

PRESIDENTIAL ADDRESS*

DR. DIWAN HARISH CHAND, M.B., B.S., L.R.C.P. (Edin.), D.T.M. & H. (L'Pool),
M.D. HOM., F.F. HOM. (Lond.), D.-HT. (U.S.A.), New Delhi

Hon'ble Uparashtrapatiji, Hon'ble Minister of Health & Family Welfare,
President of the International Homoeopathic Medical League, distinguished
guests, friends and colleagues, ladies and gentlemen,

Before I commence my address I seek your permission to have a solemn
invocation:

"Neither do I desire a Kingdom,
Nor Heaven, Nor even Immortality.
I desire the annihilation of the
suffering of unhappy beings".

In this spirit, I welcome you all to this, the XXXII Congress of the
International Homoeopathic League, with an open heart and folded hands.
In choosing this style of welcome, I am drawing from the very root of our
tradition, from that spirit of Indian culture which proclaims in an ancient
Sanskrit text: '*atithi devo bhava*', literally meaning, divine is the guest. There
is yet that word which awaits in readiness upon my tongue, that single word
which has seen so many cycles of human existence repeat themselves, which
bridges thousands of years with its simplicity and warmth. This word I say
to you as we in India have learnt to say it—with hands folded—*namaste*
(I bow to thee).

To the guests who understand English—a warm welcome.

Pour lesquels qui parlent Francais bienvenue.

Fuer die Deutsch sprechenden, gaeste herzlich willkommen.

Calurosa bienvenida a los invitados de habl Espanola.

It was exactly 10 years ago that standing in this same place, I had
mentioned in my Presidential Address that the holding of the International
Homoeopathic Congress, the first ever that I was able to organise in the
eastern hemisphere, was the greatest and the most satisfying achievement of
my life. I had then not imagined that the great success of that Congress
would enable me to persuade the International Homoeopathic Medical
League to agree once again to my suggestion and accept my invitation to
hold another Congress here. You can visualise how immense is my delight
and how utter is my satisfaction at welcoming you again to the metropolis of
this ancient land, to a city where it is said that every brick has a history
to tell.

My first duty and pleasure as India's representative is to thank the

*XXXII International Congress of the International Homoeopathic Medical
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Vigyan Bhavan, New Delhi (India).

League for according us this privilege. I welcome most heartily every homoeopath who has come to contribute to the success of this great conclave.

To you, my colleagues and fellow members of the International League, I would like to take this opportunity of expressing my special gratitude for the great honour you did to me in electing me as the first Asian ever as the Senior Vice-President. I take it that through me it is a recognition of the popularity, acceptability and prestige which Homoeopathy enjoys in this country.

To my Indian colleagues I am greatly indebted in their electing me again to be the President of the International Congress held for the second time in India. You have bestowed on me a rare honour. In the long history of International Congresses which have been held since 1829 I find only two such precedents. I am, therefore, very deeply touched by this gesture. It bespeaks more of your love and affection than of my merit to occupy this high chair hallowed by such illustrious names that have left a deep imprint on the history of Homoeopathy.

When it comes to merit, I am always reminded of a text which I have written in some autograph books and in which I do believe:

Merit? Merit? Friends, who told thee I had merit.

Merit have I none, nor ever did I have;

What merit hath the straw?

The Weaver shapeth a basket with it;

If the basket be fair, it is not the merit of the straw.

It is His skill who maketh it;

I am the straw which once lay at the great Weaver's feet;

But He, the Compassionate one, took it in His hands and fashioned it.

Now I cherish this basket of His fashioning to gather His blessings.

THE PANORAMA OF CONGRESSES

1977—yet another pearl that moves on to form a brand new moment in an endless chain of time. It stands in the present, holding within itself expectations of human endeavour and achievement and yet linking up with another distant moment in time—the year 1829 that is remembered in our history as the year that saw the first International Homoeopathic Congress.

Hahnemann was personally present at the Congresses in 1829 and 1835 and was naturally the special Guest of Honour. All Homoeopathic Congresses ever since are held under his permanent presidency and overlordship. Even though not present in body, it is his spirit that guides our deliberations. I hereby pay homage, yours and mine, to this great benefactor of mankind, who in the words of Shakespeare, was able

"To raise as it were, the mirror up to nature;

To show virtue her own image, scorn her own feature;

And the very age and body of time, his form and pressure".

