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URGENT NEED OF UNITY AND UNITED EFFORT OF ALL HOMŒOPATHS FROM TOP TO BOTTOM

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The social instinct is not a peculiar feature of human being alone, we find various manifestations of the social instinct in the whole ladder of Life. Man being on the top rung of animal kingdom has this instinct in the most developed, and at the same time most complicated form.

This instinct has evolved from the necessity of co-operation for serving common interests and fighting common enemies. The forces opposing this instinct are individual interests or small sectional interests. The struggle of these two opposing forces is manifested all along through the history of Life in the animal as well as vegetable kingdom. Wherever and whenever individual or group interest has become too strong—it has tended to undermine the social instinct. But ultimately, as a general rule, the force of social instinct has prevailed over the forces of smaller sectional interests; whenever it has been otherwise the partial or isolated group has become totally annihilated. This applies not only to a species or race—but to any section of Life whatsoever. The human species, or that section of human species—known as Homœopaths cannot be an exception to this rule. The rule of Life is that *the smaller interests must submit to bigger interests*, if it has to survive. And this is a universal Law for any section of Life.

But it is a very unfortunate and ominous fact that, that section of human species known as Homœopaths, especially of the present age, seems to be overwhelmed with individual and sectional interests, at a serious detriment of the more vital instinct—the social instinct. This cannot but forebode serious disaster to the very existence of the profession. Will it be very far from truth to say that, Homœopathy is surviving today—in spite of the prevailing deleteriously individualistic, sometimes even disruptive attitude amongst the members of its society—only by dint of its own merit, viz.—(i) its basis on truth, and (ii) its capacity to serve the human race most effectively and dependably? The position of Homœopathy all over the world, and especially in India would have been far better than what it is today had it not suffered from this serious drawback.

As already noted, the motive of social instinct, i.e. urge for association—originates from the inexorable necessity of struggle for existence; which entails on the one hand collective development, by solution of internal problems, and by elimination of internal defects and deficiencies, on the other hand fighting the unwholesome or inimical forces coming from outside. Thus we see human beings in different walks of life from wage earners to the big capitalists—organize themselves into associations on country basis, some times on world basis. They may have their internal conflicts in order to fight out their internal defects but with respect to inimical forces they are all united.

But, very unfortunately for Homœopathy, the situation here is totally different. Although it is pregnant with immense prospects for the well-being of the human species, which strongly needs further development, progress and spread, although it has got many deficiencies which must be made good, although it has got to maintain its existence fighting against various forces determined to annihilate it,—and none of these tasks can be fulfilled without strenuous collective effort on the part of all Homœopaths, there appears no tendency to formation of all embracing effective organizations like Trade Unions, Students' Organisations, Merchants' Associations, Indian Medical Association (Allopathic) etc. There may be found here

and there some local efforts on local or partial basis, and corresponding local organizations and these may bear big names, e.g. All India or nay All World Organizations—but in reality they are but local bodies, comprising small groups, having no relation with other groups, even of the same locality, sometimes even hostile to them. The result is as would happen if any part of the body say one foot would refuse to co-operate or would go against another say the other foot. Such a body cannot move or serve any effective purpose.

It is rather difficult to make out the cause of such as peculiar, unnatural situation in Homœopathy. Of the various causes that may be responsible for such a situation the following may be taken into considerations:—

1. Individualistic ideology—This develops from two tendencies—(i) Blind self-centred, self-comfort-loving or selfish instinct which is the opposite force of the social instinct, and man is not immune from this conflict, rather too often falls victim to the first instinct. (ii) Individualizing therapeutics—Homœopathic therapeutics is based on individualization, whereas Allopathic therapeutics is based on generalization. This factor though essential for therapeutic purpose, become harmful when applied to social life.

2. In Homœopathy the profession is based mainly on individual efforts from case taking (collection of totality of symptoms governed by individualizing peculiar symptoms) to finding the specific remedy i.e. the simillimum by repertorization and hunting the Materia Medica and then further following on closely, the effects of the administered remedy upto the finish of its action then again repeating the same process for each of the subsequent prescriptions right upto the complete cure of the case in hand. Whereas in Allopathy the physician has little scope for individual effort, he has of necessity to collaborate with various other branches of Medicine, viz. laboratory workers, various specialists, and inventors and manufacturers of medicine.

3. Too much engaged with professional works—By its very nature and form of practice, Homœopathy requires far longer and closer attention to and engagement with individual patients, leaving hardly any time for extra-professional activities.

