

THE MAIN SOURCE OF DANGER TO HOMŒOPATHY IN THE PRESENT AGE

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

Like Prahlad born of a demonic parentage Homœopathy was born in the lineage of the traditional medicine, but as a thorough rebel against its own lineage. It was born clean and healthy without any congenital disorder, and remained so throughout its infantile and adolescent life, resisting all sorts of infection that surrounded it since its birth, and strove to infiltrate, vitiate and cripple it by various means—beginning from multifarious forms of allurements (mercenary, social etc.) to intellectual even political weapons. It resisted all these forces with dignity, and maintained its purity and integrity as a completely separate and independent system of medicine with its own particular approach to all the different branches of medicine. Not only it maintained itself and developed as such in its comparatively short tenure of life of only one and a half century, but it established itself as a thoroughly dependable system of medicine and furthermore, a really indispensable one in the present age of glamorous chaos in the traditional therapeutics.

But, paradoxically enough, reaching the acme of its glory and valour in its adult life, it is showing signs of infection with traditional ideas of medicine and surrendering to the enticements of traditional medicine on various pretexts—intellectual (in the name of science), social (making Homœopathy easily practisable by dullards and sluggards, and acceptable to the masses under the influence of traditional medicine), political (making Homœopathy acceptable to the dominant school), mercenary (making homœopathic practice and business lucrative). But history has already proved that none of these ostensible purposes can be achieved, if Homœopathy itself loses its purity and integrity. This fact has been proved to the bottom in the U.S.A., the most glorious citadel of Homœopathy on World scale, and now the same is tending to be repeated in India, the citadel of Homœopathy in Asia.

It is a very hopeful feature that, larger and larger number

of honest and able homœopaths—faithful to the Science and Philosophy of Homœopathy—are getting more and more alert against this danger. But in order to fight this menace thoroughly out of the soil of India, nay, the world, we must first ascertain the root cause of it and the channels of its activity.

1. Are the Pharmacists Responsible for this Menace ?

Many honest homœopaths are of the opinion that it is the homœopathic pharmacists who are the main source of this vitiation. This opinion arises from a superficial and wrong understanding of the problem, as will be clear from the following considerations—

(i) Pharmacists are merely businessmen. Their only concern is making profit. They have nothing to do with the principles or philosophy of Homœopathy. They manufacture or import only those things that have demand in the market. If we can make the homœopathic society stop demanding unhomœopathic things they will have no incentive to manufacture or store such products in the name of Homœopathy.

(ii) One may say that it is pharmacists who advertise un-homœopathic products in the name of Homœopathy. But it is not the pharmacists who are expected to know what products are homœopathic and what are against the principles of Homœopathy. Whatever is demanded by homœopathic physicians, is advertised as a homœopathic product by the pharmacists. It is the business of the homœopaths themselves to declare from all platforms and forums, which products have nothing to do with Homœopathy and on what grounds.

(iii) It may be said that, the pharmacists have financial strength and most of the advertising media are at their disposal. Many of them have, moreover, their own homœopathic journals, through which they are at liberty to advertise their pseudo-homœopathic products, to their heart's content. But we should remember that—

(a) Unlike the stereotyped therapeutics of Allopathy, Homœopathic therapeutics cannot be taught and propagated through advertisements; and we should constantly strive by all means to make the homœopathic masses conscious of this fact.

(b) We can and do avail ourselves of those journals owned by the pharmacists to propagate the principles of Homœopathy— which products conform with those principles, which go against them. If the owners of the journals refuse to entertain these articles we must of course dissociate from them. So long as they allow us to utilise their potent journals to ventilate the view-points of true Homœopathy, it will be far from prudence to forego that opportunity.

