

## SCIENTIFICITY OF HOMOEOPATHY

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Homoeopathy is an art of healing the sick and this art may be defined as a practical skill or its application guided by some fixed principle. *Similia similibus curentur* or 'let likes be treated by likes' is the central principle, around which the whole homoeopathic system revolves. Allopathy, however, is a therapeutic system of medicine without any fixed principle and with diverse methods and resources. Our university syllabus tells us of science and art of medicine. We, however, learn much of science but little of art of medicine, which originally meant rational mode of use. In Allopathy, deficiency diseases are treated by administration of the ingredients which are in destitute due to system's inability to appropriate the same from the food. Why and how the assimilative mechanism is impaired is never considered. Vaccine theory rests upon the crude form of homoeopathic principle (like prevents like) according to which the micro-organisms or their toxoids are introduced into the body which, in turn, by acting as antigenic substance, induce generation of respective antibodies and as a result disease is either prevented or annihilated. In fact, vaccine of today is homoeopathic mesode of yesterday. The injudicious administration of sulpha drugs, hormones, tranquillizers, analgesics, suppressive application of external ointments and needless exposures to diagnostic and therapeutic ionising radiation has become almost universal. Antibiotics are regarded as cure for all in even most trivial infections and steroid therapy is refuge of destitute. It is small wonder that old maladies are replaced by new man-made oncs. That allergies to a multitude of allergens have become so common that they are said to exceed pathogenic micro-organisms in number. Their therapeutical activities are anti-natural and guided by the principle *contraria contrariis curentur*. If we continually interfere with the nature, we must pay the penalty at the cost of body's harmony. Though these wonder drugs, on the one hand, banish the morbid conditions yet they impart several complications and hazardous side-effects on the other. Moreover, most of the modern drugs are basically tested upon mute animals and therefore full range of their action remains obscure. No sensation, function and mental symptoms can be recorded properly by these incomplete experiments. Application of these partially proved drugs upon human being is by no means logical and scientific. The man differs a lot from a beast in having high faculties of mind, power of reasoning and thinking as to what is rational and what is not.

There are no diseases but only diseased persons and one person differs from another mentally, physically, psychologically etc. There are no two persons alike in the world and they also differ in their response to environmental changes or to the same disease stimuli. Homoeopathy, therefore, treats

the patient by holistic approach and does not consider the disease as a separate entity. We medicos are now-a-days trained to think of human body as a structure of interrelated organs held in balance by a chemically organised metabolic system and empowered by bio-magnetically energised system of impulses and responses. We are taught to observe disease according to its externally manifested signs visually, radiographically and biochemically. This approach of man to the disease through organs weighed, measured and analysed, focuses his attention on the disease process at physical level. We realise in practice that we ourselves and the human beings whom we treat don't follow the predictable pattern that our instrumental records suggest. Reactions to chemical synthetic medications, which lab techniques prove to be effective, are not always constant in all human beings. How from organic point of view are we to account for these inconstant facts. Homoeopathy holds that disease should be considered on psychosomatic basis, i.e. each psychic manifestation relates to a somatic change and thereby affects the living being as a whole. The soma or body physical can be seen, measured and quantified, but significance of psyche lies only in the realm of feeling and awareness of quality. The art of medicine is the expanded consciousness of psyche which observes the symbology of diseases in its relation to the wholeness and quality of life. Obviously there is no convergence of energy in any disease process which can affect mind and leave the body unaffected, nor a bodily process which does not affect the mind. In wholeness of life both are simultaneous.

The human brain is still a matter of puzzle to modern science. A lot is still obscure to a modern scientist regarding bio-psychological functions, its system of memorising events, its responses to various emotional, frightful and amusing stimuli and in turn their reflexes upon the corporeal sphere. No theory has yet been up to the mark to elucidate psycho-physiology of dreams. Why should then allopaths pretend to rely only upon what is observable by laboratory-techniques, since mysteries of invisible life-process can only be assessed and not be unfolded by physical tests. And thus the psychiatry of modern medicine too is very infirm and speculative because much is yet to be known to the genius of scientists about esoteric phenomenon of brain functioning.

