

## HOMŒOPATHY THE SAVING GRACE FOR THE SUFFERING HUMANITY\*

Human knowledge has become unmanageably vast; every science has begotten a dozen more, each subtler and more complex than the rest. The entire corpus of medical knowledge has split into a thousand isolated fragments, each claiming an exclusive devotee of its own. Each department of specialised medical science resolves the whole into parts, the organism into organs, dynamic processes of life in health and diseases into static tissue changes and ignores the concrete individual in favour of abstract conceptions. In the zeal to identify each tree, the wood is missed. Facts replace understanding; wide and true perspective is lost. What is the result? The common man realises, in a blind sort of way that they are getting from the medical profession a good many things they do not want and are not getting some very important things which they badly need. This unfortunate situation has been brought about by medical men themselves when they forget their fundamental mission in life. What is the way out? We need a philosophy of medicine which will correlate and direct all the diverse scientific knowledge to achieve the highest mission of the physician—to restore health to the sick, to cure as it is termed—as Hahnemann puts it in his Organon. The science of medicine exists only in order that the art of medicine may be made effectual in the prevention, amelioration and cure of diseases. The specialties of medicine are of little value in the treatment of diseases unless they are correlated and directed in their application by the internist—the general practitioner—who views and treats every case as a whole. All the surgery, all the organ specialising, all the theorizing, laboratory research, classifying, naming

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\* An address delivered on the occasion of the 195th Birth-anniversary of Hahnemann.

and explaining of diseases amount to very little if it does not lead to cure of the patient. It is here that Homœopathy steps in and supplies a philosophy with a synthetic outlook. Before the days of Hahnemann, the two principal departments of medicine, viz.; the study of diseases and the study of action of drugs on men, were developing irrespective of each other. Homœopathy supplies a law to knit together these two branches of medical knowledge to achieve the highest mission in the life of a physician. Yet Hahnemann was not a solitary philosopher ploughing his lonely furrow. Homœopathy, his discovery, was the logical and legitimate offspring of the Inductive Philosophy and Method of Aristotle and Lord Bacon. Hahnemann was a prince amongst the scientists as evidenced by his constant appeal to experience, to facts of observation and experiment and to the necessity in medicine of avoiding speculations of all kinds and by his refusal to speculate about the essential nature of matters biological and medical. Neither did the crown of a philosopher ill suit him when he accepted the reality of suprasensible entities like life, mind and soul. As a philosopher he differed with regular medicine in its interpretation and application of several fundamental principles of science. It is these differences of interpretation and the practice growing out of them which give Homœopathy its individuality and makes it continue its existence as a distinct school of medicine. Modern science, in general, and medicine, in particular, regard the facts of the Universe from a materialistic standpoint. It endeavours to reduce all things to the terms of matter and motion. The modern Biologist seeks to accept all "isms" except organism. He always enriches his knowledge about life through the study of bio-chemistry, bio-physics and bio-mechanics; yet, at every turn, he is forced to admit that organism transcends mechanism. No complete vital phenomenon has yet found adequate physico-chemical description; there appears some integration or regulatedness or registration of previous individual and racial experience and a purposiveness which is

beyond purely physical and chemical formulation—indispensable as they are. Still, the biologist, being a hard-boiled materialist, refuses to accept the existence of Life-principle; and he is compelled to admit that, as a matter of fact, organisms require for their scientific descriptions certain biological concepts or categories which are at present irreducible. Homœopathic philosophy views the facts of the universe, in general, and medical facts, in particular, from a vitalistic-substantialist standpoint,—which regards all things and forces, including life and mind, as substantial entities, having a real, objective existence. In Homœopathic philosophy life and mind are the fundamental varieties of the universe.

Nevertheless Hahnemann was pre-eminently a master-artist whose science and philosophy instead of losing themselves in the dreary, desert sands of barren theories, flowed and mingled together to form into a mighty stream of the noblest art that human ingenuity can devise *viz.*; the healing art. He concentrated his whole attention on the individual, who combines in himself the universal and transcendental aspects of existence. As a practical realist he recognised the individuality of each patient and each drug and substance in nature. His system of examination of a patient is conducted with a view to discovering not only the general or common features of the case by which it may be classified diagnostically and pathologically, but the special and particular symptoms which differentiate the case from others of the same general class. From this individualistic point of view necessity appeared from a general principle of therapeutics. Another remarkable discovery of Hahnemann is the fact that what is needed is not a general remedy of a disease, so long vainly sought, but a general principle, applicable to all the varying cases so that the particular remedy needed by each individual may be found. In short, Homœopathy attempts to integrate universal with the individual and thus to deal with concrete reality. Necessarily it bases its whole system not on technical conceptual terms

but on the full-blooded, common language used by man in his everyday life. Homœopathy integrates art with science and philosophy. It leads to an integral knowledge which seems to be in line with the next step in the evolution in human consciousness.

To-day, the 10th of April, is the birth-day of the great German Savant Hahnemann, who, while dealing with facts medical, discovered a truth in Biology and raised medicine from its status as a mere art to that of science. That is the reason why, when Hahnemann discovered the homœopathic law of cure, it does not stop there, but like a lamp shedding its light far beyond the object for which it was lighted, it illumines the whole region of human life and thought transcending its original purpose. Let not Homœopathy be our mere creed for professional calling but also a mode of "Sadhanā" to heighten and expand our present formulation of consciousness, so that we may climb up from "Instinctive knowledge" to "Intuition" through the intermediate plane of Reason.

Let us remember the Great Master in all reverence and humility and try to do as he did.

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10th April, 1949.

## PERSPECTIVE AND HORIZONS

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To the physician so fortunate as to have had a homœopathic orientation there is little that is novel in this. What is of importance to him is the fact that there is a slow and gradual assumption of this view point on the part of that medical discipline which for many years was dominant and at the same time antagonistic toward the concepts and principles which form the essential core of homœotherapeutics.