The International Homoeopathic Congresses have thus a long and

glorious history. From 1829 to 1873 six Congresses have been held at irregular intervals. Homoeopathy was then new, and with the slow modes of travel then prevalent, only a few countries of Europe participated, and so the Congresses were held in comparatively lower key.

In 1874, a decision was taken to have a regular major Congress every five years, and the first such major International Congress was held at Philadelphia in 1876. These quinquennial congresses were held regularly until interrupted by the First World War. In 1906 it was resolved to have an integrated machinery for the series of International Congresses so that there was some permanent liaison with international Homoeopathy in the intervening years.

This conception of our forefathers of an International Ministry, representing every nation where Homoeopathy is established to develop and maintain an international co-ordination for the progress of Homoeopathy, crystallised in the formation of the International Homoeopathic League in 1925. Even though its activity was badly mauled, as was indeed most peaceful human activity, by the Second World War, it reorganised itself later and has emerged as an increasingly important organisation of world Homoeopathy.

Though this is put as the XXXII International Homoeopathic Congress, I like to inform you that more than sixty such Congresses have been held so far.

As this Congress is being held in India, it would be very interesting to recall the earliest medical Congresses that took place here. The origin of these is lost in the mists of antiquity. It may be mythology or it may be a fact or it may be a notion but it is recorded that the first Medical Congress was held on the slopes of the Himalayas at such a distant time that even the very imagination of it makes one dizzy.

This hallowed background would be of considerable interest not only to historians but also to social psychologists and anthropologists. It is recorded that with man's alienation from nature and a gradual urbanisation, the pace was set for an all round and rapid deterioration in the moral and ethical values, leading to political, economic and emotional imbalances and the occurrence of numerous diseases unknown earlier.

In this change to urban culture and civilization, those who were better circumstanced became heavy of body, bred lassitude; lassitude gave rise to indolence; indolence, in its turn, created the need for the accumulation of goods; this led to acquisition and acquisition engendered greed... The bodies of the poorer people, failing to receive sustenance as before from the progressively deteriorating quality of food; inadequacy, if not the total lack of physical exercise; afflicted by heat and wind, soon succumbed to attacks of fevers and other diseases. This was soon overtaken by a progressive decline in the life-span enjoyed by successive generations. In the periods that followed, greed brought malice in its wake; malice led to falsehood; falsehood let loose lust, anger, vanity, hatred, cruelty, aggression, fear, grief,

anxiety, distress, and the like. In the course of the periods that succeeded, further deterioration set in which ultimately resulted in the lowering of the fertility of the soil and the production of poor quality of food crops also. (This extract is a translation from the Sanskrit texts of Agniveshasamhita).

The occurrence of such new maladies led to the convening of a conference of great *rishis* (sages), viz. Bhrigu, Angiras, Atri, Vasishta, Kashyapa, Agastya, Pulastya, Vamadeva, Ashita, Gautama, Vishvamisra, Kaushika and Bharadwaja, among others, to consider and devise measures to deal with the problems that had arisen.

After considerable discussions, the *rishis* decided to go to the court of the Lord Indra and addressed the Godhead thus:

"Diseases have arisen which are the terror of human beings.

What, O Lord of the immortals, are the appropriate means to remedy them?"

Indra then taught the *rishis*: "the science of causation (aetiology), symptomatology and therapy" (the knowledge of Ayurveda meaning the science of life).

"The good of humanity" is a thought that has remained in man's consciousness through the ages. The Congresses are inspired by that spirit.

HOMOEOPATHY IN INDIA

In the year 1839, Maharaja Ranjit Singh was treated by Homoeopathy by Dr. Honigberger, and this has generally been held as the first recorded homoeopathic treatment in this sub-continent, though it is very likely that there was some practice of Homoeopathy even earlier. Dr. Honigberger in his book, *Thirty Five Years in the East*, published in 1851 records that, "The physicians of the city had been touched to the quick on hearing that the Maharaja was recovering, and that he had made me presents of gold and robes of honour. They would have preferred to seeing the king die, rather than acknowledge me, a European, as his saviour".

