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RAJAH MUNDRI (MADRAS)
HOMŒOPATHIC
Medical Conference.



Presidential Address

BY

Dr. S. D. Sanyal

MONGHYR.

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Ladies, Gentlemen and brother Delegates,

In response to your kind invitation I stand before you to-day with mingled feelings of joy and sorrow to crave your indulgence to listen to what I deem proper and necessary to speak on the occasion. I fail to comprehend and calculate the circumstances, possibilities and conditions that led you to select a person, whom the barriers of time and distance have separated from his co workers in the field of healing work, to preside over the functions of to-day. Being a fatalist I believe in the mysterious working, supremacy and omnipotence of *one* over-ruling destiny that has brought me in contact with you on this occasion. Pre-ordained and pre-determined as our actions

are, I do not know and can not say what this relation will eventually lead to, but if I take an optimistic out-look of the whole thing, I may confidently say and reasonably hope that this will be a positive and determining factor of our mutual sympathy, co-operation and fellow-feeling. By electing a Bengali living in Monghyr, a remote corner of Bihar, you have overcome the so-called insuperable limitations and restrictions such as caste, creed and nationality, and have surely revealed your catholicity of views and magnanimity of heart, and this is quite consistent with the evolution of democratic ideas and tendencies which the on-ward march and forward progress of civilisation and culture has brought in its wake. I do not halt and hesitate to say that we are no longer foreigners to one another, but are fellow-comrades working harmoniously for the good of our country and humanity at large. Gentlemen, I sincerely thank you for the cordial reception you have accorded to me and for the proud and honoured privilege you have given me by electing me to preside over the district confarence of you Homœopathic Association.

It is gratifying to note that your Association has been steadily working and there are many notable persons to further its progress. Dr. Rao who is a man of towering personality and under whose presidentship the Association is working, has been breathing a new spirit into your institution. It is confidently hoped that it will thrive in course of time and will assert its importance and individuality among similar bodies working in different parts of India for the welfare of the Homœopathic science. It undoubtedly reflects much credit on the members that they are working hand in hand for a common cause. None can deny the utility and importance of such Associations which are not stumbling-blocks but are stepping-stones to the progress and prosperity of the science which is steadily commanding the admiration and homage of the civilised world. It should be the imperative duty of every individual member to do some propaganda work, so that the Homœopathic system of treatment may gain wide popularity among the indigent classes who can not afford to pay for any costly treatment. In order to achieve this end occasional meetings

and conferences are necessary, so that they may attract the attention of those who are either ignorant of, or indifferent, to this cheap and effective system of treatment.

It can be said without the least fear of contradiction that a system of treatment, however effective it may be, can not achieve wide popularity unless it is recognised by the state. State-help and state-recognition are important factors that contribute to the growth and development of a thing. The system of Homœopathic treatment no longer goes a-begging. It has already vindicated its rights and has attracted the attention of the peasant and the prince, the savage and the sage, the high and the low, the educated and the uneducated, the scientist and the laity, and the time is not far off when it shall receive state recognition. Its glorious future is looming large in the distant horizon and our duty is to hasten it. In Germany, the birth place of Homœopathy, it has received state-recognition. In other European countries it is working side by side with other recognised systems of treatment. In U. P., Bengal, and the Punjab systematic attempts

are being made in the right direction, and it is hoped that such attempts should be made in the province also, so that our united efforts may be crowned with success in near future.

It will not be out of place to mention here that owing to paucity of Homœopathic schools and colleges, the number of trained & passed men in India is very small. There are unqualified practitioners and amateurs who are furthering the cause of Homœopathy among the mass, and the credit is due to them that they have considerably popularised the system of treatment. At the same time it may be said that some of them have brought discredit on the science owing to their inadequate knowledge. It is desirable that with the help of such associations and occasional conferences they should increase the scope and depth of their knowledge, because it is not possible for them at this stage of their practice to undergo regular training in recognised institutions.

