

FUNDAMENTAL IDEAS REGARDING MEDICINE, IN GENERAL AND HOMŒOPATHY, IN PARTICULAR

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(1) Homœopathy accepts unequivocally, the entitative existence of a vital principle, which working in and through the physical counterpart of the organism, endows the body with the properties of "livingness" i.e., with sensations and functions, power of assimilation, reproduction and self-repair of body's tissues and organs within certain limits.

(2) Medicine is a department of Biology, rather, human biology. No single vital phenomena can be completely and adequately explained through chemico-physical laws and processes to which the physical body is certainly, to a great extent, dependent. Man is something more than his physical body and Medicine deals with a living human organism.

(3) The word 'Medicine' is used both in a narrower and wider sense:

- (a) In narrower sense, it means that branch of medical learning which deals with descriptions of diseases as regards their nomenclature, etiology, clinical course, pathological basis, diagnosis and differential diagnosis from allied disease-conditions and their treatment, mainly by drugs besides other therapeutic agents which are brought to bear on the management of diseases.
- (b) Medicine, in the widest sense of the term, means the whole corpus of knowledge regarding science and art of healing, or combating, with all available means, all varieties of illness that human flesh is heir to. In this sense, it includes Medicine proper, Surgery, Obstetrics, Gynaecology etc.
- (c) In medical parlance, a system of Medicine embraces all those subjects mentioned above as well as Anatomy, Physiology, Pathology etc. But the latter subjects need

not be considered as basic Sciences but rather as "indispensable preliminaries" to the study of medicine proper. Properly speaking, the subject matter of Medicine is concerned with life, health and disease in man. And these subsiences are not capable of constructing concepts sufficiently adequate for the explanation and understanding of vital phenomena which comprise the science of Medicine—a department of Biology, rather human biology.

4. Medicine is primarily, an art of healing, but like other arts and crafts, has benefitted greatly from the help derived from other Sciences, e.g., as the Science of Chemistry helps the art of agriculture or the Science of Astronomy helps the art of navigation. Similarly knowledge of Anatomy, Physiology and Pathology is of ancillary help to the study of Medicine, proper. A Homœopathic physician is a physician first and the last, and only that much of an anatomist, physiologist or pathologist as required for the make up of a complete physician "whose high and only mission is to cure the sick" as Hahnemann puts it on the opening aphorism of his 'Organon of Medicine'. The modern scientific medicine speaks of Medicine as applied Anatomy and Physiology, which, in turn, are based on concepts of Chemistry and Physics or at best bio-chemistry and bio-physics and hence inadequate for the concepts of science of medicine. That is why Homœopathy can be defined as a 'Science of Vital Dynamics'.

Proper appreciation of this fact explains the difference in attitude of a Homœopath and an Allopath regarding the relative importance of the pursuit of study of these auxiliary sciences, e.g. Anatomy, Physiology, Pathology and Medicine proper.

(5) Through the clinical mode of approach to the study of diseases and drug-actions on the living organism and the discovery of a therapeutic law Homœopathy has made medicine assume its true place in being an art—the art of healing, having a life of its own, considerably independent of the nourishment its associated sciences bring. That Homœopathy has raised medicine to a level of independent art is evidenced by the spec-

tacular therapeutic successes of lay Homœopaths (i.e. who possess no medical institutional training) in all places, since the discovery of this system of medicine.

(6) An accomplished Homœopath does not, necessarily, require to be posted with the knowledge of the latest fads and fancies discovered in auxiliary sciences. To those who are against incorporation of subjects, like Anatomy, Physiology, Pathology etc., we emphatically assert that it should be the endeavour of every true Homœopath to turn out not merely Homœopathic prescribers but complete physicians with Homœopathy as their speciality and hence the inclusion of studies of those subjects comprising fundamental and positive factual knowledge of these subjects in the syllabus of studies in a Homœopathic institution, is absolutely necessary. To those who are for including as much as possible the study of auxiliary subjects, satellite to Medicine we give a solemn warning that they, with the best of their intentions, might run the risk of crowding out Homœopathic subjects from the syllabus of studies in a Homœopathic Medical Institution and thus defeating its own purpose. To those who want to turn medicine into an applied science of Physiology, Anatomy etc., we like to remind them that the so-called Allopathic School has laid undue emphasis on the auxiliary sciences and has thereby reduced the art of medicine to a subordinate position whereby it is faced with a crisis of therapeutic sterility inspite of tremendous developments in the sub-sciences.

(7) Homœopathy is but an individualistic method of drug-treatment according to a therapeutic "Law of Similars", arrived at inductively, definitely based on a distinctive biological outlook, philosophically sound and open to experimental proof and verification.

The great Homœopathic teacher, Carrol Dunham proclaimed Homœopathy as the science of therapeutics, but it seems more within the bounds of strict terminology to claim no more than that Homœopathy follows a strictly scientific method at its every step and that it is the curative method of scientific medical therapeutics. Its field is definitely limited.

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Within this field it is exclusive and supreme. Outside this field, it does not intrude.

(8) Though Homœopathy is primarily, a method of scientific study and a therapeutic study in a wider sense, it includes also a multitude of facts discovered by the method and theories that have been propounded to explain and correlate these facts.

In the discovery and progress Homœopathy bears a close analogy to another therapeutic art viz.: Freud's Psycho-analysis. Like the latter Homœopathy started as a therapeutic method and in course of its application led to revelations of various truths regarding the scope and subject matter of medicine and consequently developed into a distinctive branch of a science justifying its status of being styled as a system of medicine.