We have learnt, or at least claim to have learnt, to be tolerant now. I wish this were true. In 1956 when there was an outbreak of jaundice (infective hepatitis) in epidemic proportions, on behalf of the homoeopathic organisation, of which I was the President, I had offered to treat the patients in the hospital, especially those who were not being given any treatment at all. Strangely, this offer was not accepted. Then again there was the epidemic of Asiatic flu and at one time of a mystery disease—a form of Encephalitis. Allopaths admitted that they had no remedies for these viral conditions and yet Homoeopathy was never given a chance to help the victims. Human nature has not changed over a century and a half and prejudice becomes the grave of science.

Here I recall the words of the famous English philosopher, Herbert Spencer: "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in ever-

lasting ignorance. That principle is: condemnation before investigation."

And Sir John McMichael has felt that "continuous critical thought is needed to avoid becoming the victim of fashion or fad, especially in the field of therapeutics".

This being an International Congress, it is my intention not to bring in those aspects which are merely of national importance, but there is one aspect which is of such a great importance to us, and we are one-seventh of the human race, that I cannot refrain from touching upon it. I would appreciate all international help and suggestions in solving the massive problem of medical aid to our village folk. At present the vast majority of them have no medical help of any pathy. Yet, the need is urgent.

Our Hon'ble Health Minister has pledged to carry medical care of some sort to the doorstep of every villager in the quickest possible time. It has been rightly said that India lives in its villages of which there are 580,000 and which are inhabited by more than 80% of our population. A denial of medical aid to the vast majority of the people becomes a mockery of welfare schemes. Utilisation of the 400,000 homoeopaths of this country, to my mind, offers a speedy solution. Homoeopathy has a tremendous role to play in our rural schemes because it is efficacious, exceedingly cheap and does not stand in need of sophisticated equipments and extensive laboratory testing. Being a simpler system, our government and the public find it to be nearer to the people.

At one time statistics were based on the data taken from government-run Co-operative Health Centres. The average daily expenditure on medicines at a homoeopathic centre was 7 paisa, at an ayurvedic centre 22 paisa, while at the allopathic centre for simple mixtures alone (the more expensive medicines were being separately prescribed) it was 53 paisa. It is also interesting to note that in spite of the heavier expenditure the allopathic centre was not popular and was later converted to a homoeopathic one.

Even the most affluent countries are groaning under the dead-weight of the spiralling cost of medicines. In 1975 U.S.A. spent 95 billion dollars on health care, the U.K. about £1,200 million, while in our country Rs. 95 crores were spent on allopathic medicines. Therefore, as pointed out by our Prime Minister, while inaugurating recently a conference of Health Ministers, "allopathic treatment is so expensive that it just cannot be provided to all in our poor country."

Of course, what is most essential is the provision of health care more than medical care, to institute social and preventive measures more than the curative ones. According to a W.H.O. report, almost 8 out of 10 people in our country, especially in the rural areas have illnesses which could easily be prevented by providing clean drinking water and ensuring safe sanitary facilities so that they do not pollute rivers.

A recent study of five Latin American countries which have some problems in common with us showed that these countries were spending ten times

as much on medical care as on the provision of water and the sewerage systems.

Homoeopathy has a very large following in this country. It suits the genius of India better. By tradition, instinct and training, the Indians are essentially spiritual-minded and hence can easily appreciate homoeopathic treatment that takes care of body, mind and spirit by administering, micro as against macro doses of medicine. It also goes with the concepts of 'constitutional' treatment in Indian systems of medicine and the importance given to the psyche.

Another reason why Homoeopathy may be more acceptable is because of freedom from side effects which at times make the treatment more excruciating than the disease. I have considered this aspect separately.

Initially whether the background of Indian culture and philosophy or the low economic standards have been responsible for the most widespread practice of Homoeopathy will always remain a matter of controversy. Its efficacy increased its acceptability in the public mind, but owing to the lack of training institutions in this country, the demand for the homoeopathic system of medicine had to be met by many a lay practitioner. We owe the lay practitioner a debt for popularising it in the remotest corners of India. However, the time has now come when the government of the people is also becoming the government for the people by offering them in larger measure the benefits of a system of treatment they desire, coupled with regular training institutions for the system.

