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HAHNEMANN'S CONTRIBUTIONS *

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*Revered President, Respected Guest-in-Chief, Brothers &
Sisters !*

It is not only that the recollection of the life of a Great man affords us a large amount of joy, but his hallowed life is source of tremendous lessons and inspirations. It was 203 years ago, on the 10th of April, 1855. On the bank of Meisse, in Upper Saxony of larger Germany, there was a picturesque town named Meissen, surrounded by woodland bristling with hillocks. Samuel Friedrich Hahnemann was born then amidst the above solemn natural surroundings. He was educated there at the St. Afra Church School. But the chief source of his education lay with his father. Whenever free, Hahnemann's father would take him into the woods to impart natural education to him, in the lap of nature shaded with creepers, shrubs and twigs. A simple robust mind grew in the midst of limitless and solemn beauties of Nature. The father would stop now and then to tell his other roaming friends that he would have to go back to give Samuel "lessons in thinking". Hahnemann received from his father the lesson not to accept anything as granted without a thought and without discussing it threadbare. On the inner walls of the hall at St. Afra School, there was indelibly written, —it is still there : AUDE SAPERE, meaning "dare to be wise". This inspiration of daring to be wise, and this trend of free-

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thinking were inextricably interwoven with Hahnemann's life upto its very close. They were the chief sources of his thinking process and mental activity. It is they that gave shape to the individuality of his life and idealism of his character ; as a consequence of which, Hahnemann, in youth, maturity or age, analyzed and investigated all contemporary *trends*, knowledge and science, ransacking them to establish an independent, revolutionary doctrine. That revolution was HOMŒOPATHY.

Hahnemann was an extraordinarily meritorious student. He obtained proficiency at least in 11 languages, within the age of 20. A boy of 12 would take classes in Greek at the request of his teachers. Even great scholars and teachers at the Universities of Leipsig and Erlangen, would ask him many times to take their classes. Really, Hahnemann was a man of extraordinary intellectual powers,—a prodigy as it is called.

Hahnemann's assiduousness was astonishing. Even after learning so many languages in one life, he translated about 24 famous works from English, French, Greek, Latin and Italian. in thick volumes, which were on medicine, chemistry, geology, agriculture and general literature, and highly commended by many wise men. At that time, people would seek Hahnemann's assistance, if they would need a translation of any foreign work. Besides, he wrote upwards of 70 original works, in very thick volumes, on medicine and chemistry. Writings published in periodicals were also numerous. He proved about 90 medicines upon himself. He was hard-pressed for time, day and night. A regular congregation of patients formed before his house. When at Paris, patients from all parts of the world would flock to him. On occasions, traffic Police had to remove congestions before his house. For long years, he would wake up every other night to carry on his studies and writings. But, it is a wonder that he never had to use spectacles up to the 89th year of his life. Cigar was his constant companion. His life was spent in work. He was a devotee of work. His mind was that of a true scientist. He would never accept anything as granted or publish anything to the world, before investigating it most critically. Full 6 years in continuous labours of days and nights went by, before the truth of Homœopathy was discovered. He had to

work 17—18 hours a day. The discovery of the Nature of Chronic Diseases, their cause and cure, took him full 12 years. So could he arrive at Truth after tremendous, non-stop efforts in seclusion, after which only he proclaimed the Truth to the World.

The original contributions of Hahnemann to Chemistry, Physics and Medicine are unforgettable. If an impartial history of the above subjects is written some day, the world will be able to conceive, properly, of the place of Hahnemann therein. At that time, the manufacture of a pound of Soda Ash would cost 9 Shillings. Hahnemann proclaimed a method by which Soda Ash became available at a much cheaper price. In the manufacture of Wine also Hahnemann announced new methods and instruments, which led to the availability of pure wine at a much lower cost and in a much shorter time. Hahnemann was the first to discover the antiseptic powers of Lunar Caustic Solutions in proportions of 1 : 1000 & 1 : 100000. Hahnemann discovered some new elements of Lead. Even the learned Lawyers of modern times are not aware that Hahnemann was the first to compile in 1786 all the symptoms of Arsenical poisoning that are now found in Medical Jurisprudence, in his work : On Arsenical Poisoning, Its Treatment and Judicial Detection. The modern form of Soluble Mercury is the one given by Hahnemann himself. Hahnemann was the first to carry on researches with bile and gall-stone. Coal and Coal gas were the next items of his research. He was the sole discoverer of Dry-Dressing in Surgery. A renowned Surgeon, he was an M.D. of the University of Erlangen. Comma bacillus was discovered first of all by Hahnemann himself in 1831, far in advance of Koch and Pasteur. He would set himself to research in any new medical subject that came to his notice. The Galvanic Battery, Electricity, Magnetism, Mesmerism, Hydropathy, Massage,—all were the subjects of his research. Through the potentization of his medicines, he gave to the world the first ideas of atomic energy. The proof of the powers of the infinitesimal, that he gave to the world first of all, has been firmly established scientifically through the atomic, colloidal, and thermo-nuclear energies and cosmic rays. Hahnemann was the

first to proclaim that the treatment of the insane must be carried on in an asylum, specially built for them, and in a kind and sympathetic manner. A great man of his times once said : If Hahnemann had taken to Chemistry and Physics, instead of Homœopathy, he would have been remembered as an unrivalled Scientist.

