

SOME THOUGHTS ON HOMŒOPATHY

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1. HOMŒOPATHY

It is a practical rule. It does not matter how it works: it does work. One does not need to know a great deal of scientific technicalities of medical science, to be a good homœopathic prescriber. The actual principles of Homœopathy are to be acquired by any one who takes sufficient pains and troubles and time. Naturally, it has to be taught to some extent, but it is a practical rule, and as far as results go it does not much matter how it is explained. Any definite explanation the homœopaths put forward to-day, like those of old, would certainly be wrong, for all explanations are at best, tentative. But they are all made in the light of such knowledge as had been acquired and it is the business of every generation to try to put forward some kind of view which would make the homœopathic doctrine more credible than it had been previously.

2. EVOLUTION OF SCIENCE AND MEDICINE

At one time the priest and the physician was one. But in course of time man was divided up by theologians and other thinkers into three separate entities, body, mind and spirit; and to each part of man was allotted a different variety of specialist. The physician took charge of man's body, the psychiatrist looked after man's mind, and the third component of man, the spirit, remained as before, in the keeping of the spirit. The great age of specialisation began in this way.

During the course of evolution of modern science it has bifurcated the universe i.e., it has produced an artificial dichotomy in Nature. Two fundamental and disastrous abstractions were made by Descartes and Gallileo. The former was responsible for the abstraction which led to a complete separation between life, mind and matter. But in reality life, mind and matter are not three entirely separate things which have somehow or other managed to come together. They are closely linked entities in that great patterned process which we call Nature. It is to be borne in mind that the scientist starts his investigations by making certain abstractions from the whole world—and an abstraction entails an omission of the part of the whole truth. The latter (Gallileo) was responsible for dividing the qualities of matter into primary and secondary. The science, promulgated by him, came to be equated with physical science; and with its evolution, took account only of those things which it can measure and weigh and looked askance at those other aspects of human endeavour, æsthetics, art and the emotional life of man. It has, of course, every right to lay down the boundaries of its kingdom and rules of government within it, but that gives it no right to criticise

those whose horizons reach far beyond these boundaries. Though science has liberated man from many prejudices and one-sided viewpoints, it has imprisoned us afresh in the new superstition of matter and the merely measurable and sense-perceptible being the fundamental and basic reality of Nature. To the modern scientific idea on which is based the modern scientific medicine, physics is the basic science to which all other sciences must be reduced; whereas according to the Homœopathic viewpoint, medicine should be studied as a branch of Biology with its subdivisions of psychology and which must become basic and physics and chemistry and the rest derived therefrom. Thus the acceptance of Homœopathy depends on new ideas to grasp the new realms of subtle facts and new ideas mean new thinking and new methodologies of investigation.

3. FUTURE TREND IN MEDICINE

There is no doubt that the mechanical age is passing. It is becoming widely recognised in medicine that there is a grave danger in specialisation and reliance on highly technical laboratory tests. They may aid in the diagnosis of the physical changes in separate organs of body, but it is being realised more and more that a sick organ is a very different thing from a sick man. He cannot be put into a test tube and analysed. The holistic view is bound to dominate matters medical, in near future; and as such Homœopathy has a bright future.

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fast gaining so much strength as to completely stifle out real Homœopathy. It is not for the sake of Hahnemann, nor for the sake of his devoted disciples like Boenninghausen and others, but for the sake of the ailing humanity, with their fast increasing complicated diseases, that Hahnemannian Homœopathy must be saved from the encroachment of those parasitic infiltrations in any form. Let us all swear, every year, on Hahnemann Birth Day in the name of ailing humanity, that **we will be faithful and effective watchmen of Hahnemannian Homœopathy.**

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