

HOMŒOPATHY—A MORAL FORCE

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It stands to the credit of homœopathy alone that it has discovered the true origin of disease. Man was not born diseased. When God, who is all goodness and greatness, created man, He could not but have made him good and great. This being so, the question arises where has the disease come from?

As long as man lived according to the laws of nature and never willed to do evil to anybody, so long he remained free from the susceptibility to disease, because that was the state in which he was created. But when he began to will against the laws of God and deviated from uprightness and justice, his evil willing created a tumult in his mind and this caused a disordered state in his internal economy, which might be defined as a condition of man that tended to produce disease in him. This condition is named as Psora in homœopathy and has manifested itself on man's body as itches. When Psora was born and vitiated man's mind, evil action followed evil thought, and this brought in syphilis and Sycosis again. So, Psora was the result of man's evil willing and syphilis and sycosis were the results of man's evil action. These three miasms are not only the causes of man's diseases but of his moral downfall also.

From the above, it will appear that the first teaching of homœopathy is that man should not entertain evil thoughts, if he wants to save himself from diseases. As religion dictates, so homœopathy pronounces that every evil thought injures man's constitutions.

It is very regrettable that man cares only for the health of his body and not at all for the health of his mind. He thinks that diseases are of the body and not of the mind; whereas the case is quite otherwise. All diseases are primarily of the mind and the involvement of the body is always secondary. Unless the disease of the mind is cured, there is no permanent removal of the bodily disease.

Psora, which has passed through thousands of generations, has become more and more complicated with each generation, and over and above, all the suppression, by other systems of treatment, of all its external manifestations, has made the mind of man a hell of diseases. Thus has sprung up a race of murderers, robbers, thieves, black-marketeers, bribe-takers and others. The mind of man has been completely perverted, as it were, and he has begun to feel pride and satisfaction in doing things, which a healthy mind would always shrink from.

In such a state of affairs, in order to reawaken moral consciousness in the human race and to bring it back to the path of justice and love it is necessary that the effect of the poison on its mind, inclining it to all sorts of evil thoughts and, consequently, evil actions, be nullified with the help of homœopathy, which understands the true nature of diseases and treats them accordingly. Homœopathy, by removing the disease of the mind, can bring about a moral regeneration of man and make him a better citizen and a loving neighbour.

Every generation has realised the force of man's thoughts and ideas. They have hurled down mighty empires and given rise to new ones. If they could bring about a revolution in this world, can they not affect man's body? A man is nothing but a bundle of his thoughts. How thoughts affect the body can be known by studying faces. You can very well distinguish the face of a saint from the face of a robber. The saint's constant thoughts of love towards all are reflected in his benign and saintly face, whereas the robber's thoughts of looting and murdering his fellow beings give a crafty and treacherous colour to his countenance. So thoughts affect the body of man as well as they guide his actions. Good thoughts are the cause of good actions and bad thoughts are the cause of bad actions. Hence, unless bad thoughts, which are the cause of present-day ills, are controlled and converted into good thoughts, the present demoralisation of man cannot be mitigated. We must, therefore, make a search for the main spring from which these bad thoughts derive their sap and sustenance, if we want to make man healthy and moral to serve the higher purposes of life.

That mainspring is Psora and unless we try to root out Psora from the mind of man, we cannot help him to bring under his control the evil tendencies in him. Homœopathy purifies the mind of man of all taints of diseases and gives him thought-control and ultimately inculcates in him such virtues as are necessary to elevate him step by step to a higher spiritual plane.

Homœopathy does not claim to have a magic wand which can, by its touch, convert a rake into a saint, but it surely indicates the way in which the evils trends of human thought, consequent on the diseases of the mind, can be brought under control and ultimately annihilated. In this connection we should not lose sight of the fact that the present state of demoralisation of the human race has been reached after generations and generations together, during which all efforts of nature to relieve the mind by throwing out the internal poison on the body, in the form of skin diseases, have been stoutly resisted by the external applications of drastic remedies, with the result that only the mind had had to bear the full brunt of the disease, without any respite whatsoever.

