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QUESTIONNAIRE

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A questionnaire has been circulated to a number of selected people; by the Director of Statistical Bureau, to elicit public opinion on a subject of public interest. It is a questionnaire of questionnaires and centres round the poorest subject of Homoeopathy,—perhaps the most popularized by the Government, but ridiculously to the amazement of many. Why, there had been many other subjects of no less importance, e.g., Poultry, Cross-breeding, Cattle-preservation, Horticulture, Sericulture, Vaccination, Family-planning, Forestry, Hospitalization, Caste-System, Sanctuary, Squatting, Divorce, Teargas and Retrenchment. Homoeopathy, above all, has been graced by the privilege of being selected as the first subject of assessment by the Statistical Bureau.

Now, to the questions :

1. *Is Homoeopathy a genuine system of healing science or a bluff in disguise?*

The insinuations are really praiseworthy and reveal a profound knowledge of the history of medicine since the days of Hahnemann. Born in an insignificant town of Germany, and bringing down like a unworthy child all sorts of oppression, tyranny, blasphemy upon its father, the discoverer of homoeopathy, from the very beginning of its existence, Homoeopathy has had the privilege to cross its national borders and sweep over all parts of the Globe,

raging like a storm, blazing like a rebellion, and swaying its banners undauntedly to the goal of victory. All that has happened has been in course of 150 years only. Millions gathered under its banners and millions more are gathering still. Probably, this could never happen by any amount of flattery, deceit, falsehood or propaganda. It is worthily asked, indeed, whether it is a false system or a bluff.

Anyway, if any straight answer to this question is to be given, it may best be given in the words of the two first citizens of India, e.g., Mahatma Gandhi, the Father of the Nation, and Kaviguru Rabindranath, the global poet, who probably would have been the best selected persons.

Mahatmaji said: "Homoeopathy is like my non-violence, it never fails".

Rabindranath said: "Homoeopathy is a real science with a rational philosophy as its cause".

2. *Is it a fact that it acts wonders in some cases and fails totally in other cases?*

That it works wonders in some cases is implicit in and explicit from the first part of the question itself, which extols the inner merits of Homoeopathy. About the failures, everyone admits that there must be failures. If failures could be totally eliminated, death would be a nullity. Death has been a destiny since the beginning of creation, and it loudly announces the failures of all human systems, —Homoeopathy, Ayurveda, Allopathy etc. But whether Homoeopathy fails totally or not is itself a problematic question. To us, homoeopathy never fails totally, it fails only partially. Even cases that have irreversible states and are commonly called incurable are benefited to some extent in homoeopathy. Cases, in which a particular homoeopathist fails, but which are cited as cured in allopathy, prove not the weakness of homoeopathy itself but of the individual who has wrongly applied the principles of homoeopathy to the particular case in question.

Probably, "the other cases" in the second part of the

question hints at surgical ones. Homoeopathic Medicine, mainly a therapeutic system, as distinct from Surgery, manual or operative, successfully handles medicinal cases presented to it. But Surgery has a place of its own, which is recognized, accepted and included in homoeopathy. Homoeopathy is never surgery-minus. While medicinal cases are treated medicinally and successfully, surgical cases are to be treated surgically but successfully in homoeopathy. This is what Hahnemann conceived of his system of medicine, after carefully delineating the place of surgery in homoeopathy.

A counter-question comes to our mind. Does allopathy cure at all? While the ideal of cure in homoeopathy is 'gentle, rapid and *permanent*', modern allopathic literature, discussing the recent wonder-drugs, repeatedly claims 'improvement' or 'response' only for them, and that also in a very limited number of cases. The wonder-drugs and much of the needless surgery never bring about a radical, permanent reversal of states, but they either obliterate the signs, symptoms or sensations for a short period, or suppress them by permanently damaging a vital organ or a part thereof. Cure as well as diagnosis in allopathy are mostly provisional and tentative, never permanent and positive.

3. *Does it require to be supplemented by other systems in particular cases?*

Definitely not. Homoeopathy is a complete science, as complete as a human affair can be. It is based upon a Law and a philosophy that are unalterable, immutable and inevitable. So, homoeopathy needs no aid from any other system. But Hahnemann never taught us to close our eyes to all that happens around us. He himself kept abreast of all new developments and discoveries of his times, and would gladly incorporate in homoeopathy anything new that would fit in well with its law and philosophy. Thus, he went so far as to include Mesmerism in his new system of medicine. Further, besides surgery he advocated the

benefits of many auxiliary measures, for instance, in open air, change of climate, cold water, purgatives, rest to an affected part, etc., and of applied heat and cold, even if they were administered allopathically. For, they never constituted a system by themselves, and were the part and parcel of the physician's profession, derived as they were from the common experiences of Man the experimenter through the ages of his difficult earthly existence. Similarly, we may absorb in homoeopathy the notable knowledge and skill of the Chiropodist, Oculist, Dentist, Orthopedist or Radiologist, which all comprise the various phases and aspects of modern surgery,—manual or operative, and are quite compatible with the chart of General Medicine as formulated by homoeopathy. So, drug-potency, needful surgery and other auxiliary measures constitute the three sides of the triangle of homoeopathy, outside of which it has had to travel not a step.

Our therapeutic failures, of which we are reminded so often, are more individual than collective. If sometimes we fail as a group, it is either due to an irreversible state in the vital economy or due to some unavoidable social, environmental hindrance to cure, or to a lack of an accurate, efficient tool of cure, e.g., the precise homoeopathic remedy, of which the last named may be obviated by newer and newer experiments of drugs,—new or old, upon the human organism, in strict conformity with the homoeopathic principle.

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**WHAT IS A HOMOEOPATHIC DILUTION AND HOW
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