

# THE HAHNEMANNIAN GLEANINGS

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## OUR FAILURES

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We are inclined to fail often in our prescribing. Failure is as normally human as our perpetual destiny in death. The most simple functional cases as well as those of tough organic lesions, undergrowths and morbid formations are brimming with our failures. We wonder if our failures are more luminous than our successes. But our individual failures are sighted by our camp-followers, supporters and admirers as failures of our group or of the principle we stand for. Naturally, many fly to the wonder-drugs, soothing palliatives and attractive surgery, which are taken for absolute specifics or possible escapes from the homœopathic uncertainty.

But what is the source of our failures? It is the very condition of the principle, Similia Similibus Curentur, whence all our failures descend. It is a principle, a universal rule relegated to the Province of Law, which our limited human mind can not properly grasp and effectively grapple with. The law is with the Omniscient, only the working rules are with us. But all the ways leading to the law, all the modes of its approach and means of utilisation are not and can not always be known precisely, individually and comprehensively.

There is nothing incurable in human sickness, if the Law can be properly and precisely applied. But the "if" is bigger than anything else. Either the simile or the

similarity is not found, for lack of effective tools, i.e., homœopathic remedies, or the similarity can not be accurately established in a given complex situation, despite the prevalence of similar drugs. The essence of similarity is a delicate conception based on the tangent-like correlation of two sets of facts, in which either the absence of one set or the blurred condition of the meeting points prevents all scope for correlation or similitude.

We are the worst criminals in worshipping a science, hugging an art and swallowing a philosophy, with an acute aversion to a basic principle. I mean our tasteless disregard of provings, which constitute the backbone of homœopathy. If homœopathy and the human race are to be saved, we must be keen about proving new drugs and re-proving old ones,—polychrests or rare and half-or-quarter-proved drugs.

Cancer or Tuberculosis are not incurable states. The conception of their being the results of an irreparably disjointed economy is merely inconceivable. Homœopathy records the cure of some Cancer and Tubercular cases. On the other hand, death takes place even after the briefest period of a simple illness. The conception of death merely due to disjointed economy is baseless. Death is as much due to it as to disease, infection or accident. Cancer and Tuberculosis have to their credit the largest tolls of death, as we have no remedies for Cancer or Tuberculosis, per se, namely, the remedies that have been proved to produce various cancerous or tubercular states, particularly. Cholera and Small-pox had a similar fame before Cuprum, Veratrum, Secale and Vaccination were known to us. For a sense of insecurity, we often seem to give ourselves to be lost in a maze of insipid jargon, from which honour demands us to be redeemed.

For undergrowths, malformations and morbid overgrowths, congenital or not, homœopathy, though often exceedingly useful, takes a long time for the total elimination

of the signs and symptoms. First, the constitutional morbid states, if any, are to be removed by a constitutional remedy, which, if known to have a positive influence also upon the morbid growths etc., in question, will remove the same ultimately in repeated but gradually ascending potencies. On the other hand, if after the constitutional states have been removed, the said morbid states do not seem to be influenced in any way, a remedy for the same states, per se, is to be administered in repeated but gradually ascending potencies. The time element in this group showing preponderance, there appears to be a confusion of identity between the curable and the incurable.

The principle of *Similia Similibus Curentur* is extended to the last point of our earthly existence, namely, Death, but, not a dot beyond that. Our remedies show no point of similarity with the human body relegated to funeral services. They are related only to the phenomenon of life. Only so long as there is life, there is homœopathy. This is a great limitation of our science, nay of all sciences, which we wish would be otherwise. If Homœopathy could change the sovereign position of Death, in this wide world of ours! But the founder of our doctrine had no pretensions to any possible revolution in the order of things as supposed to be willed by the Omnipotent God. He is full of the spirit of resignation as he says: "If perchance a higher call to eternity had called me away,....., an event not so very improbable in my seventy-third year" —Chronic Diseases, Ind. Ed. Page 28.

Nay, our doctrine is extremely limited by death. It is improbable even in the last point just before death takes place. Otherwise death could not have taken place. But who knows death is a certainty, a destiny in a certain circumstance or a particular condition? Just as an individual quite in normal health may be given up as dead in a few seconds, a human body almost on the verge of death and abandoned by physicians is sometimes miraculously reclaimed by the magic of the minimum dose. There is no

certainty of death before it actually takes place, and it is normally certain only after all signs of life have ceased. But who can absolutely delineate the border line between life and death? The mystery of death, therefore, clouds our complete knowledge of the doctrine and shrouds it even in mystery, which if unravelled would enable homœopathy to work miracles.

A biological phenomenon, the phenomenon of vitality fundamentally governs our doctrine. Five elements, e.g., the cells comprising the minerals, vitality, mind, intellect and spirituality or soul constitute life, which when manifest presents to our eyes the unique living form of animal body. Of these vitality represents preservation and growth, decay and degeneration, or in other words the immense activity of the life-principle. Our electro-magnetic remedies can only touch, influence and vibrate the vitality portion of Life, which being a comprehensive, coherent and holistic phenomenon, ultimately transmits the electro-magnetic remedial waves to other parts also. Thus an exclusively vitalistic therapy, e.g., Homœopathy, produces desired effects in bodily, mental, intellectual and spiritual spheres, as it can cause and cure ailments thereto. So, if and only when vitality is responsive and co-operates, there is modification of diseased states and a resultant cure, proportionate, of course, to the rapidity and degree of vital response; and inversely, if the most accurately indicated remedy fails, there is an indication of non-responsive or ebbing vitality, and so, the prognosis is either unfavourable, dark or grave, as the case may be. But the conditions of success or failure of vitality and of the most indicated remedy are rather hypothetical than of absolute certainty, and include fifty other unknown or ascertainable causes and conditions which obscure our clear view of the subject. We are led here, to believe there is a case for deepest apprehension that while the first part of the similarity theory is only known to us, the second remains concealed, unknown to all. Otherwise we could proclaim with certainty all

conditions and time of death and recovery, in all human cases atleast.

There is evidence of pathological and physiological action of homœopathic drugs, in low potencies or mother tinctures, which is sometimes a necessity, when the purely vitalistic approach with high potencies fails. But too much of stress on the low potencies is responsible for therapeutic failures and incalculable injury to the economy, which normally reacts best to potencies above the 30th.

A retrograde pattern of society, with its violation of age-old ethical rules, with its hurried and anxious moods, discontent, ambition and greed, loss of equilibrium in the psychotic or somatic sphere or in the psycho-somatic combined field, its embarrassing environment, poverty, want, excessively hard work and subdued or aggressive spiritual conflicts in an over-industrialised, mechanistic world, is hardly congenial to a normal, unfettered and wholesome vital play of Life-force. Adulterated food and drink with highly concentrated chemicals, vitiated air with fumes of extremely injurious chemical combustibles, polluted blood-streams of human bodies with different "shots", vaccines and sero-injectables, are going to upset the human economy, which shows a tremendous tendency to hatch innumerable nameless morbid states, pregnant with prolonged sufferings or malignancy in quite a number of them. Society has been fast changing retrogradely and the human race is on the threshold of peril, which helps to throw a flood of light on the character and amount of our failures in the clinic. We should devise ways and means, as a group and as best as we can, to cope with the situation effectively, though many things are beyond our control, especially in the preventive field.

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