

## HAHNEMANN'S CONTRIBUTION TO MEDICAL SCIENCE

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To pay homage to the memories of great scientists, philosophers, heroes and martyrs is not vain idolatry. They are great towers of light and power capable of inspiring their followers, lending an added zeal, succour and support to the tired and worn out spirits of those desirous of pushing on towards the goal. To think of those mighty minds of old now and then furnishes us with an opportunity to come closer to their life and work and to refresh our memories as to the great principles and truths unfolded or emphasised by them for the benefit of humanity.

April 10, the 199th birthday anniversary of Dr. Samuel Hahnemann furnishes us with one such occasion to know something about this great scientist's contribution to medical science and to the amelioration of human suffering in the simplest, safest and most effective way ever known to humanity. You must often have heard the common arguments in favour of homœopathy, that it is *simple, safe, economical and based upon certain unerring laws of nature*. These in themselves are no mean attributes for a system of treatment, especially in a poverty ridden country like India. But instead of talking about these commonplace features of homœopathy, I shall take you straight to the most outstanding part of Hahnemann's message to humanity in general and to the medical scientists in particular.

For the purposes of the non-Hahnemannian medical scientists, a man meant as indeed it still means *his physical body and its material contents and components* as perceptible to the senses, unaided or aided by scientific instruments and laboratory methods. A patient complaining of any pain or other ailment is subjected to a thorough *physical examination*, and by the application of the sciences of Physics, Chemistry and Biology are examined and analysed the

blood, stool, urine and other excretions and discharges to determine the components lacking or found in excess; organs and their functions are investigated with the help of X-rays, microscopes and other scientific instruments and apparatuses to detect any possible abnormalities. Attempt is then made to supply the deficiencies, remove the excesses and operate out superfluous growths or diseased organs; treatment by germicides, sera vaccines, antibiotics, counter-irritants and sedatives is instituted, unfortunately at a cost prohibitive to a majority of patients. But it should be carefully noted that all these and similar scientific methods of diagnosis and treatment concern *themselves with the physical or material plane of human existence*; the mental and dynamic plane of man's existence is altogether ignored by this view. The question as to *the real and ultimate cause of the findings on the physical plane* referred to above had yet to be answered. It was left for Hahnemann to furnish the answer.

Hahnemann came to the conclusion that medical scientists started treating ailments without a clear conception of what was health, how it was maintained by nature, how illness was caused, what was its true nature and how it could be not merely temporarily relieved but radically cured without giving rise to unwanted side reactions of medicines. He started with first things first.

Man is, beyond all doubt, something more than a mere bundle of flesh, blood, bones, and the different physical and chemical components which can be seen with the eyes or analysed in the laboratory. The conception of "man" is incomplete without the invisible dynamic Vital Energy that animates the physical body, keeping its organs and parts properly integrated as regards their normal structure and function, *automatically* maintaining all these in a harmonious vital operation "so that the indwelling reason-gifted mind can freely employ this living healthy instrument for the higher purposes of existence". This is the state of health, characterised by a feeling of natural ease,

comfort and well-being, free from any pain or abnormal sensations or even a consciousness of our various organs or of the functions going on inside the body. Now disease (=dis-ease) is just a negation or absence of this feeling of healthy case, even if it amounts to a mere unpleasant sensation or pain, and is obviously caused by an invisible dynamic disturbance in the normal functioning of the invisible dynamic Vital Energy, expressing itself through signs, symptoms and morbid sensations. When this disturbed functioning of the Vital Energy is not corrected at the earliest stages by an intelligent grasp of the language of the Vital Energy according to the laws of nature, *then it is that the structure and function of the organs become altered or the body becomes susceptible to invasion by germs and viruses*, as the diseased vitality is no longer able to perform its natural automatic function of overpowering and destroying the germs and infections. It is at this stage that disease *emerges from the invisible dynamic plane upon the physical or the material plane* where it can be taken cognisance of by the materialistic school of medical thought who can understand a man to be ill only when the laboratory tests according to physical, chemical and biological methods can detect some abnormality somewhere on the visible or material plane. Before this stage in the development of disease arrives, the materialistic school of medical scientists refuse to consider a man to be ill, often pronouncing patients to be neurasthenic, or sick in imagination only, just keeping them on sedatives or nervine tonics only. For the limitations or shortcomings of "science" or of the diagnostician the patient has to put up with unnecessary agony and suffering. The fact is that *the real and ultimate cause of disease lies on the invisible dynamic or Vital plane which is beyond the ken of the senses or scientific apparatuses*. By diagnosing the disease and attempting to treat it in terms of the intermediate physical effects of the real dynamic disturbance behind it, *wrongly and ignorantly designating them as the causes of disease*, a real cure cannot be effected but only a

sort of temporary relief can be provided. For example, by supplying Calcium from outside to make up a deficiency, you are not removing the dynamic cause on account of which Calcium is not being assimilated from the food; you are only trying to remove an effect which may or may not even be followed by a temporary relief.

