

THE UNIVERSALITY OF HOMŒOPATHY

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In stretching our minds far enough to consider the more or less close relationship of Homœopathy to other realms of thought and action, we must remember that every human being lives in a material world and also in a dynamic world, that when he is sick the remedies which cure him (put him from disorder back into order) must be so prepared as to enter the dynamic realm as well as the material one.

Bearing this in mind, let us touch briefly on many aspects of every day living. When we hear beautiful music, we leave the material and enter the dynamic. If well attuned to what we hear, we go far enough into the dynamic to lose our connection with the material for the time being. This applies equally well to other arts, e.g., painting, drawing, architecture, modeling, writing, speaking, etc.

That others besides ourselves are impressed just at this time with the universality of the homœopathic philosophy is attested by the recent article by our good friend, Dr. G. Kent Smith.¹ Before this appeared I had chosen the topic and, since the very universality of Homœopathy permits approach from many angles, what I have to offer complements rather than duplicates what he has said.

To go on to some of the wonderful things constantly being discovered in recent generations in the so-called mechanical world: Every time we push an electric button to release energy, each time we use electricity to perform labor, or save time, or peer into space, we are perforce getting into the dynamic realm. And when we split the atom what was heretofore unthinkable happens. Now we have burst the bounds of our earth and are beginning to think in terms of outer space.

In all this stands Homœopathy, pointing its finger to the dynamic in its philosophy.

Of course, this is too large a subject to be dealt with in one paper at a convention. We have had many papers on homœo-

pathic philosophy, yet far from enough of them. We have had too little discussion of the place of Homœopathy in other parts of world endeavor. We have been far too nearly contented to use Homœopathy and then to criticize it adversely if it fails in our immature minds and unskilled hands. We have been too busy with other interests and pursuits to stop to be quiet enough to allow the one-ness, the wholeness, the universality of Homœopathy to sink in.

The application of Homœopathy to fields other than medicine has come to your attention, I am sure—as to mine—as we see the beginnings of a break-through in the scientific world to dynamic concepts. The “dynamite” of Homœopathy, as Dr. Dennis Elwell calls it in an issue, this year, of the English journal *Health and You*, is beginning to dislodge current scientific methods which limit themselves to the dead material world. Everywhere we see a groping for the vital, dynamic forces which govern the material.

To quote Dr. Elwell:

Make no mistake: Homœopathy is dynamite. It does, of course, give us the most effective answer to all physical and mental ills (*and he might have said emotional, too*). But more than that, much more, Homœopathy, out of inescapable necessity, leads to a new and majestic picture of man and the nature of material substance. The door Hahnemann holds open for us leads into a realm of mystery and wonder, so unlike that to which we are accustomed that we might understandably reject it as hallucinatory were it not that simple, every day experience proves that Hahnemann's ideas *work*.²

Or, again, to quote that great scientist of the invisible, Rudolf Steiner:

Of the manner in which . . . the spirit and the soul pervade the physical body . . . men are completely unaware. . . . The most [a man] can do is to dissect the human corpse and then imagine he is looking into himself. But in reality he is not. Supposing here is a house. It has windows, but I do not

look in through them. Instead, I procure some tools and if I am strong enough I demolish the house. Then I have all the separate bricks before me, but is it not childish to imagine I am looking into the house when I am only looking at this pile of rubbish? Yet that is the way people go to work nowadays. They dissect the human being and cut him up in order to learn to know him; but in that way they do not learn to know him, for that is not at all the human being. If we would learn to know the human being we must be able to look back inward through the eyes, to listen back inward through the ears, just as today we perceive outward through the senses.³

Or to take an illustration from the new bio-dynamic discoveries in agriculture, where great strides have been made in research on the tremendous potentialities of plant life. Even the single seed has locked within it vital powers compared with which those of the atom are infinitesimal. To Dr. Ehrenfried E. Pfeiffer, pioneer in this field, I am indebted for the following statements:

In *Conservation News* we read: The Department of Agriculture has given its blessing to a bill introduced by Congressman Lee Metcalf of Montana that would require a comprehensive federal study of what the use of billions of pounds of chemical pesticides is doing to the nation's wild-life resources.

Dr. C. J. Briejer, the director of the Dutch Phytopathological Protection Service . . . goes a step further and discusses the underlying general attitude and philosophy. He considers the use of toxic insecticides as brutal force. Research for other methods of combating pests must go on with all energy. "We must learn to guide natural processes into the desired direction instead of attempting to use brutal force. Here a spiritual orientation, philosophy, is necessary, a deeper insight, the lack of which we discover in many scientists. Life is to us still an incredible miracle which we should face with reverence, even where we have to combat it. In reality, the necessity of using insecticides is proof of our ignorance and lack of knowledge, of our inability

to guide the processes of nature in such a way that the use of brutal force is not necessary. It behoves us to show humility and it is not justified that we sit on the high saddle of science. . . .