The criminal mind is a diseased mind which requires the soothing balm of homœopathy and not the rigours and torture of jail life. It may be necessary to keep a criminal isolated from society for sometime, but his remedy properly lies in removing the causes which have actuated him to commit the crime, not in sending him to jail to set him free again after he has served out his imprisonment in the same state of mind as before if not worse. It should not be forgotten that criminals have an impulsive desire to indulge in acts of criminality and you can never wear them away from their heinous habit, unless you direct your attack at the source. John Christie of England, who had committed many murders and has recently been hanged, is an instance in point. Such criminals feel an irresistible internal urge to commit crimes and this urge is the result of their perverted mind, which needs to be set right before the criminal can be made into a useful member of society. There may be other causes for crimes, too, but these by themselves cannot operate, unless they sprout from the fundamental cause.

The fundamental cause is the disease of the mind, which has mainly to be attended to.

A healthy mind is a free mind which abhors the idea of slavery. It cannot allow itself to be a slave to evil impulses, desires or habit. It only allows the light of God to pass through unhindered and bows to the Supreme will. It finds an internal unity and oneness running through all the apparent diversities of God's creation, and cares little for the worst catastrophies, because it realises that "Earth has no sorrow that Heaven cannot heal." Homœopathy, if rightly understood and practised, opens man's mind to higher truth and makes it healthy and free. Homœopathy, in its own domain, insists upon the unity of diseases (the cause of diseases being the same, they are out named differently according to the organs that they affect) which have to be treated and cured not by their diverse names, but by the totality of symptoms.

Everybody in this world is after an ambition be a saint, a millionaire, a murderer, a beggar or the like. Each man wants happiness, according to his own ideas, without knowing what real happiness consists in. When a man gets his desire, he finds himself unhappy again and thinks that happiness lies somewhere else. So his centre of happiness ever changes. He does not know that he can never find happiness, unless he realises what he is. Happiness is within each man and consists in the realisation of self, in the knowledge of what man really is. Homœopathy, by relieving his mind of the effects of chronic miasms, and by its other teachings of universal love and oneness will put him on the right track towards the realisation of self when he has found his soul, he realises that the soul is not in search of happiness, because it itself is happiness. The science of homœopathy is a spiritual science and the deeper a physician goes into it, the greater grows his faith in God. This faith developes, in course of time, into an actual love. The late Dr. Kent, a great Homœopath of America had realised this and rightly said that a man who cannot believe in God cannot become a homœopath.

Homœopathy is the nearest approach to religion, in moulding the character of man. The ethical basis of both homœopathy and religion is identical and it is no wonder that Homœopathy has emanated from so deeply spiritual and God-fearing a man as was Hahnemann, who spent every third night in meditation.

God has revealed the great truth of Homœopathy for the good of mankind. If it is so used, it will elevate the user, whereas if it is used for selfish ends, it will destroy him. The great need of the hour is the propagation of the correct knowledge of homœopathy among the homœopaths as well as the people.

A CASE OF NEGLECTED CHOLERA

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Several years back a man came to my dispensary one evening, and wanted me to visit an old lady suffering from Cholera. He said she could not pay me any fees; and as he expected her to be dead by the time I reached her bedside, he wanted me to make haste.

Looking sharp, I questioned him as to the number and colour of motions and vomitings, their predominance and about the abdominal pains and cramps, if any. She had nothing like cramps or vomiting but that since soon she had been passing rice-water stools, one every five minutes, or earlier. I lost no time to give him a powder of Ver. Alb. 200, and told him to be quick with it, with instructions to dissolve the powder in a cup of water and administer a spoonful every two minutes, until I was there again. Of course, I promised to reach the family a few minutes later.

On returning I questioned the man as to how the lady felt and his prompt reply was, "as before." Questioned about the medicine, I was told that it was dissolved in water of which a spoonful was given by then, while he appeared to have totally forgotten the instruction for repetition every two minutes.