We have now nearly a hundred undergraduate homoeopathic institutions in the country imparting a four-year training leading to a diploma.

Indian civilization has a tradition of tolerance and resilience which may account for its dynamism and unbroken thrust down the corridors of time from the earliest dawn of civilization. It springs from the *Rigveda* dictum:

"Let noble thoughts and ideas come to us from every side."

Mahatma Gandhi elaborated this spirit of tolerance in a famous saying: "I do not want my house to be walled on all sides and my windows to be stuffed, I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them".

In keeping with these traditions, the policy of the Government of India is to encourage and utilise all systems in the service of the people. It has established National Institutes for all the systems of medicine practised here. So we have National Institutes of Homoeopathy, of Ayurveda, of Naturopathy, of Unani, of Siddha, of Yoga and the All India Institute of Medical Sciences for Allopathy. Of late, they have even been looking into the Tibetan system of medicine brought in by the refugees who came with the Dalai Lama from 'the roof top of the world', as their country is called.

Fully developed, the National Institute of Homoeopathy has the potential to be one of the biggest of its kind in the world. It will form a big complex conducting studies at the undergraduate and postgraduate levels, teachers

training and research. I had invited the International League earlier, and I do so again, to establish one of its international schools of Homoeopathy at this centre. It can be of great mutual benefit. Because of the extensive practice of Homoeopathy in India, there will always be a large number of students who will benefit from the knowledge and experience of teachers of international repute.

In 1967, I had pleaded for the establishment of a Central Council of Homoeopathy and separate Directorates. I am glad that since then I am in a position to report that the Central Council of Homoeopathy has been established by an Act of Parliament and I hope that the separate Directorates are on their way. Through this Central Council we look forward to a constructive future with uniform and raised standards of homoeopathic education in this country.

The Government of India has set up Central Council of Research in Indian Systems of Medicine and Homoeopathy. It is my privilege to be nominated the new Chairman of Executive Board for Homoeopathy within this Council and I seek the help of the International League and its Research Council to make the work of this body of assistance to people all over the world.

THEMES OF THE CONGRESS

The Congress in the course of its session is going to be seized with a number of important themes and will have an opportunity to review the progress made in these, the avenues of research and their utilisation and general advancement in the field.

The first theme of the Congress is: 'Homoeopathy in Pediatrics'. This is a particularly apt subject as often even those who practise other systems rely on Homoeopathy while treating children.

We will also have discussions on 'Coronary Heart diseases' which are becoming the primary killers in our times. It is often held that when it comes to an acute emergency, people rely upon Allopathy, and for chronic diseases and curative therapy they take recourse to Homoeopathy. One reason why this theme was included in the agenda was to pool our knowledge as well as experience and thereby explode this myth.

'Oncology', the science dealing with cancer, was specially included in the themes later. Medical personnel in India have received letters from the Hon'ble Health Minister discouraging smoking. It would, of course, be appropriate to also highlight the great hazards of tobacco chewing or quid with tobacco. This habit is widely prevalent in Indian society and has led to our having the highest incidence of oral cancer in the world. Admittedly in treatment of neoplasms success is not in a high percentage; we must, therefore, find out what role we can effectively play here. The consideration of this subject is also very appropriate as recently this has been very much in the news because of our respected *Rashtrapati*, Shri Neelam Sanjiva Reddy.

having developed a 'coin lesion' in his lung. Happily he has completely recovered and this great national anxiety is now over by the grace of God.

The other theme of 'Spider Venoms in Homoeopathy' highlights the facts that among organised Western systems of medicine, Homoeopathy alone makes almost an exclusive use of it and it certainly remains the largest user even if its use by the Indian systems of medicine was also taken into account. Homoeopathy has detailed 'provings' of certain insect and animal poisons.

The modern school of medicine is only now discovering the value of the honey bee venom in its action upon certain forms of rheumatism and of the snake venoms in certain conditions of the blood, such as haemophilia.

