

The Role of Homoeopathy in Surmounting the Present-Day Health-Hazards

Everything in this universe and the universe itself have been going through natural changes. Nothing is static here. From the very dawn of our civilization each and every society has been moulding itself to cope with the then socio-economic and political set up. But this process of changes does not always take place in the natural way. Man due to his selfishness, endeavours to change the nature in his own favour without thinking about the natural balance between man and nature. With the help of his creative brain, man has established his superiority over nature.

In the mad-race of turning the nature towards more favourable conditions for mankind the present century's developed brain has been exploiting the weaker section of people in a more refined and disguised way creating a distortion in the society.

Accordingly the modern society has become restless apprehending uncertainty, dis-satisfaction, disappointment, frustration etc. We have lost the sense of optimum balance between man and nature, specially man made distortion in the environment, in ancient customs and beliefs, in the relation between man and society, in the relation between man and man, has evolved the society as an artificial one, where we live without knowing the art of living. We have lost the sense of balance between heart and brain, that is, between emotion and reasoning.

The scientist and technologist are engaged in making the society more sophisticated. But due to their materialistic outlook, we get nothing from them about endurance, selflessness etc. which make the life healthier though not always wealthier.

DR. SUBHAS CHANDRA PAUL

We the Indians, have imported the materialistic and utilitarian philosophy of western countries abandoning our spiritual philosophy of life which taught us how to extract peace and happiness by simple living and high thinking, overlooking self interest, corporeal gain and enjoyment. We have actually, forgotten the actual aims and purpose of life to be led for mental peace and happiness we live in an age of un-even competition, unemployment, insecurity, unbridled lust for power and wealth, nepotism and corruption, self-contradiction and selfishness. The situation has well-illustrated by Dr. Radha Krishnan in the following lines:

"Society reaches a stage when property alone confers rank, wealth becomes the only source of virtue, passion the sole bond of union between husband and wife, falsehood the source of success in life, sex the only means of enjoyment and other happiness are confused

* 10/C, HOUSING ESTATE, PILKHANA, JALPAIGURI - 735 101

with inner religion."

We are also misled by the political thinkers of different schools in the interest of their political entity. The present generation, being restless, easily falls prey to destructive drug-addiction and creates much endemic problems which stand as bulwarks for achieving a healthy society with healthy members. Severe mal-adjustment with the society and unwanted stress and strain have made us sick as a whole. It is hard to find out a single man who can boast of his good health with a sound mind.

We are now prone to psychic and somatic diseases or both, which baffle the society in general and the doctors in particular. Our inner conflicts have made us susceptible to psychoneurotic conditions ie anxiety neurosis, neurasthenia, hysteria, melancholia, schizophrenia, suicidal disposition, insomnia etc. If we go into the problem a bit deeper, we would be astonished that most of the physical diseases have a link with some exciting causes of mental irritation. In some diseases having advanced pathological changes, it is a bit difficult to trace its irritating sources. According to Hahnemann, "There are, however, as has just been stated, certainly a few emotional diseases which have not merely been developed into that form out of corporeal diseases, but which in an inverse manner, the body being but slightly indisposed, originate and are kept up by emotional causes, such as continued anxiety, worry, vexation, wrongs and the frequent occurrence of great fear and fright. This kind of emotional diseases in time destroys the corporeal health, often to a great degree."

In the case of psychic diseases, which are now a widespread epidemic, we can easily perceive the mental conditions like nervousness, anxiety, depression, sleeplessness etc. and their irritants having remote-roots in the unrest society.

Our dominant school of medicine has been controlling the psychic diseases with the help of sleeping pills, tranquilizers, sedatives and by some personal directives but their results are nothing but palliation. During the course of treatment the patient gets some relief but after withdrawal of medicines, their mental conditions await for an exciting cause to be aroused in the previous condition of illness. And the above drugs are not free from creating unwanted side-effects. The suppressive mode of action of allopathic apparent magic drugs also create some health problems welcoming some drug diseases or metastasis which are not easily amenable

to treatment.

More than two hundred years ago, Hahnemann, endowed with un-believable foresight, was aware of the aspects of emotional factor in producing diseases and to be counted for in the selection of medicines. Hahnemann, in his organon of the Rational Art of Healing wrote: "It may be granted that every disease must depend upon an alteration in the inner working of the human organism. This disease can only be mentally conceived through its outward signs and all that these signs reveal, in no way whatever can the disease itself be recognised. The invisible disease producing alterations in the inner man with the visible alterations in health, make up that which is called disease, both together actually constitute the disease."

Homoeopathic materia medica is the collection of abundant mental and physical symptoms produced by proving the drugs on healthy human body, which help the doctor to guide his prescription at the time of need to re-establish the normal mental and physical state of the patient. Homoeopathic treatment does not only palliate but eradicates the proneness also, without creating side-effects. Hahnemann rightly wrote: "But the fundamental cause in these cases also is a psoric miasm, which was only not yet quite near its full development, and for security's sake, the seemingly cured patient should be subjected to a radical antipsoric treatment in order that he may not again as might easily occur fall into a similar state of mental disease."

If any one casually goes through the homoeopathic repertories of Kent, Knerr, Boeninghausen, Hering, Gentry, Barthel and Klunker, J.P.Gallavaradin etc. he would be convinced at the vastness of mental and physical symptoms with finer shades and their related medicines. For the interested reader, it is, specially suggested that he may go through two books of Jean Pierre Gallavaradin having title - (1) Psychism and Homoeopathy (2) Repertory of psychic Medicines with materia medica.

A non-homoeopathic person like Bernard Phillips in his paper "Philosophy and Medicine" puts in a nutshell which has reasonance of homoeopathic doctrine. His suggestion towards an integral philosophy of medicine, comes forward with five chief postulate:(1)"An adequate systems of medicine will not merely be a science of medicine, it will be a wisdom of life. It will base itself on man in his organic wholeness and thus its theory as well as its therapy will reflect an adequately comprehensive view of human life and not merely the partial view

point of this or that speciality. Its concern will be with persons and not simply with diseases." (2) As man is a creature of many aspects and levels, diagnosis should reflect and therapies should be ministered to the various levels of his being. (3) An adequate system of medicine will be one which tries to co-operate with nature, not one which tries to outsmart nature. (4) An integral medicine will recognize that it is as much an art as a science and healing is a relationship between two living personalities. (5) The sick individual has to take an active part in his treatment not merely by the passive receipt of this or that treatment. In fact each individual has a power within himself to help in his own cure.

On the other hand the assessment of the Medical curriculum Committee of the British Medical Association regarding training the Doctor in allopathic system of medicine, is that "one of the most serious defects in present day medical training is the failure to regard the

patient as a whole."

The last, but not the least thing to be realised by the mass in general and by our homoeopathic colleagues and the lovers of the homoeopathic system of therapeutics in particular is that we should be honest enough to estimate the gravenesses of the situation and to find out the exit thereafter. We have to conceive the realistic view of the trend going on under the main stream of life which mostly regulates our inner selves and ultimately our corporeal health and existence. But the conception of the realistic view of the present day trend of the society is not enough so long, as the thinkers and the sympathisers of each society irrespective of what status they enjoy, come forward with continuous attachment and efforts to mould the society in that pattern so that the members of it may get inspiration towards healthy thinking and action.

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