

## A GAP IN HOMŒOPATHY

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There is one serious gap and defect in the Homœopathic system of Medicine. It is true, as poet Tagore says, that in life a multitude of cells have been 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 and baffles all analysis. But this is also true that the expressions of life in and through the organism in the form of sensations and functions can be studied scientifically i.e. they can be observed, analysed, generalised and suitable terms for their denotations and connotations coined. The metaphysics of life may not be ascertained with natural human knowledge ; but science of life can be built up through the same methods of observations, experimentation, analysis, classifications, deductions and generalisations etc. Hahnemann built his system of healing art on the basis of existential entity of life but could not build up a science of life. He or his followers had to fall back on current conceptions of physiology and pathology. He failed or rather did not have the time to build the chief requisites in the form of Nomenclature and Terminology and coinage of general names which are necessary in order that the language of Homœopathy might become scientific enough to serve the purpose for which it exists. Logic teaches us that Nomenclature is the system of the names of all the classes of objects, adapted to the use of each science ; and that Terminology is a system of names for describing the parts, qualities and activities of things ; and that every general name should have a precise and fixed meaning. The general names employed in science should be free from ambiguity. Sometimes this is secured by the use of technical terms especially coined. But every science has to borrow names which are in common use. In such cases these names should be

strictly defined. It is from this standpoint that Homœopathy is defective. Homœopathy deals with life and its functioning but uses terms whose connotations are suited to the physico-chemical category of existence.

The physiological concepts and pathological technicalities like inflammation, catarrh etc., are coarse and inadequate for use with reference to the Dynamic Vital plane, e.g., 'Bryonia' inflammation and 'Rhus Tox' inflammation mean differently as they are described at length by adding other phrases with them such as "relieved by cold" or "relieved by heat". There is no single term which will connote the change plus the modality associated with it. It is here that Ayurveda scores in having made a scientific study of life and having elucidated general principles for facilitation of comprehension. Ayurveda maintains that the vital phenomena are capable of dynamic explanations without reference to physico-chemical changes underlying the physiological processes occurring in the organism and that these vital phenomena are capable of being expressed by scientific laws involving terms and concepts appropriate to the category of life e.g. Tridosh Theory of Vayu, Pitta and Kafa. This theory of Ayurveda deals with the concepts most relevant to the category of life. Life is expressed through sensations and functions and disease which is nothing but altered life, has also to express itself through sensations, however changed or altered they might be. So, all the sensations perceived by a normal man have been observed, analysed and classified. All the dynamic functions of life are expressed through sensations and functions performed by the organism; whereas Homœopathy instead of basing itself on naturalities, constructs itself on the abnormal conditions of life and health.

So long Homœopathy does not fulfil these requisites, she will be persistently stigmatised as the "rebel-child" of the orthodox school. The controversy regarding the place of pathology in Homœopathy will never come to an end, mastering the Homœopathic Materia Medica will ever remain a Herculean task and hitherto unexplored regions of Homœopathy will remain yet obscure for a long time to come.