4. Financially worried for earning the mere livelihood— Compared with any other profession esp. in consideration of the time, labour and skill a homœopath has to spend he is as a general rule extremely ill-paid. So he has very little time, energy and money to spend on extra professional works.

In spite of all these dire realities goaded by social, statutory and other problems and necessities, we often feel compelling need of unity and co-operation and form organisations and associations. But these associations do not grow into sufficiently big, all comprising, effective bodies for the following reasons.

5. Internal conflict: Internal conflict in any society is quite natural, and perhaps a necessity. And it is congenial so long as it is constructive and is meant for eliminating any deficiency, weakness or lack, a wrong or injurious trend. But it becomes a disruptive and destructive factor, when it originates from:—

- (i) Personal likings or dislikings.
- (ii) Lack of confidence on colleagues.
- (iii) Too much egotism or self-exaltation, with lack of democratic sense.
- (iv) Position hankering or any form of careeristic or opportunistic motive, the worst and most dangerous vice.

None of these factors should stand in the way when our collective interest is at stake or in danger; because none of the above mentioned factors or problems—personal or social, can be solved if the very platform on which we stand is ruined.

Now, it is a stark reality that Homœopathic profession itself is face to face with fatal attacks in various forms—subtle as well as blatant—from various quarters. In such a fix, should we sit tight, complacent with our narrow personal interests, and blind to our environment, utmost only forming small groups—so called associations or institutes—indifferent or even fighting with each other? Will History pardon this blind folly on the part of us, the bearers of the torch bequeathed by the Great Hahnemann—for eternal good of mankind?

No, we cannot shirk the task placed before us by History. We must bridge up our differences, even bitternesses and unite

with each other, and stand like one body, sufficiently vigorous and dynamic to smash all sorts of attacks from our enemies.

It is difficult to submit a clear-cut line of action for accomplishing this complicated task. We can utmost place before our readers an outline of work for the purpose.

It does not seem feasible, nor is it at all necessary that all the isolated Homœopathic Associations, with different traditions—different subjective and objective conditions—should be broken up immediately and merged into one body. To begin with we can approach the different Associations—to unite with each other and form into something like a confederation, for the clear purpose of fighting for commonly agreed purposes (such as—Homœopathic Education, Homœopathic Research, Social and statutory rights for Homœopathic profession, and so on), on the basis of democratically accepted programme.

In this task we can take lesson from the Indian Medical Association. This All India body embraces almost all the registered allopathic practitioners in India. It is not a fact that allopathic doctors have no differences in opinions, ideas, or feelings amongst them on various issue. That cannot be possible in any human society. There are plenty of differences, even bitter feelings amongst them, nay strong sectional rivalries. But these do not stand in the way of their fighting capacity as a single body for their own progress or for facing any attack from outside. Not only that, I. M. A. is not the only organisation for them. They have so many various other organisations for separate group e.g., Licentiate Doctors' Association, Association of Gynaecologists and Obstetricians, Association of Ophthalmologists etc., etc., as also various Medical clubs. These separate organisations are not subordinate to the I. M. A., but co-operate with the latter for common tasks and programmes. Members of these separate bodies are almost all members of I. M. A. too.

Then they have got their statutory body the General Medical Council. The relations between the I. M. A. and the G. M. C. is as between a political party and its parliamentary wing—mutually co-operative, in spite of group rivalries in both.

Our Confederation of Homœopathic Practitioners and the

Central Homœopathic Board may behave and work in the same manner.

Now, where we shall get the personnel to fulfill this Herculean task of uniting so many isolated and to certain extent hostile Homœopathic Associations, over so vast a country? India may legitimately claim the proud privilege of being one of the home countries for Homœopathy. Our mother-land India has yielded not only a good number stars in the Homœopathic Galaxy, she still possesses so many geniuses in Homœopathy. If only these geniuses take up the matter a bit seriously if all or at least most of them subordinate their personal interests and other motives, their mutual bitter feelings and rivalry, to the supreme causes of Homœopathy, they can muster all the Homœopaths of India into a strong and potent body. They do not lack the efficiency, skill or opportunity for the work—what they seem to lack is a genuine will. There is no dearth of urge for unity at the bottom. Every Homœopath feels the urgency of the situation, the danger facing the whole profession and all of them would be ready to register their name in a really effective and powerful regiment, if only the call comes from a united body of efficient commanders. Will the top-ranking Homœopaths of India have the good sense—before being too late—to take up the task and lead all the Homœopaths of India in the struggle for saving Homœopathy from utter ruin?
