

PLACE OF SURGERY IN HOMŒOPATHY

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The Allopathic physicians and even the common people sneer at the efficacy of Homœopathy in surgical diseases. The Allopaths claim the surgery as their own domain, as if they have the monopoly of it. But surgery was known to the medical professions from the very ancient time. It was known to the Ayurvedic system of medicine. Hahnemann also accepted it and devoted himself to 'diseases that do not come within the province of manual surgery'. He admitted the importance of the manual surgery which, however, according to him, was no better than carpenter's job. It can not be denied that in the cases of external injury to the body, e.g., fractures of the bones, gaping wounds etc. simple administration of medicine is of little help. The fractured bones should be set in the proper places; gaping wounds should be stitched and foreign bodies in the eye, ear, nose, throat etc. should be removed. After such external treatment to the body administration of Homœopathic medicine renders effective help for the cure. It has been observed that many cases of external injury from the simple laceration of the skin to the fracture and sprain of the bones have been cured by Homœopathic medicines. Sinuses, Abscesses, Carbuncles etc. of the worst type, Tubercular hip, Spinal tuberculosis etc, responded to Homœopathic remedies. In midwifery and Gynecological cases also, the Homœopaths have great success. But in contracted pelvis medicines like Pulsatilla, Caulophyllum, etc. will be of no avail. It requires surgical operation.

But Allopathic surgeons of to day practice surgery on the Physical body in any and every case without caring for the 'man'—individuality. Their treatment centres round the physical body and the organs. Accordingly they remove the organs, inflamed glands, tonsils etc., which are easily removable. They overlook that this inflammation of the glands, enlargement of tonsils etc., are the effects of a

prominent cause, which is nothing but change in the tissue. So removal of the affected part does not remove the cause. Now what is the cause? Where does it remain? The cause lies not in the Physical body nor in the tissue change but it is to be found in the very 'man' himself. Whenever a patient goes to a surgeon with an inflammation of the glands or tonsil, he says—that my glands are inflamed and my tonsils are enlarged. So it is the individual who is to be treated and not his physical body nor the change in the tissue. But the surgeon removing the glands and tonsils from the body is sure that he has eradicated the whole disease. The fact is, however, altogether different. The removal of the organs renders the vital force more susceptible to diseases, which now affects other organs more vital than the previously affected ones beyond the reach of the surgeon's knife. The controversy is in the difference of conception of diseases. As the conception of diseases differs in the respective system of medicine the mode of treatment for them is apt to vary. Now the question arises how and why does the mode of treatment or the conception of diseases vary? In Allopathy there is no such thing as 'Ego' or 'Self'. It does not admit that there is any thing as vital force on the back ground of all mental phenomena. It boldly asserts that the human thoughts and action are determined by physical organisation. On the other hand Homœopathy says—

"In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism) rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions so that our indwelling reason-gifted mind can freely employ this living healthy instrument for the higher purpose of our existence."

That means the man is there prior to his organs, there is vital force, reason-gifted mind and the higher purposes of existence. To a crass materialist it may sound very ludi-

crous but can the physical organization give us conscience? Can it love its assail and say, 'Father, forgive them as they do not know what they are doing?' No surely not; because in the struggle for existence there is no room for such noble sentiments if our existence lacks any higher purpose. Even if it is admitted that the physical organisation can supply us all thoughts and actions for self preservation or self maintenance, it can not act for a martyrdom and can not rise above the general level of animal life. So the cause and effect can not be taken as one and the same. The 'man' is there prior to his organs and his organs can not be affected without his knowledge.

It is not the aim of this article to underestimate surgery which is one of the greatest achievement of the modern science. It will be a sheer folly to deprecate it. We see that numerous lives are saved with the marvels of surgery. The last great war gave ample opportunities for researches in the field of surgery and new methods discovered for surgical cases. But time has come for the surgeons to have keen Homœopathic eye for cases where the vital force is affected. The surgeons should not operate on indiscriminately in any and every case. They should ponder over the consequences.

A LABOUR IN A MOUNTAIN NOT YIELDING EVEN A MOUSE

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The orthodox medical profession knows very little about the difference between cure and suppression. It treads in the realm of darkness, without the torch of a guiding law of cure and more often stumbles. It believes in drugging with massive doses of medicines; Individualisation it has still not learnt. One thing it is most proficient in, is the art of suppression and it is always very generous