"We are dealing with basic laws of nature. Everything living tries to maintain itself against damage and oppression . . . Evolution is not thinkable without the principles of damage and oppression."

This sentence contains the basic philosophy of life. . . . A living concept would try to stimulate the natural defenses, to enforce . . . conditions which enable the growing organism to remain protected. . . . Nature will always answer with ways and means to fight off brutal force, the toxic impact of interference by man . . .⁴

Is this not, put in different language, exactly what Homœopathy is striving to do?

Even in the field of chemistry modern research is pointing to the dynamic, as shown by Dr. C. Reid's scholarly book *Excited States in Chemistry and Biology*, to which our own fellow-member, Dr Marion Belle Rood, introduced us last year. This book points out that:

An active species, be it ion, radical or excited molecule, may be disposed of in one of two ways.

1. It may return to its original inactive form . . .
2. It may be able to react with a neighbor molecule before such deactivating processes have a change to occur . . .

Molecules with excited electrons . . . are unstable or at best metastable, even in isolation. Left alone they return to their initial configuration, the excess energy being either emitted as radiation or dissipated as vibrational energy. . . .

The number of living species showing visible luminescence is only a very small fraction of the totality of organisms. . . . The great bulk of modern work . . . has been concerned with three types in particular:

1. Bacteria . . .
2. Crustacea . . .
3. The Firefly . . .

Current research indicates that the chemical basis of bioluminescence is completely different in these three cases, in spite of some superficial resemblances. This is quite in keeping with the apparently random occurrence of luminescence in nature, which suggests that there is no common evolutionary pattern in which it has arisen. It seems very likely, therefore, that even more diversity will be uncovered when the chemistry of other unrelated luminous forms is investigated.⁵

Or as Rudolf Steiner expressed the prevailing tendency, devoid of Homœopathy:

Today chemistry is studied from the outside . . . Anyone who seeks genuine enlightenment must despair at the official chemistry of today, for it is based wholly upon data, not upon inner penetration of the subject. And if people were open-minded they would realize that something more is necessary, that other things must be understood if chemistry is to be studied.⁶

This, of course, is the path, the philosophy, the universality of Homœopathy.

Turning to a completely different field, Prof. Mollie Ray Carroll, points out the serious consequences in our current American education of decades of revolt against dead subject matter. Because that revolt has lacked the precision, clarity and scientific dedication which Dr. Hahnemann gave to medicine, education, indeed, often descending to the realm of quackery, has turned away from subject matter. As a result the "progressive education" system has molded our schools into what a recent issue of LIFE magazine aptly characterized as a "carnival." Perhaps you have run across some of the carefully documented books, the many warnings in our thoughtful journals, and even the occasional newspaper articles which are voicing the growing protests against the inanity of the grammar and high school substitution of recreation and so-called social studies for subject matter.

The extent to which this revolt against subject matter,

conceived as dead, has stultified our educational system up through the universities to their faculties, was recently expressed by the Spanish philosopher, Julian Marias:

The theoretical basis for effective teaching is a real *intellectual life*... The students must "attend" the spectacle of how thought in its most authentic forms functions; this is the essential nucleus of teaching. If this is missing, all the rest is invalid. And I fear that the American university does not have that ferment in the necessary proportions. The preoccupation with mechanical details, the undeniable bureaucratic and administrative hypertrophy, the excessive attention to the exact "performance" of their educational duties, may lead to the belief that this is enough in itself. Many professors are *only* professors, which, carefully considered, is impossible. There is an adjective which often occurs to students when characterizing professors in whom they sense a "hinterland" of intellectual life beyond their professional obligations: the word "inspired." It would be convenient, indeed, to season competent professionalism, as bread is enriched with vitamins, with a prudent dash of "inspiration."

Does this not remind us of Rudolf Steiner's picture of tearing down a house in order to look into it to see what it is?

We in Homœopathy, in contrast, can be grateful to the Homœopathic Medical Society of the State of Pennsylvania whose Research Committee is starting a Drug Proving Program headed by Dr. Eugene Underhill of Philadelphia, for setting the wheels turning once more in the field of drug proving in order that honest and thoughtful people may come to know that the dynamics of life, and not alone dead matter, are subject to great and universal laws. The challenge of today is to discover the laws which the great masters of Homœopathy discovered, not empirically but intuitively. We know from experience that these are great natural laws but in proving our remedies we command the respect of modern exact science in less dynamic areas.

Turning to another field, Prof. Carroll also reminds me that the serious political issues which keep wars and rumors of wars dangling like Damocles' sword over our heads, arise from the

basic conflict between the dead Marxian materialism and the living spark of faith in the dignity of every human being, the faith which created our Republic and our Constitution. Like every dead thing, Prof. Carroll tells us, the putrefaction of the materialistic conception of history infects everything around it. And so we should not be surprised that a dead concept of the world and of mankind has no room for a spark of human kindness. The resulting liquidation of millions of Russians and Chinese, the horrors of slave labor camps and the Hungarian massacre are the logical outcome of lifeless philosophy.