If homoeopathic materia medica is studied by unprejudiced mind, it will be found that it is full of mental symptoms. Rather if it is said to be based on sensations and feeling of the patient indicated in each drug-picture, it would not be a hyperbole. I don't mean here to sound the trumpet of homoeopathic praise at all but to boast of its meritorious genuine provings upon human beings on whom they are employed to achieve the cure. Prior to prescribing in Homoeopathy, not only objective and subjective symptoms are evaluated but also the modalities. Modalities mean aggravation or amelioration of a particular symptom of a patient at certain time and or environmental condition. Thus in Homoeopathy, two persons though suffering from the same

disease yet differing constitutionally and in perceptible manifestations require two different medicines. Thus, study of materia medica and drug administration in similar disease condition in a patient as a whole, is not a joke. Specific allopathic medicines, on the other hand, are administered for a disease condition a patient is suffering from and not for the patient who has the disease. A step ahead to diagnosis in homoeopathic prescriptions is 'individualisation' of patients suffering from the same disease.

If Homoeopathy, on the contrary, could have yielded nothing like cures, it must have become obsolete and forgotten. It, undoubtedly, is illuminating as a beacon light due only to its miraculous merits in the hurricane of the so-called modern medical world. We are very ludicrous in our twentieth century approach to disease. Until one can see into *the inner nature of man*, one has but very little hope of understanding his illness. One can merely classify him vaguely as neurotic, rheumatoid, schizoid etc. How incomplete and void these blank classifications are! How little they say of why that particular man has that particular illness including the form of it. And until we have understood the form of it, we can but merely have a stab at curing it.

The allergic, idiopathic and idiosyncratic conditions are the frequently used amulet of modern doctors. If they find any ambiguous reactive condition of the body to its surroundings they proclaim it to be allergic in origin, no matter what its root causes might be. I am, by watching the enhancing allergic conditions, scared of the time at which would, a child from mother's milk, a person from food, air, water and even drugs, be allergic. What will then be the alternative for modern physicians to combat diseases except to study and follow the nature's law of cure, as propounded by great Hahnemann?

Let me broach the knotty problem, which a homoeopath is often confronted with: how homoeopathic medicines in dilution beyond  $10^{-24}$  do any good to human being since there can't be any molecule? But can we or any instrument observe the disease process which is a dynamic one? Certainly not. We, in fact, can only perceive the effects of disease in the form of signs and symptoms—the only language of a disease. In the same way, although we cannot see any visible material in the attenuated medicines, their results in the material plane are visible. We can't deny the fact whether it is visible to our transient eye or not. The fact will remain a fact. Is it that whatever we can't see in the world is not a fundamental fact? There is still something which we can neither see nor hear even by instruments developed so far, but only can realise. As we all know that our ears can only catch the sound waves ranging between 6-2000 cycles/second. Likewise, the perception of a visible object lasts in the human brain only for 1/10th of a second. If the time difference between two images being formed in the brain is more than 1/10th of a second, our brain will see them in one without appreciating the pause between them. In fact, however little it may be, it is present. This phenomenon is called 'persistence of vision'. Can homoeopathic dilutions, although having

nothing in it perceptible to our eyes (but undeniably affecting the human system) be discarded only because physical sciences know very little about para-physics? The infra-sonics produced by earthquake and supra-sonics produced by bats are not the matters to be denied since either of them are not audible to the human beings.