Gentlemen,

It will not be out of place to say something on the science and philosophy of Homœopathy on such an occasion and in such an

assembly of persons interested in the knowledge and development of the science, the culture and practice of which, are intimately connected with our bread problem. This subject, complex and comprehensive as it is, has been elaborately discussed in the press and on the platform by remowned savants and I am sure you are fully acquainted with them. Homœopathy as a system of treatment has its unique importance and special merit, and like other systems of treatment it has its own principles. It is a fact that we live in an age of science and philosophy, culture and enlightenment. We read of the fascinating speculations of scientists, the most outlandish dreams of Mars, the astounding discoveries and inventions made in the different departments of human knowledge, the exploration of unknown regions, the creation of new possibilities, and the revelation of new truths, miracles and secrets of life. All these contribute to our knowledge, throw light on it, and enable us to arrive at a more systematic interpretation, elucidation and exposition of the principles of Homœopathy and Homœopathic treatment and its appli-

cability to life. In the light of modern science and philosophy we may go back to the dawn of life on the surface of the earth and study its physiology and psychology. Though life manifests itself over an infinitively wide range of conditions, it is an inconceivable small entity, a minute unicellular organism, potential protoplasm, which asserts itself, struggles for existence, and tries to multiply. Life in every conceivable form in the vegetable and animal kingdoms is too small to be seen by the most powerful microscope. It is about 10000 th. part of a millimetre. We can thus trace back plant life, animal life, and human life, to the minutest organism, and the phenomena of such living things pervade the whole cosmos and are similar in nature and origin.

The conception of evolution pronounced and disseminated through the writings of Darwin and other Bacteriologists points to the same thing. The atmosphere pulsates with such life, water teems with such life, land is pregnant with such life, and the whole cosmos is full of such life. Though we find life manifesting itself in different

grades, conditions, and forms, the tiny organisms that constitute vegetable, animal and human lives are similar. The law of similars pervades the whole universe, and synthesis gives rise to different forms and grades in the scale of creation. Thus we see that life as manifested in the universe in different forms and grades responds to one rational and spiritual cosmic law, and in the language of Tennyson we may say

“One God, one law, and one element,
And one far-off devine event
To which the whole creation moves.”

When such is the fact Homœopathic treatment is the most rational, reliable, scientific, and universal form of treatment. If life means synthesis of minute but potential organisms, a tiny globule containing a minute atom of medicine and possessing vital or dynamic force can really cure a diseased plant, a diseased animal and a diseased man they all come under the same category. The cause of an ailment is the same, and the cure is the same too. No cure can be called a cure if it does not totally eradicate the ailment from the minutest ~~and~~ organism

which constitute the life & nature of a plant, an animal and a man. The normal activities of these constitute the vital energy or dynamic force that works rationally for the good of the system attracting and assimilating similars, repelling and discarding dis-similars. Thus we see that the law of similars or the law that similar things attract one another prevails in the physical domain in the same way as it does in the mental, moral & spiritual spheres of our life.

The outstanding factor or the fundamental principle of Homœopathy corroborates the same truth and applies it to the healing art. It undoubtedly reflects much credit on Hahnemann, and redounds to his glory that he dazzled the imagination of the scientific world of his time by the discovery of this eternal truth, this mysterious secret, and the inscrutable way of the subtle and all-pervasive cosmic force guiding and controlling every phase of human life.

Since the time of Hippocrates, the father of medicines, the history of the healing art has undergone many changes. The use of conventional drugs, the chaotic condition of

medical knowledge, the superstitious belief in malign forces causing various diseases, and the irritational method of treatment have yielded place to better, more rational and scientific substitutes. The discoveries made in the domains of Chemistry, Physics, Biology & Medicine, and the invention of scientific apparatuses have greatly facilitated, simplified, and systematised the work of treatment. Though the human body consists of countless myriads of minute organisms, it is an organised entity or a synthetic whole, and a disease is a vigorous effort of nature to throw off the morbid matter and thus recover the patient.

