

# THE HAHNEMANNIAN GLEANINGS

---

Vol. XXIX

SEPTEMBER 1962

No. 9

---

## HOMŒOPATHY—THE ONLY CURATIVE THERAPY

DR. J. N. KANJILAL, M.B., D.M.S., Calcutta

This statement is likely to be criticised by many people, including many a homœopath, as dogmatic and sectarian. But a little consideration and deliberation regarding certain concepts should make the point clear.

**Denotation of the term Disease:** No other System of Medicine (except to a certain extent the Ayurvedic) regards disease as a disordered *state of the whole* being rather than an invasion by an external factor (*materia peccans*, germs, etc.), or a local or partial structural or functional change. In normal state an organism manifests a balanced physiological as well as, in case of human beings, psychological activity, and total functional integrity. In a state of disorder, that is, in a condition of disease, the organism manifests more or less lack of balance in various physiological and psychological processes, and of co-ordinated activities, essential for functional integrity. These manifestations, that is, disordered *processes*, are collectively named in homœopathic parlance as the *totality of symptoms*. And it is quite obvious that this totality of symptoms or processes, depicts the disease as a whole; and no trickery of logic can separate the one from the other. That is why Homœopathy pins down its target of attack on the totality of symptoms, that is, on the *processes* of disease rather than the pathological changes which are the *end-products* of the processes. Very unfortunately the attention of the traditional Medi-

cine has always remained and still remains engrossed by the *en-products*. They are unable to see or conceive any thing other than these end-products as so many diseases, and all their efforts and attacks are pointed towards these end-products. And the removal or suppression of those end-products by any means, they illude themselves as cure.

**Recovery, Palliation and Cure:** Misconception of the real connotation and denotation of these three terms, has all along created no little confusion of the issue. It is Homœopathy alone that makes a sharp, logical and scientific distinction among these terms.

**Recovery:** We all know that a living organism has an inherent tendency to revert to normal balanced equilibrium, in more or less time, after being disturbed by any force. This tendency is manifested not only in acute diseases (having a prodrome, a period of activity and a natural termination either in death or recovery), but also to a limited extent in chronic diseases (which have all the phases of acute disease, but no termination in cure unless the vitality is properly and systematically stimulated by the similimum). Even in a chronic disease, the troublesome manifestations do not remain constant and the same perpetually. There are periods of recrudescence alternating with long or short periods or intervals of remission or apparent recovery. And this phenomenon of recovery occurs irrespective of any sort of treatment, if not too violently heterogeneous. The physician only too often most undeservingly takes away the palm, if the patient happens to recover *in spite* of his treatment.

**Palliation:** Means removal or temporary suspension of any of the manifestations or even end-products of the disease process. This is far from cure, or even natural recovery.

**Cure:** This term has an exclusive connotation and denotation in homœopathic parlance and conception. This term signifies total and permanent removal of the totality of symptoms (which is, as already noted above, co-terminous with the disease). This totality of symptoms not only includes the pre-

sent and past symptoms, but also the inherited abnormal tendencies and traits. This vast range of the task is never in the purview of any System of Medicine other than the Homœopathic. That, again, is not all. The removal of the totality of symptoms, must be according to an "*easily comprehensible principle*". Now, an easily comprehensible principle signifies a true principle, a law of Nature. A law, a rule, or a theory created by man, if it does not tally with law of Nature, is difficult to comprehend. But a true principle or law of Nature once discovered is as easily comprehended as a commonplace event, and proves to be so whenever put to test myriads of time, *ad infinitum*. So, a true art of cure must be based on a true principle. And such a principle (*similia similibus curentur*), is the sole basis of homœopathic therapeutics, whereas no other pathy recognises any fixed principle to guide their therapeutics. Hence, no system of Medicine can have any claim to true curative therapeutics (and for that matter scientific therapeutics) other than Homœopathy. (For further discussion on the significance of Palliation and Cure please peruse the Editorial articles of this Journal of August and September 1961, pp. 339 and 391).

This assertion that Homœopathy is the only Curative therapy does not at all mean that Homœopathy can cure each and every case of disease. That is altogether a different question. Rather, the fact is that a considerable proportion of cases is not curable at our present stage. There are various factors responsible for this, some of which are as follows:—

(1) Extreme weakness of the vitality—failing to react, or harmfully reacting to the stimulus of the similimum.

(2) Lack of therapeutically dependable characteristic symptoms. This, again, may be due to (i) irreversible weakness or vitiation of the vitality by the disease itself, or various other factors including prolonged inappropriate or drastic treatment, disabling the vitality to manifest its symptoms, on the one hand; or (ii) lack of adequate vigilance and perseverance on the part of the physician, on the other hand.

(3) Inadequacy of the *means* at the disposal of the physician such as;

(i) Incompleteness and imperfection of the materia medica; (vide my article "Research in the Science of Homœopathy"—*Hahnemannian Gleanings*, November 1961, p. 495).

(ii) Possible lack of genuineness and purity in the drugs themselves, or any defect in their preparation or storage. It may be noted here that, till now, there is no dependable method of assessing the genuineness of a given specimen of any potentized drug, other than by trying on an appropriate patient.

(4) Shortcoming on the part of the physician. The mastery of the principles of Homœopathy and their correct application in concrete cases, require an extraordinary degree of three qualities—Honesty, Intelligence and Diligence. Any shortcoming on this score stands in the path of cure; (vide Editorial article "Three Pillars"—*Hahnemannian Gleanings*, July 1962, p. 295).

(5) The maintaining causes like unsuitable or adulterated food and drink, unhygienic environment, constant mental tension, worry and anxiety etc., etc. These are ever increasing in the present age. And, most of these factors are beyond the scope and control of physicians in general, per-se. These can be tackled and obviated by the concerted and conscious effort of the whole people guided by the honest and prudent leaders of the State. But, whatever may be the condition of the other factors, unless this last factor is remedied or at least controlled, prospect of true cure will go further and further away.

The proportion of incurable cases is fast increasing in the present age not only due to the summation of effects of the above-mentioned causes but basically due to two main factors viz., (a) unbalanced spiritual, moral, cultural and economic development, with consequent ever increasing contradictions and complexity in the human society, in the last few decades; and (b) the comparative stagnancy in serious activities and research work in the field of Homœopathy, in the present century.

In such a pass what should be the task of ours—the homœopathic physicians? We should remember that, it is the homœopathic physicians who by dint of the basic philosophy and the *mission* of their life, can and should realise the gravity of the situation more acutely than the people in any other walk of life,

They should stir up, unite together, and actively lend their collective effort to any movement in the country that strives to remedy the basic evils. Unless and until these basic evils are remedied our **Only Mission** of life is likely to be frustrated.

While participating in these congenial social efforts and at the same time striving to break the stagnancy in the homœopathic society, we should try in our respective field of practice to do the best of the situation. We should exert all our nerves to render *real cure* to the patient, which the latter can never have anywhere other than from our hands. Even in those cases where real cure is by no means possible, we should not lose heart and escape from the field; as in the matter of palliation also, the only alternative for such cases, we should remember that Homœopathy is no less efficient than any other pathy, but at the same time far less harmful or rather almost harmless. (vide Editorial—*Hahnemannian Gleanings*, September 1961, p. 391).

Before concluding, I like to remind the readers, though superfluous, that our subject of discussion was true *diseases* and their *real cure*; and not indispositions or emergencies due to physiological, mechanical or hygienic causes, treatment of which must be conducted in the corresponding lines according to the requirement of the particular case.