The first trituration and first dilution in alcohol of the snake poison *trigonocephalus lachesis* was made by Constantine Hering on July 28, 1828, and this remedy (Lachesis) was introduced into the homoeopathic materia medica in 1837. The first spider to be used was *Theridion* in 1832, *Apis mellifica* (poison of the honey bee) was also introduced about the year 1835.

Homoeopaths are thus pioneers in this study of animal and insect poisons. By the application of a scientific law—the law of similars—these poisons become powerful and invaluable remedies in the saving of life, and in the treatment of many a serious disease. During the scientific sessions, I propose to present an exhaustive work on the scientific aspect of spiders in Indian systems of medicine and in Homoeopathy, embodying some interesting features from mythology and the medical uses of spiders in ancient times. So I refrain from elaborating this point here.

In the theme of "changing pattern of homoeopathic practice" we will do a stock taking to date from 1810, the year Homoeopathy was founded, and examine closely and assess the different trends in the practice of Homoeopathy.

It is not only human beings that respond to the small doses of Homoeopathy, it plays a big role even in "veterinary medicine"; and the experiences of regular veterinarians, who use homoeopathic medicines, will be spotlighted.

Homoeopathy has a field in surgery in two ways; firstly, it can treat medically some so-called surgical conditions and secondly it can be useful in pre-operative and post-operative care of patients. One such aspect will be considered during the Congress and that is "dental surgery and the role of homoeopathy" there.

A system can only be sustained on the basis of continuing research. We are living in times where it is said that knowledge doubles itself in 10 years. Therefore, we have to be running even to retain our place and to sprint energetically to make adequate progress. Homoeopathic research will be expounded in the theme of 'new provings' and scientific considerations concerning our 'special pharmaceutical techniques.'

SYSTEMS OF MEDICINE

Medicine should be a liberal profession, all the verified gains and

experiences of each part are freely, and without covenant, the property of all. No part is as great as the whole; and, with no embargo on the widest freedom of thought, the facts or laws that any section has brought from darkness to light are the unhindered possession of all, by tradition, by inheritance, by right. It is not necessary, it is not possible, that the streams of tendency from all great springs of medical thought shall flow in the same direction. "Only through diversity of opinion is there a chance of fair play to all sides of the truth."

The different systems, the different branches and different specialisations are instances of intellectual flux in medicine. Some of the newer concepts are tending to again emphasise the importance of mind and the holistic approach. The Neo-Hippocratic concept (a new name in Europe for constitutional treatment), cybernetics, psycho-cybernetics, the bio-feed back, Kirlian electrophotography, orthomolecular psychiatry all lead in the same direction.

I do not in the least wish to cast any aspersions on other systems of treatment; but in order to highlight the place of Homoeopathy some of these features are unavoidable in comparison. My basic approach is that we should not get involved in bickering or controversies over systems of medicines. As humorously put by our Prime Minister, "Different pathies quarrel among themselves which is more unhealthy". There is so much to be done; there is an ocean of suffering that is before us and we should utilise all our energy, whatever system there is, to treat the people, to alleviate human suffering. There is no need to bring about a confrontational situation or enter into a fruitless and sterile debate.

A W.H.O. and U.N.I.C.E.F. report of 1975 mentions that neither Allopathy nor Ayurved is complete. This was well expressed by Prof. Ramalingaswamy, Director, All India Institute of Medical Sciences, in that, "All systems are evolutionary stages in the history of medicine. They are not exclusive". It was also refreshing to hear him say that, "Other systems of medicine can also contribute to health needs of mankind where modern medicine has come to a blind alley or a road block. In many places Allopathy gives only palliation and that too a temporary one."

IATROGENESIS & PRACTICE OF MODERN MEDICINE

To quote Hahnemann, "The highest ideal of cure is rapid, gentle and permanent restoration of the health... in the shortest, most reliable, and most harmless ways...".

For Allopathy Dr. Dastur writes: "Three or four decades ago, the carminative and diaphoretic-prescribing family doctor was also a friend of the family. He had "a heart that never hardened, a temper that never tired, a touch that never hurt". Although he could not produce the miracles of modern medicine, he was incapable of causing any permanent damage to the human organism with the important drugs at his command.

Later there came the medical specialists in every field. Their willing victims—the patients—consulted them for a plethora of ailments, paying exorbitant fees. As patients went round consulting different specialists, the intimate patient-doctor relationship was transformed into a formal business arrangement”.

