

## QUALITY VS. QUANTITY

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An object can be viewed in two ways (1) by surveying it in its whole extent, (2) by analysing its different constituents, which method is usually termed as the scientific way. Of these two ways of vision one is quite different from the other. When we look at the object as a whole its entire picture comes to our senses at once. But when we see through analysing its different constituents the picture in its entirety is lost sight of and our mind becomes confined to its different parts alone. In spite of the difference these two visions are pursued in our daily life. A few illustrations might be given to clarify our viewpoints.

A sharp-edged knife will present in its touch nothing but a homogeneous smooth surface but if this sharp edge is viewed under a microscope it will appear to be composed of rough, uneven, minute particles of the material. Again, a grand edifice will attract our admiration when we fix our attention to its whole structure, but its grandeur cannot be felt when we devote our mind to the constituent materials separately. Similarly, the quality of the contents of a book can never be appreciated when we engage our mind solely to the study of its paper, ink and its outward frame work.

From what we have discussed above it is apparent that the vision of the perspective in its totality is *qualitative*, whereas the analytical vision is *quantitative*. We may stretch our discussion a bit further to show how the quantitative analytical process obscures the vision of the quality, which is essential for the thorough grasp of the nature of the object in view.

When we behold the spectrum of a rainbow visible in the sky, we are filled with a peculiar sense of inward pleasure. But a scientific mind will declare that the phenomenon is nothing but VIBGYOR, i.e. a combination of seven colours, violet, indigo, blue, green, yellow, orange and red. It is known to us that the colour depends upon the number of vibrations touching upon the retina of the eye per second. But, enjoying the beauty of a picture and counting the number of vibrations are not the same thing. A person, without being aware of the number of vibrations striking upon the retina per second, can even appreciate the beauty of the rainbow. So, it can be said without any fear of contradiction that *science deals primarily with the quantity without paying heed to the effect of quality*. How can we ignore the manifestations of the innumerable varieties of the quality presented to us by the creation? Quantity always remains inherent in the quality, whereas the appreciation of the quality is independent of the quantity. So, no useful purpose can be served if undue importance is laid upon the determination of the quantity. It is noteworthy that in the domain of medical practice such procedure of mechanical investigation is being pursued and is gaining ground.

The material constituent of man's life is the body. The sole business of the modern medicine centres round this physical body as the disease is manifested through its agency. For this purpose the different parts of the diseased body are examined and attempts are made to ascertain the disease-cause in the laboratory with the help of various chemical tests and taking different counts of the ingredients of the secretions and excretions of the body with the apparatus set up for the purpose. If anything is found positive, the treatment is pursued accordingly. This kind of treatment in modern medicine depends mainly upon the quantitative detection of the disease-products in their findings. This tendency of the modern medicine is naturally liable to ignore the qualitative aspect of the diseased individuals.

It is true that the disease is usually understood by the common people as the disorder relating to the body. But the mind is involved in diseases prior to the involvement of the body and the former is equally, if not more important for consideration in the treatment of diseases. As the phenomenal world is full of diversities, so also the individual peculiarities vary so far as one's character, disposition, desires and aversions are concerned, one does not correspond with the other. It is improbable, to think that the medicinal treatment, divested of the qualitative aspect should lead to a successful cure. A book, however it may have a nice get up, is of no value unless and until the contents embodied in it, are fully understood. In the treatment of diseases, Homoeopathy complies with the requisite demand combining both the aspects of the views enumerated above. Homoeopathic case-taking constitutes the totality of symptoms comprising both the quality and the quantity of the symptoms at the same time, which yield a complete picture of an individual patient pointing towards the way to an ideal cure.

**Editorial comment:** The quality of different particular cases of disease (which may have the same analytical findings and thus bear the same name) is manifested not only by the mental dispositions or disorders, but also by the peculiar bodily reactions of different individuals produced by the same type of stimulus, which are known as modalities in homoeopathic parlance.