

## TRUTH DENIED

AT THE COST OF HUMAN SUFFERING

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The modern 'scientific' system of treatment of diseases has proved an utter failure in the cases of miasmatic diseases. Miasms are constitutional poisons mostly inherited, that lie either singly or in combination at the root of all intractable diseases. They are mainly three, namely: Psora, the itch-disease; Sycosis, the figwart-disease, and Syphilis, not the disease *per se* but a taint with protean manifestations, assuming a variety of forms.

The new science of genes, (gene—jén,—a small part of chromosome) which ascribes all incurable diseases to black genes, only supports miasms in different words.

Sri Aurobindo says: "Distrust of the curative power within us was our physical fall from Paradise. Medical science and *a bad heredity* are the two angels of God who stand at the gates to forbid our return and re-entry."

Call it "a bad heredity" or "black genes" or "miasms" there is no denying that "The seminal fluid is in reality a quintessence containing all the characteristics of the parent and transferring them to the child." (Luis Khune)

Un-naturally or un-homœopathically treated and thereby suppressed gonorrhœa, Syphilis and the milder forms of Leprosy, the skin diseases remain dormant as constitutional poisons. Numerous case-records show that homœopathy can achieve a radical cure by lifting up suppression, or by undoing its consequence where revival is not possible.

The mere killing of germs does not succeed in correcting miasms, for germs are a by-product or epi-phenomenon of disease rather than its primary cause. The disillusionment about the germ theory is well expressed by Virchow the celebrated German anatomist and physiologist, who said: "If I could live my life over again, I would devote it to proving that germs seek their natural habitat—unhealthy tissue rather than being the cause of unhealthy tissue."

The votaries of the dominant system think it beneath their dignity to recognise miasms and disdain the truth discovered by Doctor Hahnemann.

Let alone Hahnemann, they do not pay any heed to the words of the father of modern medicine; there was no incompatibility between homœopathy and allopathy in his mind when Hippocrates had enjoined that the root of diseases should be treated by similars while the branches by contraries. He knew that the very things that could produce diarrhœa, vomiting, etc. could also cure them in minute doses. But for over these two thousand and five hundred years the dominant school of medicine has never cared to attempt any radical cure according to the doctrine of Hippocrates. That radical cures are possible has been vindicated by Hahnemann and his followers all the world over. Boeninghausen was cured of his purulent tuberculosis by Pulsatilla.

Among the modern scientific doctors, those who have a conscience, simply blink at their failures and silently pocket the insult and shame of frustration in spite of vigorous processes of killing germs, while the less sensitive are apt to brush aside the memory of their failures without a scruple of conscience.

This is the penalty of spurning truth. But at what cost? At the cost of suffering humanity. These custodians of public health indulge in their egoism, disbelief, doubt and prejudice to the detriment of human welfare.

There is no one to challenge them and they hardly express any compunction for their shortcomings. They have to change if humanity is to be happy. They do much and we are grateful to them. But they lack much as well. Once the public become enlightened they are sure to be snubbed for their wilful negligence of the principle of radical cure.

“Medical science is well meaning and its practitioners often benevolent and not seldom self-sacrificing, but when did the well meaning of the ignorant save them from harm-doing? (Sri Aurobindo)

A doctor may be partial to his own system of treatment but he has no right to remain ignorant of other systems of treatment. No single system has the monopoly of truth. Human capacities have no limit. Opposites meet in a master's mind. Advent of

master-doctors is the crying need of the hour. An ideal doctor should be a yogi with spiritual insight.

In a way these modern doctors are helpless, too. The discipline of their system would not perhaps allow them to deviate from the beaten track.

The top people who can effect any change in the system have not yet become sufficiently conscious. Lip-deep services to the principle of treating patients as a whole and psycho-somatic approach are mere words until homœopathic principle is accepted.

There have been courageous doctors who cared more for truth than for allegiance to a system; they had not the least hesitation in adopting the new science of healing.

M. W. Ireland, Surgeon General, U. S. army says in his foreword to the *Practice of Medicine* (1924): "If you cannot produce a disease experimentally you can seldom prevent it or even treat it." Apparently these words have the semblance of the utterances of Dr. Hahnemann, who had experimented, rather "proved" over ninety drugs on his own person in collaboration with his followers—who had risked themselves for human welfare.

