

THE HAHNEMANNIAN GLEANINGS

Vol. XXX

DECEMBER 1963

No. 12

EDITORIAL

THE PROBLEM OF ASSIMILATION OF HOMOEOPATHIC SPIRIT AND ADOPTING HOMOEOPATHIC ATTITUDE.

Human mind is spiritually and habitually dominated by traditional ideas, concepts and practices. It is extremely difficult to free oneself from the clutches of tradition, which holds its sway to the innermost core of the mind and heart. This applies equally in the field of Medicine also.

The art of Medicine is as old as human society. And the attitude of human being in relation to this art has always been dominated by the cults of the age. In ancient times when sphere of human life was dominated by religious beliefs and cults, Medicine also was dominated by the same. In those days cause of various diseases was attributed to various evil spirits or sins, and the treatment was mainly the performance of various religious rites and processes. *Paripasu* with religious concepts, blind and crude materialism also empirically asserted itself on human mind, in every sphere of life. And thus crude materialistic therapeutics came into vogue and ran in conjunction with religious therapy.

But in course of last few centuries, the sway of religion on human mind is gradually yielding more and more to rationalism, and that of crude empirical materialism to mechanical

materialism. The present age may be said to be dominated by mechanical materialism. More precisely speaking, this age is dominated by Science—this is the age of Science. But unfortunately the term Science is most often taken to mean mechanical materialism. This is owing to (i) the mechanical materialistic orientation of human mind of the age, (ii) most of the prodigious developments of Science had been by dint of mechanical materialism. But, for last few decades mechanical materialism is proving sterile to yield any new fact, inefficient to make any further advance, inadequate to explain numerous phenomena discovered in every field of Science, including Biology and Medicine—the poorest of sciences. Still, it is an unfortunate but indisputable fact that, the human mind of the present age is remaining under the sway of mechanical materialism, and that often unconsciously. Rather, mechanical materialism has turned into the basic belief or fad of the age. People of our age feel shy or totally refuse to accept or depend with confidence upon any thing which is not supported by their mechanical materialistic ideas, even when disappointed by the latter nay, even when confronted with contrary facts or results. It requires an extra ordinary degree of rational and critical bent of mind to get loose from the clutches of traditional fads and beliefs.

Now, Homœopathy, by its nature, is far ahead of the current beliefs based on mechanical materialism. And this is the basic cause of a peculiar and paradoxical phenomenon in the field of Homœopathy. Many people are attracted to it both as practitioners as well as patients, dragged by its glaring merits and efficacy in hopeless conditions, but very few people have sufficient confidence in it at the core of their heart. This lack of intrinsic confidence in the totally fussless methods of Homœopathy using the minimum dose of potentised medicines simply by mouth or inhalation, is revealed by the patients by declining or hesitating to surrender to Homœopathy in critical conditions unless and until forsaken by other heroic systems of Medicine, and by Homœopathic practitioners by losing faith in Homœopathic remedy in a situation when Homœopathy can best demonstrate its usefulness and excellence, e.g., shock, fail-

ing heart, haemorrhages, septic conditions, virulent acute diseases etc. Their plea is always that, the life and good of the patient is far more valuable than their professed pathy, as if allopathic administration of Coramine, Methargine, or Penicillin etc. is unconditionally more efficient to save the life and interests of these patients than the minimum dose of the indicated similimum in high potency. This lack of confidence is manifested not only by the so-called converted Homœopaths, but as far as my information goes, equally or rather far more by the so-called non-converts, constantly shouting and swearing by the name of Hahnemann. Real converts from other pathies are less likely to be so shaky in faith, as they are already conversant with the capabilities of their former pathy, whereas the so-called non-converts often suffer from an alluring and admiring awe about the efficiency of Allopathic Medicine, with its heavy doses and various fussy heroic methods. Thus the problem of conversion to Homœopathic attitude and spirit concerns not only the practitioners coming from other schools, but also those who come directly to Homœopathic training or practice, with their fads and beliefs of the age. And if Homœopaths themselves are really converted their patients are sure to follow suit, being convinced by concrete examples.

