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LIVE AND LET LIVE

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The present is a recapitulation of the past, in as much as the determining forces of the present have their sources in the seemingly outdated trends in the past. So history repeats itself.

Man has been an ancient creature, ancient in savagery, brutality and cruelty, and this ancient heritage has been transmitted to him in the shape of enmity, hatred and selfishness. Essentially man is a man-eater, but he does not eat his own babes, for his own survival, for his own preservation. Whatever institution of glamour and glory he could have developed, only polished what there was of roughness and embellished what there was of harshness. Murder and mutual killing have had to be prevented by legislation, within the national boundary, but in the international plane, they are the potent factors of mutual destruction. So in one generation, we have seen two world wars, and the bang of the third does not fail to reach our ears.

The only redeeming features are the messages of love, peace and selflessness, that constitute the gospel of Lord Buddha. Can't we really live in peace and let others do so?

Enmity, hatred and selfishness are dogging our footsteps as we pursue with our doctrine. There has been a dominant group, since the days of Hahnemann, which has been startled and quivering in fears, as our banner flows and flutters by. And, it is out to extirpate us.

But what has been our fault? The fault has been that we somehow managed to excite folly and frenzy on the other side, unconsciously. *Tolle causam*. The cause, as has already been said, lies in the inner nature of man.

We have been pursuing a doctrine that has been contrary to their convictions and teachings, and baffles their expectations. We have had the misfortune of unloosing a revolution that came up successful. But mankind has seen Hippocrates, the father of modern medicine, the observer and investigator of the phenomenon of sickness; Galen, the disseminator of Hippocratic principles; and Paracelsus, the Chemicophysical analyst of the middle ages. It has known the astrological remedies of talisman etc., and many occult theories about human sickness and its remedy. It has experienced the speculations: of *Tolle causam*,—determine the cause; of *minister naturae*,—aid nature; of imitation of nature; of *duce natura*,—strengthen nature; and on the humours of body; all mostly dependent upon the speculation of *Vis Medicatrix naturae*,—the natural curative powers of the system. But all the said theories and the savage practices consequent thereon, e.g. of leeching, venesection, issuing, etc., and the fanciful methods of purgatives, sedatives, derivatives, emetics, restoratives, etc., could do no good to mankind, which was disgusted with it, in view of the gradual deterioration of health through the ages and many a premature loss of precious life. Then was there the advent of the theorists and speculators of the Post-Baconian age, which ushered in the age of the strictly modern medicine, with its Bacteriological concepts in the causative sphere and the pathological theories of the disease—ultimates. Sulpha's and antibiotics or the wonder drugs are the most recent features, but they have already begun to reveal their inherent weakness and ineffectiveness, and generating many new problems they show consequent signs of retreat. To our eyes what is most wonderful is the panorama of ever-changing, ever-perishing and ever-vanishing theories of disease and medicine,

that stroll about the surface of the earth through the years, like the fretful phantoms or shadows out of the graves. Hahnemann was led to challenge such a criminal gambling with human life and endeavoured to find out what could be "rapidly, gently and permanently" beneficial to mankind, and for ever. He dismissed all empty theories, vain speculations and fanciful play with words, breeding mountebank practices in medicine, that only tended to cripple mankind through generations, and he had the grand fortune of discovering a law,—a universal rule, that was investigated into, experimented with and verified, extensively, intensively and so inductively, to be proved to be eternally fixed and of universal application in all cases of human sickness. Thus *Similia Similibus Curentur* or the Hippocratic law of similars was reborn, which, having been the only law of therapeutics ever discovered, is the exclusively single formula that most satisfactorily establishes a creative, spontaneous and reciprocal relation between the human organism in health and sickness, on the one hand, and the drug and the remedy in homœopathy, on the other; it is the only guide in the natural restoration of the sick to health. But Hahnemann was incriminated for his inherent goodness in discovering something eternally and universally beneficial to mankind, and the same lot is meted to us, his revolutionary camp-followers.

But what do we have to say? Let all therapies have their way, let all therapies develop and prosper in their own peculiar way. The innate consciousness of man, and his innate goodness which in him is nothing but a spark of godliness, will ultimately choose between things and decide what is really good and beneficial to him for his worldly existence, and will stick to the things and principles of its choice, rigidly eliminating what is absurd, injurious and illusive. Live, we let you live.

But, friends, live and let live.