(c) Apart from all these, we have at our disposal, none-the-less effective propaganda machineries, in the form of conference platforms, exhibitions, magazines etc. owned and managed by ourselves—that is, the Homœopathic Associations. We must eschew exhibition and advertisement of all forms of pseudo-homœopathic products through these channels; because the propaganda of these products through our media cause far greater damage to Homœopathy than the propaganda through the media belonging to pharmacists or through general newspapers, with which homœopaths themselves have no connection. The West Bengal State Homœopathic Federation is conscious about this fact from its very inception. Their journal "Homœojyoti" foregoes many lucrative advertisements, and their conferences forego donations amounting to thousands, for refusing to deviate from this principle. It is a good thing that, many homœopathic organisations and conferences and journals are getting more and more conscious about this fact.

So, it is clear that, it is useless and baseless to incriminate the pharmacists for vitiation of Homœopathy. In fact, the pharmacists bank upon and quote *ad libitum* the statements of the so-called homœopathic stalwarts in the international field and their followers in India. It may be noted moreover that, many of these followers are very cunning businessmen too. They themselves manufacture the pseudohomœopathic products and at the same time not only vaunt themselves as leading homœopathic practitioners, but also as research workers in Homœopathy, and place their goods in the market as the products of their research. They have their own so-called homœopathic associations (really buyers' societies) and even sometimes their own teaching institutions, and utilise all advertising media as well as all homœopathic

platforms and journals for propagating and advertising their products, putting on a big attire of Homœopathy. If we want to save Homœopathy from utter ruin, it is our business and duty to expose and isolate these so-called stalwarts and their followers, and win over the homœopathic masses from their influence.

2. Stiffness of Homœopathic Science and Philosophy

Many an innocent homœopathic leader is often heard to plead that, pure homœopathy is too hard to learn and assimilate and put to practice, for people of ordinary intellect. If we go to insist on purity of Homœopathy, the homœopathic society will lose its number and will be narrowed down to only a few people. This plea apparently looks very plausible and potent. But its hollowness will be clear if we take into consideration the following facts—

(i) The stiffness of Homœopathy is not real, but only apparent, and it arises from two main factors—

(a) *Traditional ideas and notions of medicine*—It is often very difficult to get rid of these ideas and notions about medicine. And it is actually found that, the sophisticated intellectual people, particularly those belonging to the higher strata of society, find it more difficult to assimilate the philosophy of Homœopathy than ordinary unprejudiced people, who can more easily compare the logic and stand of Homœopathy with those of the traditional medicine, with a cleaner mind.

(b) *Too much hankering for easy money*—It is a real fact that, acquirement of knowledge in Homœopathy and its application in practice requires considerably more time and labour in comparison with any other system of medicine. But the return that is obtained by application of that labour and time—viz. *true cure* (which is an almost exclusive prerogative of pure homœopathy)—is far more valuable than money, or for that matter any earthly gain. Any body getting taste of these pleasure and joy, does not mind the necessary labour and time. Rather this grand success entuses him to take more labour for assimilating the homœopathic principles more and more deeply and apply them in practice more and more meticulously. Experience of any pure homœopath including my humble self will corroborate this fact.

(ii) *Lack of true homœopathic education.*

(a) We have as yet, nowhere in the world, any truly homœopathic curriculum and syllabus, on official basis, by going through which truly full-fledged homœopathic physicians can come out.

(b) Most of the teachers in Homœopathy, themselves lack sufficient knowledge and confidence in Homœopathy.

(c) Many of the reputed books in Homœopathy, even many Pharmacopœias of different countries, contain many unhomœopathic ideas, directives and products. These things effectively confuse the ideas of learners of Homœopathy.

(d) Many a leading homœopathic practitioner, who has a large number of followers and disciples of himself, practises various unhomœopathic easy methods, and teaches the same to his followers. These latter constitute the vast masses of the homœopathic society. If these homœopathic leaders learn the homœopathic principles a bit more deeply and apply them in their practice more scrupulously they will themselves see how thoroughly reliable and efficacious these principles are, and demonstrate the same to their disciples, thus turning them into true homœopaths.

Of course, this path demands a bit more labour and patience and less avarice. But, how to avoid this difficult path without vulgarising and ultimately liquidating homœopathy. And how long will this vast mass of pseudohomœopaths themselves survive if homœopathy loses its purity and integrity and merges with Allopathy. Will patients come to these poor imitators of Allopathy or will go directly to true allopaths. This phenomenon has already been demonstrated in the U.S.A. Thus we see that, the plea of increasing the numerical strength of homœopathic society by evading or vulgarizing the homœopathic principles, does not stand on any solid ground.