If Homœopathy is to be established on sound foundation at the core of the heart of its practitioners, the following steps seem essential in Homœopathic pedagogy:—

(1) Winning the heart and brain of Homœopathic trainees and practitioners from the facts and ideas of mechanical materialism demonstrating the futility and inadequacy of it in relation to modern development of sciences, especially the sciences of Biology and Medicine, not to speak of the science of Homœopathy and by directing their attention to the modern developments in the field of theory and philosophy viz., the principles of Relativity, essential inseparability of matter and energy—energy particles, Dialectic Materialism, and so on.

(2) Attempts must be made to explain the pharmacodynamics or drug pathogenesis in the light of the latest developments in the field of principles, philosophy and natural sciences. And fresh drug-provings are to be instituted in the same line

and spirit, and to demonstrate that even the existing Homœopathic Materia Medica—although compiled about a century ago—constitute the best treatise on dynamic Pathology available today—thus winning them over from the fads and prejudices of static and dead Pathology of the Orthodox school.

(3) Enhancing the thoroughness of understanding of the Organon, as far as possible in the light of modern developments in the field of philosophy and science.

(4) Actual demonstration in Hospitals and Clinics, of thorough dependability, proficiency and nay superior merit of the Similimum, in comparison with the remedies of the other systems of Medicine in severe acute cases or emergency cases where ordinary Homœopaths get nervous and yield to their internal awe or fad. Only one caution must be kept in mind in this connection. The only condition for a Homœopathic remedy to show miracle in any case of disease is the ability to find out the similimum, which fortunately is often easy in these emergency or critical cases. Still, as rare exceptions, there may be cases where all attempts to find out the similimum, even after consultation with colleagues may be baffled. The urgent necessity of quick decision in such cases must also be remembered. There can be no question of hit and trial and wasting time with such cases. These exceptional cases must be immediately transferred to other systems of medicine, only to take a chance. This attitude is radically different from getting nervous at the outset and declining to attempt to find out the similimum which is the surest and quickest saviour in such situations and most salutary to the patient. It may some times so happen that, when such cases are transferred to Allopathic hands, the latter may take some opportunity to slander Homœopathy. But we need not feel different or shy on that account. If we keep regular statistics, it can easily be proved and established that far more number desperate cases rejected by their school are cured by Homœopathy. If we consciously try to increase mutual understanding in these matters, this unnecessary bitterness will gradually be eliminated.

(5) Thorough understanding of the Aphorism 3, especially its last part, and Aphorism 7, especially its footnote, to explain

the relation of Homœopathic therapeutics with physiological and mechanical treatment, which are often essential measures and belong to Medicine in general without any prejudice or predilection to any particular pathy. In Hospitals and Clinics, we should consciously try to establish the superior merit of Homœopathic therapy as supplementary to these measures.

In all these endeavours in improving Homœopathy as a science, establishing the relation of Homœopathy with various aspects of medical science and general sciences, establishing relation of Homœopathy with physiological and mechanical treatment etc. we should be constantly and keenly alert not to vitiate or vulgarise in any way the basic principles of Homœopathy. It is by keeping the purity of Homœopathy intact that we can best serve the interests of our patients, as well as help and co-operate in the advancement of the Science of Medicine in general. It may be remembered by the way that, though not officially recognised, many modern development in the Medical Science, especially in the field of Mental diseases, Hygiene, Susceptibility and Immunity, Allergy, Bacteriology, Prophylaxis etc were long anticipated, if not directly impelled by Homœopathy. We can consciously go on enhancing the same process today only by maintaining and further elucidating the basic principles of Homœopathy. So every Homœopathic practitioner, irrespective of his class, creed or origin should constantly strive to get free from traditional fads and prejudices and convert himself into a thorough Homœopath in spirit, theory and practice.

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