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EDITORIAL

HOMOEOPATHIC ORGANIZATION AND THE AFTERMATH!

For some time now the homoeopathic profession in India has been busy with organizing activity. A national organization has been constituted to further the cause of the science in the country. Small units, which were hitherto functioning independently, have been coaxed and cajoled to join the mainstream and fight for the cause collectively. On the face of it the thought is very noble indeed! It has brought a new hope for the science to find its roots buried deeply in the country's soil and flourish healthily in the days ahead. To the profession, it holds out a promise of greater acceptance by the people of the therapeutic values of Homoeopathy and consequently better employment opportunities.

The organization thus, has two principal aims before it:

- (1) To establish Homoeopathy as a science of therapeutics and carry its therapeutic values for mitigating the sufferings of the ailing humanity, and
- (2) to create employment potentialities for homoeopathic physicians by creating a greater demand for homoeopathic treatment in the masses.

Both these aims are complementary to each other. To gain recognition as a scientific mode of therapeutics Homoeopathy has to produce consistent results. The results assume consistency only when the practice is based on sound principles. The action that is susceptible to rational explanation on philosophical grounds is the characteristic of a science. Perfection in action therefore, becomes one of the essential criteria for recognition of Homoeopathy as a science. Once the actions become standardized and the results are dependable the demand for them is stepped up. The demand-supply rule comes into operation. Homoeopathic physicians will be in greater demand. Job opportunities automatically open up. More and more people will seek homoeopathic treatment. Greater will be the scope for controlled research. A regular feed-back is thus established and by experience thus gained the science continually evolves.

To attain these aims the organization has to set definite objectives. The foremost objective is the preservation of the science. It would demand 'operation cleansing' by weeding out all unscientific methods which have no

philosophical basis and which transgress all accepted norms of practice. It is possible only by bringing an awareness in the profession of the bankruptcy of knowledge that exists in it as a result of a faulty education system and the urgency to overcome it by re-education. For those that are thus motivated to learn and change facilities for re-education are to be provided. In turn, that would demand creation of a cadre of competent and experienced teachers. The teachers themselves have to be re-oriented in the knowledge of recent and advanced technology which in a scientific system is subject to constant change. Any scientific system is dynamic in the sense that the concepts belonging to it change with the new discoveries made in the field. A constant re-alignment of the concepts thus becomes essential for the science to evolve. For a balanced and integrated evolution it has to keep track of the discoveries both, in its own field as well as in the other sciences and perpetually readjust with change. All this activity falls within the gambit of research.

The second important objective before the organization is the propagation of Homoeopathy. This has to be achieved both within the profession and outside it. For a considerable length of period there have been communication blocks between the members belonging to the homoeopathic profession. The physicians seldom met to discuss each other's problems and share the experiences. It set a pace for imbalanced growth of knowledge and resulted in its polarization. The natural consequence of such centripetal dynamism is destruction and disintegration. A greater part of the unscientific methods of practice obtained in the profession today has its source in the colossal ignorance that has resulted from this lop-sided evolution of knowledge. To overcome this unnatural phenomenon it is essential to establish an effective medium of communication. Such activities by the organization as of holding conferences, seminars, symposia, group discussions, re-orientation programmes etc. will go a long way in the direction of re-educating physicians in the appreciation of the *right* methods of practice.

The other aspect is of consumer education. People ought to know and should be capable of distinguishing between homoeopathic practice based on scientific principles and the one which is unscientific and spurious. Every organization has some black sheep. In the homoeopathic profession, unfortunately, their number is far greater. They are the incorrigible having scant respect for the values of life and whose only motive is to acquire power, fame and money. They turn a deaf ear to reason. The profession is incapable of dealing with them effectively, since it is bound by certain *false* ethical standards which exist not because they appeal to reason but merely because they are just there as a tradition. Such unscrupulous persons can be dealt with effectively only by the knowledgeable 'lay' masses. Educating them in the concepts of homoeopathic practice is thus an essential aspect of the organizational activity. Moreover, the educated people become the motivators and

serve as effective catalysts to promote curiosity amongst the ignorant to benefit from the homoeopathic treatment.

No science is capable of flourishing in isolation. The men, money and the materials that are needed for supporting it has to come from the society. It is only a society that is convinced of the utility of a science that it will help it to evolve, stands a chance of survival. A science which survives needs the manpower for its sustenance. Opportunities for employment automatically unfold.

It is against this backdrop that the scene of organizational activity of the homoeopathic profession in India needs to be observed and evaluated. It is true that five years is too short a period in the life of an organization to expect results of a major order. But just like a sensitive physician is capable of observing certain patterns emerging out of a constitution and diagnosing a future disease in its prodromal state, an impartial observer can objectively assess from the early signs available whether the organization is carrying the profession in relation to its avowed aims and objectives. The errors, if there be any, need timely recognition, interpretation and resolution.

And finally, Hahnemann has laid down the criteria of a homoeopathic physician as one who is *unprejudiced* and capable of making an *objective* observation of a phenomenon. Only *he* is capable of administering a homoeopathic cure who has developed the above qualities in him to the requisite standard. Shaping of a *healthy* homoeopathic organization poses a challenge to the entire profession of the professional excellence it has attained to deliver a Hahnemannian cure.

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