3. Economic Problem

Some people plead that, it is not possible to thrive on pure homœopathy. For bare subsistence, it is necessary to take recourse to various means which may deviate from pure Homœopathy. They assert that, first one must earn his livelihood, then he can think of purity of Homœopathy. This plea also apparently seems very cogent. But I have within the circle of my acquaintances and

friends a good number homœopaths, in various localities, urban as well as rural, who formerly practised all methods, only to meet both ends of their budget. On prolonged discussions and repeated demonstrations in course of consultations on many occasions they gradually turned into pure and adept homœopaths. And now they are earning far more than their mixopathic life, and some of them have actually turned into the leading physicians of their localities; even qualified allopaths of the locality often consult them or send cases to them. And I know of many homœopaths who will corroborate this experience of my humble self. So, the apparently irrefutable plea of economic inadequacy of pure Homœopathy does not stand the test of actual experience.

But, as already noted, it is an obvious fact that, in consideration of the labour, time and quality required by pure Homœopathy, it can provide less money than any other system of medicine. But can that be a ground for selling out one's conscience and integrity? It is a known fact that adulteration can bring more money than honest business; can that be a justification for giving up honest business? What will be the fate of the Society including our own-selves, if this sort of norms of morality be accepted?

By comparing pseudohomœopathy with adulteration, I do not mean to say that they are absolutely useless. Like any other system of medicine these products and methods may sometimes be able to relieve or palliate patients. They could not have thrived if they always failed to do this much at least. What we contend is that, if pure Homœopathy cannot feed their advocates upto their demand, they should spare it completely. But our minimum demand is that *they must give up the practice of putting a homœopathic garb or label on their methods and products*. They must stop utilizing the good name and popularity of Homœopathy while selling or using their unhomœopathic goods or methods. If they dislike, and they should dislike the name pseudohomœopathy, they can take any elegant name like—*Eclectopathy*, *Adjustopathy* and so on. But they must stop vitiating Homœopathy sitting inside the Homœopathic society itself.

So, after considering all these points it stands clearly that, *the main source of danger to homœopathy, in the present age, rests upon Homœopathic Education*. Homœopathy cannot be saved from

doom if the homœopaths are not educated in true Homœopathy, and if large number of pure homœopaths, with complete confidence in Homœopathy, are not yielded regularly by Homœopathic teaching institutions. Thus the urgent tasks of the homœopathic society of India, today, are the following—

(i) Immediate formulation and introduction of a uniform curriculum and syllabus for Homœopathic Education as an independent system of medicine with its own line of approach to the different branches of medicine. The West Bengal State Homœopathic Federation placed before the country such a curriculum and syllabus in May 1964. The Homœopathic Advisory Committee of the Government of India has already formulated a curriculum and syllabus accepting the basic principles of that suggested by the W.B.S.H.F. It is high time that the curriculum and syllabus officially placed by the Advisory Committee should be immediately accepted and put into action.

(ii) There should be training courses for Homœopathic teachers, who should thoroughly understand and assimilate the basic principles of the syllabuses. Appointments especially in the leading posts in the teaching staff must be made from these trained teachers.

(iii) Special books suiting the syllabuses must be written and published as early as possible.

(iv) All the popular books on Homœopathy should be scrutinized by a suitable Board of pure and erudite homœopaths, and anything in them which goes against the principles of Homœopathy should be rationally criticised and denounced.

(v) All the resources and channels—beginning from private chambers to hospitals, from Associations meetings to conferences, from leaflets to regular magazines—should be utilized to educate the homœopathic masses on the true principles of Homœopathy and against the unhomœopathic trends.

If these things are done before long, India will bring a new and limitless span of life for Homœopathy on world scale.

Reprinted from the Souvenir of the 17th Session of the Conference of the Bihar State Homœo. Asscn, held at Jamshedpur, on 17.1.65.