It has been rightly said: “I have no faith in Allopathy, Homoeopathy or any other pathy, but only in sympathy!” Over-specialisation eroded the element of sympathy by snapping the relationship between the patient and the doctor.

This brings me to another problem about which Charaka, the Indian medical master-mind talks aptly in these words: “The course of treatment which cures the original disease but produces some other kinds of complication is not the correct line of treatment, correct one is that which cures but does not provoke any other.”

Scientific inexactitude can easily drift into actual bodily harm and indeed there is a medical term to describe it: ‘Iatrogenesis’ (iatros = physician; genesis = origin) which means disease caused by a doctor.

The ‘disabling’ impact of modern medicine and medical technology has reached the proportion of an epidemic (Illich). The thalidomide disasters have very forcefully implanted their impact on our conscience. Strangely enough, attention to the possibility of the development of such a paradoxical situation was drawn by an equally unexpected personality, as early as 1820. “I do not want two diseases, one nature-made and one doctor-made”, exclaimed Napoleon Bonaparte, in a flash of prophetic vision. But on the question of ‘iatrogenic’ the responsibility lies on the shoulders of the medical profession, though I feel that some of it would be shared by the pharmaceutical industry also.

It has been worked out that \$500,000 per doctor per year is spent by drug houses in North America. You can imagine the impact of such a barrage of cleverly presented literature, advertisements, folders, samples etc. etc.

The high-powered salesmen from the drug houses further brainwash the doctor and he, in turn, convinces the patient, that unless he takes potent pills, the human machinery will break down.

The most shameful act in therapeutics, apart from killing the patient, is to cause a new disease in him, induced by the overzealous use of imperfectly known remedials.

Dr. Harris Coulter, moved by the schism in medicine, was compelled to write in his book, *Divided Legacy*: “Despite the gigantic sums involved, especially in recent decades, the return has been minimal. Life expectancy in the industrially advanced countries is declining, and the incidence of chronic diseases—arthritis, cancer, heart disease, and others—is on the rise.

The morbidity from physician-induced disease is also increasing. The treatment of such unnecessary illness is estimated to cost the American public \$3 billion each year”.

K. R. Krishnan under the caption 'Modern Medicine and Its Effects' writes: "Every new drug makes its debut into the market with a critical review and sharp condemnation of its immediate life-saving predecessor which for a time was hailed as the best and the latest remedy for a particular disease or a range of ailments. But there is never any regret for the havoc caused to public health by the condemned drug, tons of which had by then been prescribed, administered and consumed. A pertinent question arises as to *who*, the physician or the drug manufacturer exerts control over public health".

Amazingly, one in ten cases of iatrogenic disease comes from diagnostic procedures. Despite good intentions and claims to public service, a military officer with a similar record of performance would be relieved of his command, and a restaurant or amusement centre would be closed by the police.

Dr. Boyd wrote long ago that in 1951 in the U.S.A., the average consumption of chemotherapeutic drug was half a pound per head.

In England, every tenth night of sleep is induced by a hypnotic drug and 19 per cent of women and 9 per cent of men take a prescribed tranquillizer in any one year. In the U.S.A., the Central Nervous System agents are the fastest sector of the pharmaceutical market, now making up 31 per cent of total sale (Goodard, J.L. 1973). Dependence on prescribed tranquillizers has risen by 190 per cent since 1962.

In all countries, doctors appear to be benefited in two ways, firstly by prescribing drugs for their patients and secondly by treating the same group of patients for the consequences of the drugs prescribed.

It is interesting to note that 3.5% of total admission cases in the hospitals are due to adverse drug-reactions, while 10% of the admitted cases suffer from adverse drug reactions during hospital treatment.

How ironical this situation is when we recall the saying, "Doctors are supposed to add years to life and life to years!".

It reminds me of an anecdote I read a long time ago. I, however, do not remember the author:

"I go to the Doctor and
pay his fee for he must live;
Then I go to the chemist and get the
prescription dispensed because he must live;
Then I throw the medicine in the drain
because I must also live!"

Another one says:

"If all the medicines are thrown into the sea, mankind would be much the better, and the fish much the worse for it".

