

# THE HAHNEMANNIAN GLEANINGS

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## THEORY, PRACTICE AND CONVICTION

DR. J. N. KANJILAL, M.B., CALCUTTA

In various aspects and walks of society—domestic, social, political, educational, ethical, religious and others, we often find great leaders—very wellversed in the basic theories of respective spheres of life, but very much disappointing in their own practice. They are often heard to say “Do what I say, do not do what I do”. But can such exhortations cut any ice, can such leaders move the people under their care and guidance to the desired goal? Can a parent who hardly ever speaks the truth habituate his or her children to virtues of truth? Can a political leader who is cowardly in personal life, lead the masses to patriotic activities? Can a religious leader who cares a fig for religious tenets in his private life lead his disciples to paths of virtue? Similarly can a homœopathic physician who hardly ever in his domestic life uses homœopathic remedy and too often uses allopathic methods on his patients, inspire faith in homœopathy in his clientele; or a homœopathic teacher who remarks—as I have some times heard to do—that tenets of Organon cannot be, nor need they be applied in actual practice—in practice one has to depend upon his intuition alone, initiate true homœopathic spirit in his students?

Whatever may be the result of these sorts of alienation of theory from practice in other spheres of life, it is totally prejudicial in the sphere of any science. Theory is the life of any science. If the theory is not or cannot be applied to practice the science become meaningless and is sure to die away. If

the theories of Homœopathic Science—that is, the basic tenets of Organon cannot be applied in practice—Homœopathy has no right to exist, and it is sure to perish. But history of Homœopathy, as well as daily experience of any conscientious homœopath testifies just the reverse. The torch of Homœopathy has not only thrived, but moreover has ever become brighter and brighter at the hands of the real workers in the Science, proving not only the validity of its theories, but even enriching them and propagating them over vast expanses of the world.

But the hitch of the problem is that, the application of any theory to practice—especially a scientific theory to concrete cases of practice requires sufficient degrees of at least three qualities viz., **Intelligence**, **Diligence**, and **Honesty**. Theories are evolved from, and represent in them, myriads of individual phenomena of some particular category—they are generals inducted from numberless particulars, great deal of *intelligence* is required to assimilate the real spirit of a theory, and to apprehend and recognise the particulars in the general, as well as to make application of the general to particular cases. Intelligence, however, is not a very rare quality—there are many people who are by nature very intelligent, they have, so to speak, a gifted intelligence. But the rub is that, most intelligent people are either indolent in habit and averse to labour, or extremely hasty trying to make short cut of every thing, lacking in perseverance. Thus we see simple intelligence does not yield any real fruit. Intelligence to be fruitful in any field of science must be equipped with persevering *diligence*, without which one cannot expect to penetrate into the real core either of the theory or of the concrete case in hand. And the huge amount of energy and labour required for synthesising theory and practice is not possible if one has got any motive for his labour other than the interest of the science for the good of mankind or in other words if he is not truly *honest* to his mission of life. No money or honour or fame can compensate the labour of a true scientist, but thousand times more valuable rewards come from the fruitful application of theory to concrete cases of practice, and *vice versa* gradual enrichment of the theory by conscientious practice—when the theory

turns into a *personal conviction*, 'unshakable by any allurements, threat or snare.

These apply to the study and practice of any science, but far more especially to those of the homœopathic science which deals directly with the mysterious properties of the *whole* life of *individuals*, and the most subtle and intricate therapeutic properties of *individual drugs* and tries to make a *definite and law guided relation* between them; whereas the dominant school of medicine deals with different isolated properties and results of life in general and far cruder general properties of drugs and tries to make an uncertain hit and trial relation between them.

So, my ardent appeal to homœopaths in general and to homœopathic teachers in particular is that, they should dive more deeply into Homœopathy, apply it more meticulously and conscientiously in their practice. Otherwise they will act as agents for vitiation of Homœopathy and turn out myriads of such agents; and the more highly and strategically situated in society they are, the more effectively so, I earnestly and sincerely hope, this appeal will not fall on deaf ears.

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