If experiments on lower animals can supply data for coming to scientific conclusions, there is no reason why experiments voluntarily performed by men and women on their own bodies should be overlooked and cried down.

But all this sacrifice has hardly made any impression on the members of the dominant school. Is that without any untoward result? There are many instances when patients, after allopathic failures, have been compelled to resort to homœopathic treatment for relief; this would not have been the case if allopathy had not turned a deaf ear to the call of homœopathy.

There are frank doctors who openly admit that they choose between the two evils and accept the lesser evil to give immediate relief even at the risk of future harm. Some do not hesitate to say that they have no remedy for certain ailments; "Well, I find your ear-drum has become perforated but I am sorry, we have no remedy for this."

There are a host of diseases, e.g., appendicitis, cataract, tumour, hernia, hydrocele, etc. for which the allopath's only effective recourse is the surgeon's knife, which may heal the parti-

cular ailment, but not without maiming in some way the health of the patient. "Surgeons save and cure by cutting and maiming." (Sri Aurobindo)

If a doctor is true to himself, if he has a genuine solicitude for the welfare of his patient, why should he not complement his own incomplete system with the help of other systems?

Given the diagnosis, 'perforation of the tympanum', even a lay homœopath can find out a curative remedy with the aid of the individualising symptoms of the man; for homœopathy treats the man as a whole and not the local disease alone.

This is an anomalous position. The renowned doctors for whom people have respect have to betray their bankruptcy, while a non-medical man has to come to the succour of a patient after their signal failure.

This is the baneful result of denying the progressive truth of evolution. Who is responsible for this anomalous condition? How does such a situation arise? What is its significance?

Evidently there is something noble and wholesome in homœopathy, which, if properly utilised, can make humanity much happier.

It is no tall talk that homœopathy can change the constitution of a man; it can act on mind, life and character. A definitely selected remedy, given in different potencies, allowing time for action, can change the constitution of a man, but not in a trice by a magic touch. Those who are obsessed by sexual thoughts or suffer from suppression of anger or any other emotion leading to any affection of the body may give a trial to Staphisagria. 'Conium' is called the remedy for "the vice of vices". There are many remedies which, if properly used, are likely to reform society. Here opens up a new field that needs exploration. This line of homœopathic treatment has a much better prospect and promise than the "Family Planning" in the matter of forming a happy humanity.

Such a noble gift of God is being neglected by those very doctors who ought to have been the foremost to welcome it; neglected in the proper quarters, refused and rejected by the "scientific" doctors, this unique virtue of homœopathy has been trying to assert itself through the lay homœopaths.

An impartial view is sure to hold allopathic failures responsible for the growth of lay homœopaths, who, many a time, bring discredit to homœopathy for want of regular medical training.

Homœopathic remedies that perform miracles even at the hands of laymen could do much more to alleviate human suffering if they were properly handled by people having adequate medical training.

Doctor Hahnemann was an allopath. He was no less efficient than his colleagues and contemporaries. He was infinitely more sagacious than any of them to have discovered that the medical science needed to be founded on the bed-rock of an inviolable law. He used to pray to God and in response to his prayer he had the gift of discovering the eternal law of correspondences, called the immutable "Law of similars".

He has expressed the hope that a day will surely come when homœopathy will be accepted by the world as a boon from God and humanity will derive benefit from it.

As an example of how Hahnemann's prophecy is coming to be fulfilled, we may cite a recent instance. A tumour the size of a cricket-ball or even bigger has of itself burst open as a result of taking *Lycopodium* 1M, 500, 200, one dose of each potency in the descending order, at the interval of every three months; after the third dose, soon there was some uneasiness inside the tumour which began to increase in size, then the skin became red, later hot and afterwards burning continued for nearly two weeks and finally it burst open without the aid of a knife. The doctor had followed faithfully Dr. George Royal and refused to take any credit for himself.

Homœopathy, the Natural Science of healing rightly claims to eradicate "bad heredity" or "miasms". Obviously the above mentioned tumour burst of itself naturally and without any violence; *Lycopodium* only enabled the life energy to act with perfect freedom, which it could not do before.

If man can get rid of the miasms early in life, he is sure to be restored to "the heaven of curative power within" him, without any need to drug himself later in life. Thus alone human suffering can cease until men can take to "divine healing".