

THE GOAL TO BE ACHIEVED IN HOMOEOPATHY

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At this very important juncture in the establishment of genuine Homoeopathy in India by the formation of the all important Homoeopathic Medical Association of India it is absolutely essential for us to state definitely the destination towards which we strive in regard to the goal and of the road towards it. In this connection I think it very desirable for all homoeopathic journals in India and elsewhere to publish the excellent editorial by Dr. Alain Naude in the April 1976 issue of *Homoeotherapy*. I have written and obtained Dr. Naude's permission to have it published in various homoeopathic journals as it is of the greatest importance to Homoeopathy and homoeopaths all over the world. He says:

We can only seriously speak of a homoeopathic renaissance in the world, and consider whether it is possible, and discuss steps towards it, if we have a clear picture of the end result. In all human undertakings, effort, planning, and progress require first of all a knowledge of the destination towards which we strive, and secondly a love for it, a desire strong enough to reach it, then thirdly an understanding of our distance from the goal and of the road towards it. This is so when we journey towards a place on the map, and even more true when our goal is an idea which we must bring into tangible manifestation. Whenever we write a symphony, or perform it, or bake a cake, or sculpt a block of marble to embody an ideal of human grace, our success depends on the clarity of our *inner vision*, and our love for that unborn beauty calling from beyond. These two are related, and having them we gladly walk the longest road: vision gives direction, love gives energy and courage.

THE VISION OF THE GOAL

What do we want to achieve? What is that new state of Homoeopathy which we want to bring into the world? Let us find it in our minds, picture it, and know it. It is already there in the realm of ideas, not something we have to invent and piece together, or argue over and agree on. Truth is not the product of our ingenuity, decisions, or opinion: either we see it or we don't.

When we summon this vision into our minds and our imagination, and contemplate it there before us as if it were already achieved, as Mozart heard, inwardly, the whole symphony before writing it down, we see that perfect order operates within each physician's work, and among the members of the profession, and between profession and public.

THE PHYSICIAN

There is order in the physician, harmony between the highest part of his being and the daily work of his hands and mind. His practice is not a career, nor even just a profession, but a service and a calling, an expression of his moral and spiritual being. Like a homoeopathic cure it comes "from within outwards, from above downwards". All those qualities of maturity, sensitivity, perceptiveness, patience, responsibility, dedication—all those high human qualities which a good physician needs, naturally flower in a life of service. Such a man will practise pure Homoeopathy because for him there is no other kind. The purpose and motive of his work will insure its perfect integrity. Slowly a direct and original understanding of Homoeopathy will dawn in his mind: he will understand intuitively that which is verbally explained in books.

But in our modern world eclecticism is very much in fashion. There is much talk of tolerance, openness, freedom—freedom to believe anything whether it is true or not, or to express anything and pursue any goal whether it is destructive or not. Discipline is widely equated with frustration or repression, principles are relegated to opinions or points of view. There is a general levelling of standards by lowering them, quality declines as discipline, restraint, and responsibility decay. This is not freedom, but chaos, for freedom is the high reward of obedience to the laws of creation. In medicine this eclecticism is expressed by a willingness to experiment superficially with anything "provided it does some good." Because the dangers and limitations of technological medicine are increasingly evident, and the need to find something else, to do something else, is ever more urgent, a great many alternative therapies have been invented or revived, some of them useful, some absurd, some dangerous. Homoeopathy has been grouped with these in the general camp of the medical opposition. Physicians and laymen try to practise it with very little seriousness or real preparation, or try to combine it with Allopathy, or with a variety of alternative therapies. Every different system of therapy, if it is at all serious, has its specific depth of action in the human organism, its laws and structure, its time of action, its proper sequence of remedies and treatment. It yields whatever value it may have only to consistent and orderly use. All the joys, beauties, and treasures of creation are ours, and we can love and enjoy all the gifts of nature and everything which has been handed down to us from different human cultures; but things impose their own conditions and are often exclusive, like systems of measurement, classification, musical intonation.

When physicians try to combine Allopathy and Homoeopathy, choosing whichever is quicker and more convenient at any particular time, they violate both. When they mix homoeopathic remedies to save time and trouble they abuse something for which they should have reverence, betraying Homoeopathy and the patient, and also themselves. When the Homoeopathy they practise is dictated by economic considerations, or any considerations at all,

other than the highest good of the patient, there can be no quality or integrity. When the arduous process of homoeopathic repertorising is circumvented by a pendulum, or a box, or by any other system that uses the homoeopathic remedies outside of their system and context, this is not Homoeopathy.

The decline of our discipline, which we so much lament, did not come about because of the Flexner Report, or any legislation, or the FDA, or the allopathic takeover of homoeopathic hospitals, or any conspiracy of technological medicine . . . these are results, not causes. It came about because fewer and fewer people in the modern world have the human qualities required to practise it properly. It dies from the inside out, not from outside attack.

THE PROFESSION

When there is order in the lives and work of individual physicians it naturally follows that there is order among them also, because, belonging to the same truth in their work, they are essentially the same. We try today to bring unity and order into the profession by becoming increasingly tolerant, broad-minded. Disunity, we say, has come because we have quarreled over standards and principles, therefore let us dispense with them and have unity instead. But unity of what, and for what? Homoeopathy is based on laws which are not negotiable. They come from creation, not from our decisions and preference, and when we waive them so that different grades of practice may be equal and therefore united, we have dispensed with truth. The only possible unity in the profession, the only possible alliance and brotherhood among men in all matters, is a common allegiance to truth.

THE ROAD

When we see clearly the state of Homoeopathy which we want to bring into the world, and its condition today, and when we understand the essential difference between the two, we perceive also the road between them. Homoeopathy will only prevail in the world when there are enough physicians practising it correctly, and this will happen when collective human consciousness has come through its present confusion and decline. When we speak of a homoeopathic rebirth we usually conceive it as a multiplication of the practices we have now, so we strive to project and promote them, but that may not be at all what is required! We welcome recruits, provided they profess allegiance to Homoeopathy, regardless of what they may mean by that word. We convert a desperate public to seek and prefer homoeopathic treatment, without being able to supply even a part of that demand. We spend fortunes trying to prove or explain Homoeopathy on the ever changing terms acceptable to scientific medicine, without realizing that the very concepts, tenets, and language of technological medicine belong to a materialistic outlook which cannot possibly contain the holistic and spiritual homoeopathic philosophy. We contract alliances with medical factions and sub-specialities

equally on the periphery of official medicine, when all we have in common with them is our dissent.

We cannot establish a widespread new emergence of Homoeopathy in the world by forming more committees, spending more money, devising strategy, or by any amount of planning and organization. It will come about naturally when we deserve it, when we have a new society and a new consciousness in the world. But individually each one of us can reach that new order at any time by a change of heart and purpose, by creating within our lives the consciousness in which Homoeopathy belongs. There is no homoeopathic renaissance, only the rebirth of mankind, the transition from subjectivity to objectivity, from the personal to the impersonal, from separate selfhood to universality. And that new day will only dawn for all mankind by dawning in our individual lives, for in each of us is the whole world.
