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EDITORIAL

PROGRESS OF HOMOEOPATHY IN INDIA : A DECADE IN RETROSPECT

The year 1980 announces the beginning of a new decade of fresh hopes and promises to the homoeopathic profession. The decade gone by saw several important achievements in the field. The Homoeopathy Central Council Act was passed by the Parliament in 1973. Soon after, a Central Council of Homoeopathy was instituted. Some of the State Governments woke up from slumber and enacted Homoeopathy in their States. Thus, Homoeopathy was conferred the official recognition in India, which was long overdue. Our planners did not lag behind. The Fifth Five Year Plan sanctioned an outlay of Rs. 165 lakhs to Homoeopathy. Some State Governments came forward with contributions to match what was received from the Centre. A National Institute of Homoeopathy was set up at Calcutta in 1977 to take care of homoeopathic education and a Central Council of Research in Homoeopathy was established in 1978 to tackle problems pertaining to homoeopathic research. Advisers were appointed both at Centre and at some State levels to advise governments on matters related to the progress and development of Homoeopathy. Some State Governments opened separate Directorates for the purpose. Homoeopathy was accorded recognition as one of the official therapeutic systems of the country. A beginning was made to provide employment to homoeopathic physicians through the C.G.H.S. dispensaries as well as, in some of the Central and State institutions. Some universities came forward to affiliate the educational institutions by granting them recognition for starting a degree course. What more any sensible government could have offered to Homoeopathy in a short span of ten years?

Let us assess in what manner we as a professional body have reciprocated to the generous benevolence which the peoples' government has bestowed upon us. What is the primary responsibility of a medical profession towards the people? It is needless to emphasize that, it is to alleviate the human suffering. And that alleviation must find a basis in scientific philosophy so that the results acquire the capacity of being delivered consistently. No

government can afford the luxury of wasteful expenditure on a therapeutic system, whatever be its credentials in terms of efficacy, which comes up with solitary instances of a cure here and a cure there, because it is economically not viable. Where is the evidence that over a period of ten years the profession has been able to demonstrate consistency in results, at least in respect of a solitary disease? Does it exist in any of our teaching hospitals? Why? Does it exist in any of our research units? Why? The profession is responsible to answer these questions to the people for it has thrived all along on their money.

Has the profession asked the question where is the failure? Perhaps, yes. Every one of us is deeply aware of the dearth of manpower of the *right* order that can deliver goods. The teaching institutions do not have teachers who are competent to demonstrate philosophy through results in practice. The research units are groping in the dark for standardized methods of practice which is the primary need of any organized research. The funds set aside for research in Homoeopathy are misdirected for activities which have very little content of Homoeopathy in them. What has gone wrong with the Teachers Orientation Training Programme run by the National Institute of Homoeopathy? How many teachers, who were beneficiaries of the Training Programme, have gone back to the parent institutions and have brought about a change in the teaching methods so that we can hope to get the quality of products we are looking for? Where is the Central Council of Research in Homoeopathy erring that it has not been able to standardize even a case record form for so long? We are very far from those days of evolving a standardized methodology of practice when we are in disagreement over a simple and fundamental issue of accepting a standardized case record form.

All these observations lead us to one inevitable conclusion that the profession has been a dismal failure in proper management and utilization of the material and funds at its disposal for acute want of persons with adequate competence, confidence, honesty, integrity and with a sense of dedication to the purpose. The problem is within self and we have been searching for it all round in the hope of finding an answer to it in the field of our operations. The future of Homoeopathy in our country is written on the walls if we fail to recognize the error and take suitable measures to rectify it. We have been acutely conscious of our rights and have been fighting for them through organized efforts. But no government will permit indiscipline in an organization that is active in siphoning the public funds by paying lip service. It is the awareness of this situation that has prompted the veteran Dr. J. N. Kanjilal, who by virtue of his being the President of the largest homoeopathic organization in the world—the Homoeopathic Medical Association of India—and as a responsible member on the Governing Body of the National Institute of Homoeopathy as well as, of the Central Council of Research in Homoeopathy, has had the opportunity of perceiving the

totality, to send an S. O. S. call in the May 1979 issue of THE HAHNMANNIAN GLEANINGS, to the homoeopathic society to *act*, and act quickly enough, so that the situation could be salvaged before it reaches the point of no return.

How do we propose to resolve the problem. It calls for each one of us to search our hearts by finding an answer to the question whether what we practice conforms to the first six aphorisms of the *Organon of Medicine*? We need to examine our actions whether they are oriented towards service. Service to whom? All actions which are directed towards service of self are motivated by the baser instincts in man. They seek to satisfy one's physical comforts and drive him into an orbit around his attachments. It acquires him power in a fair measure. But that power is the animal power, the brute muscle power which has the potentiality of destruction; destruction of others and destruction of self. Man is the only form of life gifted with a mind capable of reason; a mind capable of discriminating between the good and the evil. It is a mind where the thoughts and feelings are in alignment that is capable of *right* discrimination, that is capable of seeing the truth, good and beauty in all and derive happiness in seeing others happy. And it is the avowed objective of the medical profession to strive to establish a happy and healthy society. How can a physician recognise disease when he is himself diseased? How can he establish order in the society when there is disorder within himself? It is not until he heals himself—*Physician Heal Thyself*—that he is able to heal others. Practice, education or research are capable of *right* expression only when action is in alignment with the purpose, and the purpose gets aligned with truth. The triple co-ordinate thus established helps the physician to recognise his responsibilities, whatever role he assumes—a healer, educationist, researcher, director or an adviser—and enable him to exercise the constraints and restraints over the freedom each role permits him so that, all action gets directed towards the purpose.

Let each one of us make this as our New Year resolve so that the years ahead of us are spent in joy and happiness to all.

The publishers and staff of THE HAHNMANNIAN GLEANINGS join the editor in wishing readers a bright and prosperous New Year.

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