Out of sheer disgust with that state of affairs where you treat one disease and get another and continuous suppression of symptoms leading to more serious consequences, there is a tendency for a great revival of more natural

systems of treatment including Homoeopathy in those rich countries where there had been a temporary recession. By a change in philosophical outlook man had started to barter his serene tomorrow for immediate relief to enable hectic activity today.

THE BACTERIA & THE "SOIL"

Sir Alexander Fleming discovered penicillin in 1929. And Florey in 1940 demonstrated its unusual antibacterial activity—thus heralding the great antibiotic revolution. Penicillin was hailed as the safest drug invented by man. Morning, noon and night, all over the world, doctors injected it or gave it as tablets. Patients insisted on penicillin for all the ailments under the sun. Toothpastes, shaving creams, throat lozenges, eyedrops, eardrops and skin ointments all contained penicillin. A few of our patients used it regularly after shaving—to prevent infections—whilst other used it freely after intercourse to prevent venereal diseases! Patients were happy, doctors were jubilant and pharmaceutical companies were minting money on the sale of their 'magic drug'.

Ironically enough, the microbes, initially stunned by the holocaust caused by this new pharmaceutical nuclear bomb, soon rallied round and started mass producing penicillin-resistant strains. Continued administration of penicillin also ushered in sensitisation reactions—either severe itching and fever or profound shock and, in many cases, death. The safest antibiotic was no longer safe—but doctors still went on using it.

The pharmaceutical companies started by manufacturing more potent antibiotics, some of which caused serious side effects.

Antibiotics, specially broad spectrum, depress bone marrow, alter intestinal flora to such an extent that the victim is more vulnerable to further infection, malabsorption etc. In the practice of medicine we see that for many of the diseases some drugs are found to be causative factors.

The following words of Hilary Koprowski in 'Man and His future' (Ciba) written in the form of a "Letter to my Great Grandson if He intends to Become a Healer" would be very refreshing for homoeopaths: "Continue washing your hands in-between patients and before meals and advise others to follow this archaic custom. I would guess that even in your time, environmental sanitation cannot be replaced by the best of antibiotics. Do not engage in programmes of eradication of infectious diseases. You will only drive the causative agents underground where they will become engaged in never-ending warfare. If a universal antibiotic is found immediately organise societies to prevent its use. It should be dealt with as we should have treated, and did not treat, the atomic bomb. Use any feasible national and international deterrents to prevent it falling into the hands of stupid people, who probably will still be in the majority in your time as they are in mine. There is no greater nightmare to dream about the future than the creation of a germ-free man. Man has to live with his infections in a state of ecological bliss

which cannot be upset by wild applications of drug therapy and attempts at eradication".

Dr. J. von Moger of Australia wrote to me, "The Wonder Drugs" are a Pandora's box and all the warnings were not accepted in time past and now it's too late to shut that box". But let us not be blind to the obvious lessons of the recent past and shirk our responsibility to posterity by feeding fuel to this devastating fire till it reduces God's choice creation, man, to a thing of the past.

What is the homoeopathist's approach to the much feared bacteria and infections. With the homoeopaths, his emphasis is on the "ground"—the soil, the host, the individual as opposed to the pathogen.

There is a disease diagnosis (diagnosis of pathology) a therapeutic diagnosis (determination of the remedy), but amongst the most veritable and concrete progresses of medicine there is the recognition of a third diagnosis, the most essential one perhaps, the diagnosis of the "ground", the only one which can explain why some reactions occur 'in vitro' and not "in vivo", and vice-versa. This determines our relation to bacteriology. Undoubtedly Pasteur's great discovery brought the microbe to a very high authority recognising in it the paternity of thousands of illnesses; but it is equally certain that the microbe, with the unquestionable aggressiveness for some individuals, and its harmlessness for many others, has finally opened the eyes of science to the vision and valuation of the "ground". The latter is very often the real arbiter of many delicate situations. Was it not Pasteur, who referring to the objections of Claude Bernard, pronounced the historical sentence: "Bernard is right, microbe is nothing, the ground is all"?

