

## RESEARCH IN HOMOEOPATHY\*—I

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### INTRODUCTION

Research is right conceptualization of a discipline translated into right practice through the adoption of right methods and techniques so that right evaluation of results of action can be undertaken in order to arrive at valid conclusions.

This, immediately, brings us face to face with the most inconvenient question: what is right? We often specialize in running away from answering it. Or, at times, when we are forced to wrestle with it, we lead an equivocal diplomatic answer, which is a negation of all that research stands for: Integrity.

Research is the search after *truth*. It is obvious that only the truthful can undertake it. How many of us qualify? How often are we full of many other things: strong enough to pull down the saints from their pedestal?

Truth is highly demanding. It draws out of man the best that is within him. It demands fortitude as well as faith. To face it and to announce it, demands courage of the highest order. Have we sufficient supply of these?

We often undertake research to utilize the moneys made available. For, non-utilization of moneys sanctioned is an index of inefficiency. And all of us like to demonstrate our efficiency: can true research prosper under such dubious conditions?

### DISCIPLINE

We want to conduct research in Homoeopathy. We cannot do it unless we demonstrate our adherence to its peculiar discipline that sets it apart from other forms of medical practice.

Adherence to Homoeopathy cannot be demonstrated except through the concept of totality and the principle of individualization which are absolutely essential for the establishment of similarity demanded by the law of similars. We need to maintain our case record as the only evidence of our adherence to the discipline.

Do we do it? And what we do, does it prove our adherence to the discipline? Or, does it prove otherwise?

We need to clear the docks for action right.

### PRACTICE

Practice is philosophy in action. Are we demonstrating that?

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Law of similars in action follows the law of direction (Hering). How often we are able to demonstrate this?

Is research in Homoeopathy ever possible unless we clearly demonstrate that we have achieved homoeopathicity of the prescription? Are we able to establish this on the strength of our records? And, that too, beyond reasonable doubt?

How often are our observations truly objective? Or, do we excel in subjectivity? Does our sensitivity exceed our sensibility? If so, what steps we should take to correct this imbalance so that we are able to evolve a balanced totality?

#### METHODS

It is obvious that we must have accurate, comprehensive, accessible and workable system of data recording, analysis and synthesis for the case. Do we have it to-day? If we do not have it, what steps have we taken to determine the criteria for the same? Have we made any serious attempts at evolving a system suited to our needs as dictated by our discipline? Or, have we been foolish enough to adopt a system designed by others for their own use and which is in accord with the characteristics of their system?

Defects of faulty recording will plague us right through all the phases of any investigation we undertake and will vitiate not only our observations but also our conclusions. Can any meaningful research be conducted under these circumstances?

Have we been the victims of statistical analysis? Have we cared to find out if it can be fitted to our discipline without posing a serious problem at the most fundamental level?

#### TECHNIQUES

We need to process the data we collect in respect of the patient. Our obvious objective is the *totality*—a synthesis. How we get about the business is technique. No technique can be applied without suitable tools.

Repertorization is a major technique available to us. Its use demands suitable tool—the repertory. How suitable are our tools? Have we updated them?

#### HOMOEOPATHIC MATERIA MEDICA

Our drugs decide our results in practice. How sure are we about their adequacy and standardization? How sure are we about our knowledge in respect of their effects? How reasonable are our interpretations in respect of the data stored in our source books as well as the comments in the commentaries?

What is the degree of clarity we possess in respect of the totality of drugs in the homoeopathic materia medica? Why do we, often enough, find different drugs as remedial agents for the *same* patient? Can we call this practice as scientific? What do we need to do to rectify this?

## EVALUATION

Have we evolved any suitable system for evaluating the results that we obtain in homoeopathic practice? When is cure, a cure? What are our present-day criteria of restoration of health? What is our definition of health and of disease, especially in the light of present-day knowledge?

We have not bothered about these matters.

We have been too busy in claiming cures!

Research cannot proceed on these lines.

We need to Rectify.

## HOMOEOPATHIC PHYSICIAN

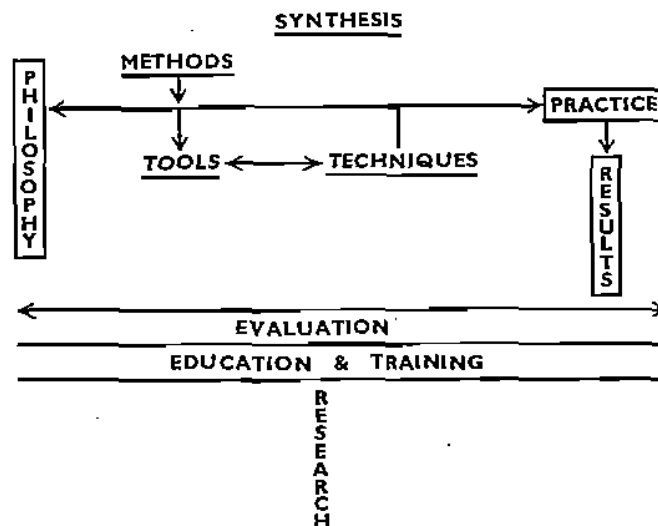
Where is the homoeopathic physician who can deliver a Hahnemannian cure? How often are we able to achieve this standard of practice? What we do not produce, can we visualize? What we do not experience, can we conceptualize? What cannot be conceptualized, can it ever be produced?

Can there be any research in Homoeopathy without there being a homoeopathic physician who can deliver a Hahnemannian cure?

What is the operational efficiency of our educational institutions in respect of producing the right type of homoeopathic physicians in sufficient number to prosecute successfully research projects in Homoeopathy?

Can money be ever invested wisely in research in a discipline which has yet to establish reasonable standards in respect of education and training?

Would it be wise to divert the funds towards education instead of squandering them on meaningless research of dubious value and which corrupts all?



Research is possible only when we keep in mind the inter-relationship depicted above. We need to investigate our adequacy in respect of all these areas so that we are able to take suitable steps for rectification.

Adequacy in respect of education and training is essential for the prosecution of meaningful research in any discipline. Since this is questionable in respect of Homoeopathy, we should find it probably impossible to turn out research of acceptable standards till we remove this serious defect in our educational programmes and institutions.

#### CONCLUSION

Research cannot commence till we learn to ask the right questions and address them to the right quarters in a right manner.

This, we have attempted in this short paper.

The right answers we do not have right at the moment. But, we will need to spend precious moments to find the right answers to the questions raised. For, without these, it would become impossible for us to prosecute successful research in any discipline.

Homoeopathy cannot survive without the totality. And totality cannot be perceived except through an integrated approach fully supported by professional competence guided by perfection and integrity.

All these, we have to evolve within us, if research in Homoeopathy is to blossom.

It is the responsibility of all concerned to co-operate for the common good. And good men do!

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