Propaganda about Sputnik, leaving aside the degree of fact or fiction in the Russian claims, represents the yearning for more worlds to conquer by minds which cannot conceive of life itself and of the living qualities of human beings. To them the philosophy of Homœopathy is a closed book.

The tragedy of science without the dynamic sense of living forces reaches a climax in our age in the lives of some of the younger atomic scientists. Movingly the Swiss poet, Albert Steffen, thus explains the moral, if not mental near-schizophrenia which has led some of these atomic scientists to devote everything to science and to betray country and friends. Mr. Steffen says:

Today it is no longer possible to lead an existence worthy of man if one believes that only physical, chemical, mathematical and similar laws hold good in the universe and that nothing else is capable of being experienced; that *Homo sapiens* is merely descended from the animal... There now exists on the one hand the constantly augmented impulses of destruction lying in the direction of atomic fission; these tend, out of an iron necessity, towards nothingness. On the other hand—since man is free—there exists the possibility of creating inexhaustibly out of nothingness.⁸

In painting, music, architecture, our times see new modes emerging from the past. Painting and sculpture, in striving to be more than mere copies of the ancient masters, or to be different from photographic likenesses, lose themselves in the grotesque unless they catch a glimpse of the dynamic. Then they reveal the living soul as it faces today's world; then they attain the

heights of immortal art. In music, too, responding to the strains and uncertainties of today, the composer and the performer may introduce dissonances, to resolve them into dynamic higher harmonies, to lift the soul to onward surging concepts of life. Or they may build tones into a cacophony of sounds which express the tragically too frequent jitters. In architecture, the dynamic striving is to express today's search for the living and the eternal as truly as did the Greek temple or the Gothic cathedral.

These few examples, selected more or less at random, illustrate the crisis between dead materialism and the dynamic homœopathic philosophy toward which our times are moving in every field of thought and action. In our quest for pure science, untainted by personal bias, a large majority in our world, unmindful of the teachings of Dr. Hahnemann, have divorced science from life itself. The effects are appallingly clear among the majority of the medical profession where diagnosis and surgery, for example, treat a member of the body as if it were an autonomous unit, not affecting and unaffected by the whole body or its dynamic life forces. It is obvious in the drug industry, run wild. The crisis permeates every aspect of our daily lives, our food, our education, our art, our science, the entire economy and political life of our nation, our wars and rumors of wars, even our search for the truth.

The deeply spiritual Friederich Rittelmeyer, whose books have survived Hitler's burnings and whose voice Hitler could not still, has deepened for us the meaning of Shakespeare's Hamlet:

Hamlet stands in the graveyard—before him an open grave. The gravedigger throws up a skull. Hamlet takes it in his hand and ponders upon it. The riddle of life stares him in the face. His soul is overcome with horror and dismay. He unburdens himself in clever thoughts, but these cannot reach the place where answers are to be found. He flings away the skull. Life goes on—and leads Hamlet himself to his death.

Dr. Rittelmeyer continues:

Man of the present day, do you recognize yourself here?

Can you behold anywhere a truer picture of yourself? The world about you has become like a battlefield that is strewn with bodies of the dead. Man is dying. The world is dying. That is the sum of our wisdom—so far as it relies upon the knowledge and research of our age. Man lives his life in the midst of a yawning abyss of the past. The Earth itself is the grave, and out of the grave of the Earth he also throws up the objects to man for him to ponder and study. In all his varying research it is a dead object man holds in his hands. In anatomy it is the dead body of man himself, in physics he enquires into what is dead in Nature and in astronomy into what is dead in the Universe. The man of today is great in such research. But *life* eludes his methods. He gazes fixedly only upon the empty skull. Clever thoughts are on his lips. Never has thinking been more subtle or acute. Nor has it been so inadequate. The philosophers of our age are powerless before the riddle of life and the longings of the human soul... But then man flings away the skull and turns to "life"... life, of which he has no knowledge or understanding.⁹

Yet there are healthy signs of revolt as the human being unconsciously but surely seeks to restore the balance of body and mind. To few of those seeking something better has been given the privilege of understanding homœopathic teachings and philosophy, which to us seem crystal clear, as they have been daily demonstrated in our practice. And so, at times, there seems cause for discouragement that our numbers are so few. But perhaps we should think rather that the thoughtless and the weaklings have been culled out and somehow we have been able to stand the test. If that may be so, then out of our efforts to maintain Homœopathy unsullied may come the enrichment of a new understanding of the philosophy of Homœopathy, widening out beyond the medical profession to all fields of human effort, human culture and human life. Not out of numbers, but out of the quality of our devotion to Homœopathy may come the dawning light destined in its own time to embrace our whole

world with the basic thought of Albert Schweitzer, who sums it all up in three powerful words: "*Reverence for Life.*"

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