

## SRI AUROBINDO AND HOMŒOPATHY

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In spite of Sri Aurobindo's impartial views on medical systems appearing in the pages of Mother India, some of us cannot bear to be told that the potentised homœopathic remedies can act on life, mind and character. Perhaps they fear that homœopathy pretends to make an absurd, bold claim to bring about the transformation of human nature, which even the supramental yoga may require centuries to achieve and fulfil. No, homœopathy does not make any such claim. As a system of healing diseases it is confined to its legitimate scope and function, which are neither absolute nor unconditional. It is based on proven facts indicating infinite potentialities yet to be achieved.

Shakespeare's Macbeth had asked the doctor:—

“Canst thou minister to the mind diseased,  
Pluck from the memory a rooted sorrow,  
raze out the written troubles of the brain,  
And with some sweet oblivious antidote  
cleanse the stuff'd bosom of that perilous stuff  
which weighs upon the heart?”

It may not have been possible to do so in that remote age. But the evolutionary urge of nature using Dr. Hahnemann as an instrument has now made it possible to cure diseased mental conditions under certain conditions.

That homœopathic remedies “can strike at the psycho-physical root”, the psycho-somatic centre of diseases, and thereby cure physical ailments has been clearly supported by Sri Aurobindo.

Sri Aurobindo says, “Some medicines invented by demi-mystics have this power. What I am now considering is whether homœopathy has any psycho-physical basis. Was the founder a demi-mystic? I don't understand otherwise certain peculiarities of the way in which R's medicines act.” (R refers to Ramchandra the then Ashram homœopath.)

Such a remark from Sri Aurobindo enables us to form an idea that with his extraordinary insight he had gone deep into the very root of the Principle of Homœopathy.

It can hardly be denied that in sickness the patient's nature often gets changed; the mental symptoms manifest through the perversion of the (1) will, (2) understanding and (3) memory, in the order of their importance. At times a child can have abnormal tendencies even from its birth.

(1) The perversion of the will manifesting through perversion of loves with various fears are of the first importance. In the suicidal tendency "one of the fundamental loves, which is the love of living, of self-protection, is perverted". There may be horrible depression, hopelessness, self-condemnation, self-criticism, looking on the dark side of everything, quarrelsomeness, anger, irritability; hatred for beloved ones, intolerance of sympathy, tearfulness, loquacity, jealousy, ailments from emotions, sexual excesses, etc.

(2) Perversion of understanding manifests through delusions, hallucinations and illusions. Among the symptoms of this group are found in absorbed state, clairvoyance, confusion, dullness, easy or difficult comprehension, ecstasy, excitement, imbecility, ailments from mental activity, exertion, etc.

(3) Perversions of memory include absent-mindedness, errors in answers, mistakes in writing and speech, disorders of speech, etc.

If mental symptoms are marked in the patient as well as in the remedy, especially when they are abnormal, a departure, a change from the normal condition, they are of the utmost importance. The remedy that includes them will often be curative.

The strange, rare, peculiar and uncommon symptoms and modalities, aggravation and amelioration, also lead to the curative homœopathic remedy.

The following remarks from the pen of Sri Aurobindo are highly significant:—

"Now if we look beyond pathology (non-allopathic and non-homœopathic), this hysteria is usually accompanied with some disorder of the genital parts; wrong menstruation is itself often due to sexual trouble. T.B. again is always (psychologically) due

to psychic depression—I use psychic in the ordinary, not yogic sense. The psychic depression may arise from sex frustration of one kind or another or from some reaction of the sexual order. So, if R is wrong in suspecting V.M., psychologically he may be right. There may be, not vicarious menstruation, but its psychological equivalent. All that may be Greek . . . to you, but I know what I mean—and so long as *that* is there, the cure of the T.B. by D.F. (divine force) is rather problematical. In X's case I saw at once that nothing could be done. That is why R got his chance."

Now, what is the significance of *that* in the expression, "so long as *that* is there? Evidently it means the 'psychological equivalent' referred to in the above passage, the psychological factor involved in hysteria, wrong menstruation, T.B., etc.

It is quite clear from the above that there may be cases which are not eligible for receiving Divine Force and may be considered suitable for homœopathic treatment. An oblation of clarified butter can make a flame leap up brilliantly but not smouldering fire or ashes.

Sri Aurobindo here raises the question of the psychological factor, which leads us into the very heart of 'psora', the highest contribution of Dr. Hahnemann to the medical world.

What is Psora? Psora has its origin in the (vital) mind. Wrong thinking and wrong willing, that at times lead one to wrong actions, and consequent vile diseases, is the original form of mental Psora.

It is this Psora that produces proneness to diseases.

Psora is too complex to be discussed here; in short "all the diseases known to be due to tubercular bacillus are attributed by Hahnemann to Psora." Psora and tubercular condition are synonymous. The bacilli of Leprosy, the outer manifestation of Psora, resemble the tubercule bacilli. Toxin pushed back through suppression of skin-disease permeates the body as a subtle constitutional poison; so does the toxin of suppressed venereal diseases.

Psora is not a single dyscrasia or diathesis, as Hahnemann earlier believed but, it is a combination of dyscrasias, as he later discovered.

These dyscrasias, acquired or inherited, undermine healthy tissues paving the way for tubercular infection. "Behring and

other authorities on tuberculosis now hold that the infection often occurs in infancy . . . and remains latent until later life."

Sri Aurobindo could see at once what Hahnemann took twelve long years to discover. Hahnemann has frankly admitted: "Before I had obtained this knowledge I could only teach how to treat the whole number of chronic diseases as isolated, individual maladies . . ." (Footnote to Para 80, Organon.)

Sri Aurobindo on the other hand says, "What I have found in my psychophysical experience is that most disorders of the body are connected, though they go by families, but there is also connection between the families".

From the yogic point of view, again, illness is due to the defect of consciousness. "... 'illness is due to depression of the vital force'. . . It comes from some disharmony in the being, from lack of receptivity to the divine forces." (Words of the Mother).

Needless to say that wrong thoughts shut out Divine Forces.

Thus we find that the fundamental etiology of diseases is much alike in yoga and Homœopathy.

Sri Aurobindo has said, "Homœopathy is nearer to yoga."

Dr. Kent had travelled a thousand miles to place a dose of zincum on the tongue of a paralysed woman; in less than sixty seconds the effect was felt, in six weeks the paralysis left her.

Such miracles are no fairy tales but facts having a scientific basis.

The drug that does good in the beginning does harm if continued; but the one, that tends to aggravate first, proves curative; aggravation can be minimised by minimising the dose. This is Homœopathy.

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