wrongfully mistaken for irreversibility. Sometimes, on the other hand, there occurs an abrupt termination of life in a case of supposedly effective, cooperating vitality or of prospective reversibility. Consequently, our oft-cited clinical dicta, concerning the determination of the actual state of vitality, e.g. (a) the failure or success of the well selected remedy, and (b) the reversibility or irreversibility of the organic states often tend to mislead and betray us. The basic fallacy is the fallacy of our deplorable lack of knowledge of the phenomenon of vitality, and so is the inexplicable occurrence of different results following the administration of the same remedy by the same hand in the same circumstances, not to speak of different remedies by different hands in different circumstances.

Consequent Backwardness

Vitality is governed by its own rule. We can neither touch, control and dominate, nor assess, measure and determine it accurately ; no general rule has as yet been formulated ; no precise technique evolved and no instrument invented to suit our requirements. The response that we expect and receive from vitality is only automatic on provocation by our remedies. A cure is achieved only because vitality has the power and privilege to work it out. Thus, while the first chapter of our doctrine, i.e. Similia Similibus Curentur, has been illuminated and justified by repeated applications in the sick organism, the second but the most important one, Vitality, upon which the first depends, has never been explored, nor assessed and measured. It has remained a mystery like the mystery of life, and is perennial source of our backwardness.

—*The Homœopathic Recorder, Oct.-Dec., 1958*

SCHOOLS OF THOUGHT

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MR. PRESIDENT, LADIES AND GENTLEMEN,

I would like it to be clearly understood that the primary postulate of my remarks during the coming few minutes is that by Homœopathy we understand, without exception or reservation, a system of therapeutics in which potentized substances are administered according to the law of similars. In fact, I do not propose to say anything about Homœopathy ; but I would like to comment on the various ways Homœopathy is practised.

My opening sentence may seem to be rather superfluous, as it is spoken between these four walls where pure Hahnemannian Homœopathy still holds sway ; but if we look at