Action of homoeopathic drugs is not under the domain of biophysical science but is governed by bio-energetic science. Since in infinite dilutions, no molecule of a medicine can be traced, there must be some other mechanisms involved which are responsible for the drug efficiency. According to the formula  $E=mc^2$  propounded by great Einstein, mass and energy are interchangeable under certain circumstances. In other words, mass is the condensed form of energy while the energy, the rarer and active form of the former. Hence Homoeopathy can be elucidated in terms of bio-energetic science. Dr. Boyd of Glasgow, by inventing a very sensitive instrument, the emanometer, promulgated that few radiations at very micro-micro level are generated which can only be detected in living system, when a homoeopathic drug is administered. But here again a logical query arises. Where does this energy in potentised drug come from? To answer this question, let me repeat the postulation of Dr. Rawson. According to him the process of drug dynamisation can be divided into three major steps. First, the endo-energetic phase, in which the esoteric energy is released during the process of dynamisation, the second being the conservation of released energy and the third most being the exo-energetic phase during which the stored energy is released on administration of the drug. Is it not true that according to Bohr's atomic theory, the electron goes to higher energy level when given energy and attains an excited state but it releases enormous amount of energy as soon as it reverts to its original ground state? Similarly, Dr. Rawson contends that the stored dormant energy is liberated when a potentised drug is dissolved on the tongue. This energy, therefore, is available to stimulate sensory nerves and by, furnishing adequate stimuli, activates bioenergetic processes in the body.

Now the question which ultimately arises in an erudite mind is how this energy is transformed from medicinal matters? As we all know a phenomenon of static electricity that when a rubber rod is rubbed very violently with silk, the former tends to develop a negative charge while the latter a positive charge. The electronically charged atoms thus produced are capable of attracting tiny articles towards them. The atom is not only the smallest divisible particle but a dynamic composition of positive and negative charges. By rubbing, as a rule, some electrons are chipped off from the atoms exposed on the surface and thus disturbs the equilibrium of electronic potential emanating stato-electrical influence upon the surroundings. The same principle is applicable here in the method of trituration. A sort of stato-electrical field is produced around finer particles of powdered drug material during potentisation and the more we triturate the more charge is formed. The medicinal vehicle

(sugar of milk or alcohol) though therapeutically inert, thus acquires the charge produced and transmits this active energy in the further attenuations. This is capable enough to evoke a disturbance in the firm organisation of atoms and also to reduce the binding energy of atoms in further dynamic potencies. Increase in potency, in other words, is increase in active energy; nevertheless, the molecules of original drug substance are no longer required at this level to elicit their bio-energetic properties.

I here mention an episode (from Farrington's *Materia Medica*): "In 1886 a pharmaceutical company in Europe put a calcium preparation in the market which gained quite a reputation. After a while the cures effected by it abated gradually and finally that firm was sued for deceiving the public. The investigation revealed that the calcium phosphate in the beginning was isolated from bones but later it was synthesized in laboratory from cheaper sources. The company argued that the phosphate of lime is phosphate of lime, no matter how made and where found". It is still a matter of challenge to modern materialistic scientists. I proclaim here that can any erudite physician (devoid of recognised laws of life and vital force) elucidate the difference between the aforesaid analogous preparations? I invite the hypothesis advanced by readers in this connection.

At the epilogue, I cannot refrain myself from defining life on the scientific ground to support my views expressed in this article. According to psychosomatic aspect, *life is infinitely intelligent interaction of electro-magnetic energies which reveal their manifestations on physico-chemical plane of living beings*. These bodily materials have no viability without this invisible, omnipresent vital energy. Guy Stearns, a scientist, demonstrated that iris of an eye responds to similar remedy (energy) brought near the eye. This again proves that a homoeopathic remedy when administered radiates invisible energy and by stimulating sentient nerves, produces alterations in the harmony of normal physiological process of the body. The stronger signs and symptoms, thus produced, annihilate the already existing weaker but similar morbid affections in a sick person on the dynamic plane (because diseases are also dynamic in nature). It is done by bringing the vital force of the ailing individual back to normal according to nature's law of cure: viz. "A weaker dynamic affection is permanently extinguished in the living organisms by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations."

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