

THE HAHNEMANNIAN GLEANINGS

with which is incorporated
THE INDIAN HOMŒOPATHIC REPORTER

Vol. XX

MAY, 1953

No. 5

EDITORIAL

THE FUNDAMENTAL DIFFERENCES BETWEEN MODERN ORTHODOX DRUG THERAPY AND HOMŒOPATHY.

1. (a) The trend of orthodox medicine is to generalise, to diagnose and to treat illnesses and their causes so far as these are accessible to diagnosis and treatment.
(b) The trend homœopathic medicine is to individualise, to view and treat each patient as a person suffering under and from particular conditions.
2. (a) The orthodox medicine tries to find out specific remedies for specific diseases named and classified according to a nosological schema e.g. This school tries to find out specific drugs for diseases like tuberculosis, pneumonia etc.
(b) Homœopathy tries to find out a general principle which will be made applicable to find out a specific remedy for each suffering individual—whatever may be the nosological term for his disease-condition, e.g. Ten cases of tuberculosis may require ten different remedies; whereas ten different disease-conditions

bearing different nosological labels may require the same drug.

3. (a) The orthodox school tries to study the human organism from a material standpoint *i.e.*, it tries to reduce the human organism to a machine or physical chemistry. It tries to explain the vital phenomena in terms of chemico-physical processes and in terms of matter and energy or motion.
- (b) Homœopathy looks at the human organism from the point of view of a biological whole *i.e.*, the organism though consisting of different parts is something more and greater and richer in its potentialities and functions than what are possessed by each of its constituent parts. This whole is not a mere numerical aggregate of its constituents but it includes the parts and transcends them as well.

Homœopathy regards that "in life a multitude of cells are brought together under a larger unit not through aggregation but through a marvellous quality of complex self-adjusting inter-relationship thus maintaining a perfect co-ordination of functions. This is the creative principle of unity, which baffles all analysis."

Homœopathy thus regards that no complete vital phenomenon can be adequately explained by chemico-physical processes which are at best the underlying concomittant factors. Though the orthodox school fails to give an adequate explanation of any complete vital phenomenon it still refuses to accept the existence of a Life-principle. It admits its existence indirectly by saying that concepts other than what are relevant to physics and chemistry are needed to explain the biological phenomena *e.g.*, evolution, heredity, etc.—which goes by the name of "methodological vitalism" in modern Biology.

4. (a) The orthodox school concentrates its attention to the parts of the organism and misses the

whole. So it associates diseases with particular parts of the body *i.e.*, tissues and organs and tries to treat those parts, tissues or organs primarily.

- (b) Homœopathy accepts the concept of the biological whole ; so it tries to treat the patient as a whole and not the disease—as is commonly talked about in homœopathic parlance.
5. (a) The orthodox school tries to ascertain the action of drugs through animal and laboratory experimentations.
- (b) Homœopathy tries to ascertain the action of drugs by proving them on healthy human beings who are able to communicate their subjective symptoms to the experimentors.
6. (a) The orthodox school regards Medicine as applied physiology and pathology and its therapeutic methods are dependent on physiological and pathological discoveries and which are liable to change with the progress in knowledge acquired in those branches of science which are satellite to Medicine.
- (b) Homœopathy has raised therapeutics to an independent status. Here therapeutics has a life of its own though it assimilates any nutrition derived from auxilliary sciences.
7. (a) The approach of the orthodox school to the study of diseases is from the physiological and pathological standpoint.
- (b) The Homœopathic approach to the study of diseases is from its clinical standpoint. It regards clinical symptom-totality as the nearest approach to the factual reality. Homœopathy regards clinical symptoms as those that render themselves perceptible to our senses as a resultant of forces—chemico-

physical, vital, psychological—that are acting and reacting in and through the human organism in disease-conditions. The clinical symptoms are, thus, dynamic and co-extensive with the diseases; whereas pathological changes are the static changes brought about as ultimate end-results of the disease-processes.

8. (a) The orthodox school regards diseases as the sum total of structural and functional changes in the body.
- (b) Homœopathy regards disease “per se” as a morbid vital process caused by dynamic influences of noxious agents on the vital principle as manifested through perceptible signs and symptoms, the totality of which constitutes for all practical purposes what goes by the name of disease. Homœopathy regards all the structural changes in the body as the end-results of morbid vital process.

The scope of Homœopathy lies in treating the actual morbid vital process and neither its causative agents or its ultimates.

9. (a) The orthodox school does not feel the necessity of discovering a therapeutic Law of Cure. It makes use of any approach whatsoever it thinks best adapted to the case in hand.
- (b) Homœopathy feels the necessity of a Therapeutic Law. It regards no branch of study as scientific which has hitherto failed to discover a general Therapeutic Law which seems to underlie and correlate the phenomena of the particular subject concerned.

That the Homœopathic therapeutic Law of Cure is absolutely scientific is justified by the processes of observations, inductions, deductions and experimental verifications.

10. (a) The orthodox school makes use of any thing as a remedial agent derived from any source.
(b) Homœopathy accepts only these substances as therapeutic remedies whose positive actions have been ascertained by proving on healthy human beings.
11. (a) The orthodox school believes in palliative, substitutive and parasiticial measures.
(b) Homœopathy believes in the supreme efficacy of the homœopathic method of application of drugs as single remedies at a time and in minimum doses. (Subject to some exceptional circumstances).
12. (a) The orthodox school tries to make of medicine a particular science and its whole trend of views regarding matters medical is analytic, as relevant to study of any branch of knowledge in a scientific way.
(b) Homœopathy takes up Medicine primarily as an *Art* and its whole trend of views regarding matters medical is synthetic as relevant to study of Biology which still remains in the stage of descriptive science.
13. (a) The orthodox school is guided by the analytical mental tendency of a rational attitude of mind with an abstractly notional disposition of thinking, the principle of the causality as the method of research and induction as the way of thinking.
(b) The technique adopted by Hahnemann is an intuitive disposition of thinking with phenomenology as the method of research, analogising as the way of thinking.

—B. K. S.