The principle which Hahnemann propounded and which we call Homœopathic therapeutics is based on scientific simplicity. It brought about a revolution in the healing art. The disastrous method, the pernicious conjectures and caprices, the hazardous hypothesis, empty speculations and phantasies, time-honoured practices, arbitrary measures, deductions and inferences were abandoned though they were in conformity with the method of practical authorities and had the sanction of sovereigns and charters from

emperors. These pseudo-scientific fabrications, irrational doctrines and illogical deductions could not serve the purpose of a comfortable healing art calculated to alleviate the physical and mental sufferings of mankind. The so-called system of treatment was a pitiable self-deception, a product of speculative subtlety and an absolute nullity. The patient suffering, sighing and sorrowing in sick-bed saw before his eyes a panorama of sufferings thwarting the impotency of the treatment. Such was the state of affairs when Hahnemann lived, and his revelation proved to be a blessing to the civilised world. According to him "A true healing art is in its nature a pure science of experiences and observations, knowledge of the disease to be treated, knowledge of the effects of the medicines to be employed for the removal of diseases, all this experience alone teaches adequately." He recognised the dynamic spiritual power of altering man's health hidden in the invisible interior of medicines, and this effects a cure when there is a reaction of the vital force against the rightly chosen remedy, because a disease is purely dyna-

mical derangement of the vital force that animates the human body. This is *similia similibus*. If the medicine is not rightly chosen, its effects are very pernicious and it causes more havoc than what dangerous wars do. Thus we see that the nature of life is spiritual, and when this spiritual dynamic power is deranged or disordered a disease is produced, and it is the duty of the physician not to have recourse to a foreign, dissimilar, drastic and revolutionary treatment, because it has no direct and pathological relation to the disease or diseased tissues. This may, and very often does, lead to the suppression and total disappearance of the disease; but suppression is not cure. A medicine can only cure a disease or a morbid state when it has the power of producing analogous morbid symptoms. This is *similia similibus*. "The physician's, high and only mission is to restore the sick to health, to cure, as it is termed." If the morbidly affected vital force is restored to its original state by the treatment, the morbid phenomena or symptoms will disappear.

The doctrine of dynamisation of medicines is peculiar to Homœopathy. It is a

novelty no doubt, but it contains a great truth. It is not quantity that counts much in increasing the potency and efficacy of a medicine. By a peculiar process the power of a medicine can be increased and experience convincingly proves that it works wonders. The more it is diluted the more dynamic it becomes and penetratingly affects the vital force of the body. This can not be chemically proved. Observation alone can teach us how the increased strength of a medicine produces perceptible affection in the system and gives more satisfactory result. Very often in acute diseases a medicine of lower potency gives more satisfactory result than what the higher potency of the same medicine gives. This is due to the fact that the derangement of the vital force is the disease, and the vital force is not always deranged in the same way. There is difference in the degree, nature and intensity of derangement. Hence we find different diseases. It is for this reason different dilutions prove efficacious at different stages of derangement of vital force.

Gentlemen,

I have detained you long enough and I should not tire your patience any more. I close my Presidential address and thank you sincerely for the patience, eagerness, and concentration of mind with which you have listened to me. I confidently hope you would kindly pass over the errors and omissions in my speech and take the whole thing as it is and not as it should have been. I am conscious of my shortcomings and can not venture to satisfy the curiosity of such a learned assembly. It is for you to judge how far I have discharged the duties which you so kindly entrusted to me, and which ought to have devolved on a better person. I hope and pray that the Association may continue to work "Heart within and God over head" for the welfare of the members and the good of the humanity at large.

The practice of a true system of medicine is the most sacred of all human occupations. It bears the ethical seal. It has the approval of the Divine creator of the world and hence a heavenly halo encircles its sanctity and sublimity. Untiring zeal, disinterested love,

whole-hearted sympathy, sincerity of purpose, freedom from conjectures and caprices, conceit and contempt, ignorance and indifference can alone entitle a man to be called a physician. The work of healing the suffering humanity is worship of God in Whose image men are made and in Whose vineyard men are working out His will. Before I sit down I should like to tell you that we live in an age of wonders and miracles, and though much has been known, much more yet remains to be known, and though Homœopathy has made wonderful progress, more wonders still lie hidden, and we should, therefore, dive deep into the vast ocean of knowledge, delve in the mine of knowledge and

,'Follow knowledge like a sinking star
Beyond the utmost bound of human thought.'

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