In short, what is this "ground" if not the individual himself, who, in the dispute between the illness and the remedy, is not passive in the least and expresses—through the eloquence of a peculiar and individual symptomatology—the features of the drug which will help him to recover.

Devine, in his book *Recent Advances in Psychiatry* writes: "The micro-organism provokes the organism, but it is the organism which makes the malady. There are no local illnesses, there are only general illnesses with manifestations more or less localised" . . . and again, "It is not an illness we treat but an individual who is ill".

He might be quoting Hahnemann who said it all more than 150 years ago, and who puts it so neatly and concisely when he talks of "the abnormal functional activity of the body which we call disease".

In Homoeopathy there is a singular freedom from what are called iatrogenic, teratogenic and mutogenic effects. In fact, in an article, "The Privilege of Liberation by Homoeopathy" my teacher, Dr. Pierre Schmidt discusses how Homoeopathy tends to free man from even an inherited tendency. For Prenatal Eugenics, there are clinics in Europe that use homoeopathic remedies during pregnancy to rid the foetus of chronic miasms.

HOLISTIC APPROACH

As the wise Aristotle put it, "The whole is earlier than the parts".

There is a grand underlying unity in the universe but talking of that may seem like a religious or philosophical discourse. However, it is not difficult to comprehend the concept of whole man. As Tagore writes, "In life a multitude of cells have been brought together under a larger unit, not through aggregation but through a marvellous quality of complex self-adjusting inter-relationship thus maintaining a perfect coordination of functions. This is the creative principle of unity and baffles all analysis. But this is also true that the expressions of life in and through the organism in the form of sensations and functions can be studied scientifically i.e., they can be observed, analysed and generalised". Every cell of the body is related to every other bound by a unifying life force that has been referred to as 'Chi' in Chinese medicine.

It was Prof. Langdon Brown who said, "That the body acts as a whole in both health and disease..."

The following is from the *British Medical Journal*:

"Far too little time and attention is devoted to the study of the individual and the sick man is often forgotten in the study of his disease."

Dr. Cawadias (of London) in his book, *The Modern Therapeutics of Internal Disease* states that "the homoeopathic method of diagnosis has given us three principles for modern medical practice: the principle of individualization; the careful consideration of symptoms; and the study of the constitution of the patient as factor in disease. As similar disease means similar defensive reactions, clinical application of the homoeotherapeutical principle (introduced by Hippocrates) is very sound, and has been banished from general medicine only by exaggeration on the part of certain homoeopaths and the narrow-mindedness of 'allopaths'.

Such is the recognition of medical thinkers of the holistic, individualistic and dynamistic concepts of Homoeopathy.

With the general uplift in education and thought, which are the hallmarks of our era, there is an increased sense of awareness in the people. Their struggle for realization, encounters phases of change which involves the ability to absorb greater shocks and maintain equanimity in the face of more stress and strain. An indirect judgement of the fast tempo of life today can be had from the fact that the speed of a pedestrian is 3 miles, of a bus 30 miles, of a jet 600 miles. So a pedestrain travelling in a bus moves at a speed 10 times his own; when he is in a jet he moves at a speed 200 times his own. It correspondingly subjects him to an inordinately heavy strain. In view of this, the psychosomatic element of medicine is gradually gaining more importance; and priorities are shifting from matter to mind. Consideration of the whims and fancies, the fantasies (dreams) and frustrations of patients, their pent up passions and predilections, (in the matter of food, the effect of weather conditions, telluric, barometric and metereological changes), in fact

all such factors are taken care of in individualisation in Homoeopathy.

It has been said that "Conference is a meeting of important people that singly can do nothing and collectively decide that they can do nothing". I want you to disprove this saying and invite this Congress to become an *epoch making one*.

Let it be realised by all assembled here, having come from far and near, represented from twenty-eight countries in widely separated parts of our earth, that all the knowledge and learning at our command must be *directed* in our professional pursuits to the heart and soul, the aim and objective of medical science, namely, the patient.

Let us resolve and pray that we may never forget that the single most important factor in the care of the patient, is to care for the patient.

I conclude with the ancient Vedic chant: "May all living beings thrive."

For bearing with me through this long address, I say Thank you, Merci beaucoup, Danke schön, Muchas gracias, Dhanyavad.
