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COMMON PLATFORM FOR ALL HOMŒOPATHS

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Every human faculty has, of necessity, some science and art in it. Sometimes attempts are made to raise a Chinese Wall between these two aspects of any faculty. Such attempts are not only confusing but always futile. A Science is lifeless without the spirit of Art. An Art is boneless without the grit of Science in it. The more unsophisticated, the more spontaneous, the more consistent with simple Nature a faculty is the more it appears to belong to the category of simple Art. Whereas, the more sophisticated, the more intellectual, the more consistent with human experience, the more bound by human reason, the more under the sway of human brain a faculty is the more it falls within the category of Science.

Now, the faculty of Homœopathy like any other human faculty has both these elements viz., of Art as well as of Science, but to an incomparably vast extent. Its by far the main constituent—the *Materia Medica*—is almost exclusively composed of drug-produced parallels of the simple and untampered expressions of fathomless and limitless Nature—the spontaneous outwailings of diseased human being with his body and soul, calling for help—the proper remedy. No amount of reasoning aptitude, nor of logical gymnastic will help in properly and fully appreciating the real significance of these wailings. Rather, the reason-bound 'brain' will often remain deaf and

blind to many of the indications, as of no import. It is only a 'heart' of deep sympathy and intuition that will help in apprehending these beckons for help. That is why we find that there are many and many persons in the Homœopathic Society who are quite innocent about Science, but quite adept in grasping the characteristics of the drugs in Materia Medica and accurately matching them with the characteristic features of the patient, thus curing large number of diseases most easily, often after failure of so-called Scientific Homœopaths.

But there are certain fallacies and drawbacks in this method, which are as follows:—

1. *The problem of expression and interpretation of subjective symptoms*—The indications of drugs, as given in Homœopathic Materia Medica, till date, are mostly subjective feelings and sensations expressed in human language, which have the possibility of the following fallacies:—

(i) Human language often fails to give precise expression to the real nature of the ailment. Take for example a pain. Can any body describe the exact nature of Pain? That is impossible. We can describe our pain only by comparing it with a sensation that is felt in any particular familiar circumstances, e.g., sensation like cutting or electric shock, or burns, or bruises or rubbing with pepper paste and so on.

(ii) Then the question of interpretation of the language. The person who is to understand and interpret the expression, must have to have similar experience of the same circumstance. So, the Poet has said,—“How can a person who has never been bitten by a snake can realise the pain from snake venom?”

(কি স্বাভাবিক বিষে ; বুঝিবে সে কিসে, কভু অশীবিষে দংশনি যারে ?)

(iii) The quality and quantity of expression depend upon so many factors e.g., a person with poor intellectual level or linguistic capacity will often necessarily fail to give exact representation of his actual sensations, and is very likely to give a wrong picture. Again, a taciturn, stoic, or dullard will give a meagre expression to his sufferings ; whereas a neurotic will give an exaggerated expression.

(iv) Then, objective conditions of totally different significance and import may produce the same subjective sensation

and corresponding expression, e.g., a Neuralgia, Ulcer, or Cancer of stomach may produce the same subjective symptom.

If we want to free the subjective symptoms of *Materia Medica*, the most valuable ones for therapeutic purpose, from all these fallacies and deceptions, originating and accruing from personal factors, their exact relations with the objective conditions not only of the being itself (with its body and soul), but also with the environmental conditions (modalities, food etc., hygienic conditions, atmospheric conditions, sociological conditions, etc. etc.), must be irrefutably established. This is the task of Physiology, Pathology etc. etc. The fact that these sciences, even upto their present day development, are far from adequate to establish these relations is a totally different question.

2. *The problem of "Why & How"*—The natural and perpetual urge of human mind for an answer to these question, is not a useless childish curiosity, but a legitimate and moreover a salutary tendency. It is this urge which leads us from the effect to the proximate cause, from the proximate cause to the deeper and deeper causes, and thus to the essential cause of any phenomena. In this quest from effect to cause we get at the same time acquainted with the process by which the cause transforms itself into or produces the effect. Thus we can apprehend any stage of the series of causes each subsequent cause being the effect of the former one and we can forestall all the subsequent effects. This knowledge is essential in Preventive Medicine and as a matter of fact in any humanitarian science.

One may say, why bother for the cause and effect? Remove the totality of symptoms by the judicious application of the similimum and the disease shall be removed. But we cannot afford to forget that disease is a process which has a series of causes and effects, and that the totality of symptoms as we get today is the result of more or less long series of such causes and effects. If we could apprehend the cause at any stage in the services, the subsequent parts of it could be easily prevented: and in this way, if we could trace the cause of the very disease itself, we could have forestalled the disease altogether.

Now, it is only the sciences of Biology, Physiology, Sociology, Hygiene etc. that can help us in this matter. No doubt, today, these sciences are not adult enough, or efficient enough to fulfill our needs. That should be no excuse that we may remain indifferent or averse to them. We should thoroughly remember that it is these sciences that will one day place the Science of Medicine, and for that matter Homœopathy in its proper footing, free from empiricism, as the Science of Physics is freeing Astronomy from Astrology and mysticism of Heavens. We should, moreover, be awake to the fact that, these ancillary sciences of Medicine are fast developing today, and gradually transforming themselves to be consistent with and serve the purposes of Homœopathic Medicine—the most advanced of Medical Sciences, basically antedated. So, instead of having an indifferent attitude towards these sciences, we should come forward and take active part in their development.

Nor, on the other side, the so called Scientific Homœopaths should look disdainfully upon the unsophisticated simple Homœopaths, extraordinarily endowed with high degree of intuition and Homœopathic spirit, by means of which they discover the key to cure from the most insignificant subjective symptom, or a very minor point in the anamnesis of the case.

But, the unfortunate fact is that, the camp of Homœopathy has ever remained divided by perpetual feud between the purely intuitive group calling themselves "Pure Homœopaths" on the one side, and the "Scientific or Rational Homœopaths" on the other side. Ofcourse there are various shades of intermediaries between these two main groups. There are also satellites or camp-followers of each group—the blind symptom-coverers of the "intuitive group"; the vulgarisers of Homœopathy in the name of Science of "Modern Medicine" following the other group. But the main core of the Homœopathic School, constituted by the intuitive group, the scientific group and the intermediaries, candidly serve the same faculty or rather they represent the different aspects of the Faculty of Homœopathy.

Homœopathy today—nationally and internationally—is threatened with grave dangers from various inimical trends and forces, both from inside its own camp as well as from outside.

If Homœopathy is to be saved, all sincere lovers and servants of Homœopathy must be thoroughly alert and vigilant against the different colours of these dangers. If Homœopathy itself is ruined, none of these groups will survive. So, none of these groups should despise or fight the others, but should rather try to appreciate and learn from each other, as sons of the same Mother. Even the unfortunate camp-followers of each group must not be looked down upon. They should be treated as uneducated or maleducated brothers of ours. We should try by all means to bring them into the fold of the Homœopathy and to educate them in the true spirit and science of Homœopathic Medicine. Thus, we must all come into a common Platform and fight with the endogenous and exogenous enemy trends and forces and advance Homœopathy to its legitimate goal.