To Hahnemann goes the credit of not only drawing the attention of the scientists to the ultra physical or ultra-sensual aspect of human existence and to the ultimate origin of disease in the disordered functioning of the vital energy on the dynamic plane, but also of discovering the principles and the laws of nature according to which such disorders can be understood and remedied. His conclusions were arrived at by the application of scientific methods, viz., experiment, observation and induction. Right here it may be pointed out that the word "scientific" does not necessarily mean pertaining to a big laboratory or elaborate instruments or apparatuses, or the patching up together of fragments of knowledge derived from the application of Physics, Chemistry or Biology to the human body, its contents and components. To justify a claim to be a scientific system of medical treatment, the system must have the following characteristics: (1) Accurate observation; (2) Correct interpretation of the observed facts with a view to understanding them in relation to each other and in relation to their causes; (3) Rational explanation of the facts by referring them to their real cause or laws; and (4) Scientific construction, i.e. putting the facts in such coordination that the system reached shall agree with reality. Put Hahnemann's conclusions to these tests and then pronounce with an unbiased mind which of the two concepts of the origin and treatment of disease, the materialistic or the dynamic, is more rational and conforms to reality.

Nature's Law of Cure "Similia Similibus Curantur" enunciated and expounded by him, is a perpetual monument to his genius. If his theory of the dynamic origin

of disease and the law of similia were not correct, such infinitesimal doses of medicines could never cure sickness so magically, surely, and safely. The deranged Vitality accepts the homœopathically indicated remedy in the infinitesimal potentised doses as the sorely needed gentle yet potent stimulus to *counteract the morbid forces tending to make the patient sick.*

The Vital Energy ruling over the vital functions of the body with its unbounded sway *is all powerful to kill automatically all germs or morbid sickening influences.* So in a case of sickness, when the Vital Energy receives the required support from the indicated remedy, *the germs automatically quit.* In fighting the germs and viruses it develops a resistance against future attacks of the malady. In fact it is one of our strongest arguments against the use of antibiotics, the so-called "wonder drugs" that while they relieve the distresses of a patient during an attack, they do not allow this natural immunity to develop, for *by destroying the germs they do not allow or help nature to fight the infection out and build up his natural immunity,* thus leaving him equally or more susceptible to future attacks of the infection. I say "more susceptible" for the germs develop power of resistance in their attempt to withstand their enemy.

On account of the extreme minuteness of the homœopathic doses, and the relation of homœopathicity to the ailment, the Vital Energy does not revolt against the remedy as it naturally does against all foreign matter. According to the natural laws of equal and opposite action and reaction, minute doses cannot give rise to untoward and uncontrollable reactions.

Limitations of time do not permit me to elaborate the subject further. The Immortal Spirit of Hahnemann invites all lovers of science and of humanity to investigate with open minds his unique contributions to medical science. To the suffering humanity his message is: "Come unto me ye that are sick in body and mind and I shall heal you safely, gently and economically, so that with healthy minds and

bodies ye may be enabled to lay the foundations of the new world order of your dreams."

### **PRESIDENTIAL ADDRESS \***

DR. A. B. DUTT, M.B., CALCUTTA

Friends,

Let us congratulate ourselves—all who have assembled here being the fortunate few to hold a homœopathic conference in the new and independent State of Andhra. Andhra always maintained a separate entity, political, social and economical, in the old province of Madras, and a separate State of Andhra has always been the dream of its inhabitants. Struggle and boil, hope and despair, have passed and at last through the sacrifice of precious life, Potti Sreeramulu, the separate State of Andhra saw the light of the day. Let us stand in silent mourning in the revered memorium of that great man. We pray that his soul rest in peace. Let Andhra march onwards in the path of progress and become the best state in India and that will be the fittest memorial in the name of a saint who laid out his life so that a separate and independent state of Andhra be formed for his countrymen. Let us demonstrate to the outside world that the saint did not die in vain.

I consider it a great honour thrust upon me in being elected President of this Conference. I am standing on a place from where many eminent members of our profession addressed you in the past. It will be an earnest effort on my part to satisfy you in my services and whether I succeed or fail, it is for you to decide.

I have, as a few of my predecessors, travelled this long distance to come and join you here in his Conference. I am proud to say that I belong to the State of Bengal and city of Calcutta, where Homœopathy has been nurtured and

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\* The 10th Andhra Provincial Homœopathic Conference held at Rajahmundry on 24th and 25th April 1954.