Hahnemann's conception of the living organism has brought about a revolution in the world of medicine. In his days, the holy human organism would be subjected to extremely cruel and barbarous treatments. What an outrage would it be upon the sick human body, through blood-letting, cauterizing, issues, setons, purgatives, sudorifics and others ! Hahnemann rose against them, first of all. Treatment, in those days, was mostly based upon external appliances, and the administration of mixtures of drugs, of whose actions singly or in combinations nothing was accurately known. After considerable research, Hahnemann declared :

All disease is internal, never external ; treatment should be directed against the inner and not the outer. The true properties and actions of medicines should be determined, taking them singly and separately and not in their combinations ; and that again by testing them upon the healthy human body, not upon birds and lower animals. The functions and reactions of the bodies of lower animals are different from those of the human organism.

So, Hahnemann gave a deadly blow at the root of the external treatments of eruptions, Syphilis and Gonorrhœa. Remember the modern treatment of those diseases, which is internal to a large extent, and the extent of the influence of Hahnemann's correct thinking upon modern medicine will be easily conceived.

During the past decade of this century, there had been the advent of a new trend in medicine. This is what is called Psycho-Somatic Medicine. It is based upon the conception of a complete correlation of body and mind in health as well as in disease. But, it was Hahnemann, the Seer of Truth, who established this trend more widely and firmly about 150 years ago. He said :

Health or disease does not remain confined to mind or

body alone. They extend from one end to the other, within the two chapters of Life, e.g., Body and Mind. Mind partakes of the qualities of the body and the body remains mentalized. Therefore, treatment should be not only for the body, or its parts, not for the mind alone, but for the whole human entity which comprises body, mind and intellect. Besides, the human organism is not merely the collection of its parts or organs. The body that is merely the collection of its parts is a body meant for the crematorium. The partial or total existence of this human entity,—its existence in individuality of parts, or totality of the whole, is dependent upon the existence of some Consciousness or Life and its activity and spontaneous flow.

So, Hahnemann declared with a thundering voice :

The human body is not an inanimate object ; it is neither a chemical laboratory, nor a galvanic battery, nor a clock, nor a hydraulic machine. It is a living entity,—replete with sensations, depressions, functions, reactions, individuality and variety. It is not to be treated as a piece of stone or of iron. Its living entity must have to be reinforced with a new life. Treatment is for the Life—Principle ; fundamentally, it is for him who has the body, but not for the body per se.

These two philosophic trends, e.g., the conceptions of inextricable correlation of body and mind, and of the living human entity are Hahnemann's original contributions to medicine, which will know no end. General medicine has not yet had that amount of consciousness sufficient for the perfect realisation of these two. But they go to constitute the foundation of Psycho-Somatic Medicine. And that foundation was laid by Dr. Samuel Friedrich Hahnemann, the founder of Homœopathy, in 1810.

Hahnemann was the first socialistic reformer in the history of modern medicine. After the year 1932, we frequently hear of the ideals of socialized medicine. But just 100 years before that, in 1832, Hahnemann declared :

The physician himself will prepare his medicines. The

State will bear all the cost, and the physician will distribute them free of cost to his patients, rich or poor.

The great attraction of knowledge, irrevocable confirmation in Truth and irresistible desire for the welfare of mankind led Hahnemann along the glorious path of hardship, poverty, persecution and sacrifice. To avoid more of persecutions and to obtain the barest of livelihood, the great among savants, the seer of Truth and an incarnation of compassion had to flee from place to place, city to city, leading the life of a Gipsy. But his devotion to Truth had ever been unflinching.

Hahnemann's great endeavours and the intrinsic merits of Homœopathy had been the chief causes of the propagation of homœopathy, throughout the length and breadth of the world, in course of 148 years only. It was born in a small town of Germany, a long long distance from here. And, we in a small town in India, far far off from there, are assembled here to recollect Homœopathy and its Creator, Hahnemann, and sing a hallelujah to them.

JAI HAHNEMANN !
(VICTORY BE TO HAHNEMANN)
