

## Chronic Disease—Its Cause and Cure.\*

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### DISEASE OF THE MIND AND OF THE BODY.

By the way, I have to speak here about one thing. It seems, the eternal law of creation has a mystery behind it, namely that things cannot be traced either to a beginning or to an end. All have the history of the seed and the tree. Just as it is never possible to say if the seed was the first and the tree then, or vice versa, so it is with everything. Nobody can say whether it is the cloud first and the rain afterwards—whether the rain is the cause of the cloud or the cloud is the cause of the rain. This is the eternal law of creation that human brain will never solve. There is something that vitiates the mind, and again it is the mind that creates the something that vitiates it. If we understand this inevitable law of Nature, we will be able to avoid much mean logic. However, *if the primary infection of the mind mentioned above is corrected at once, the mischief ends there, but this is unfortunately never the case.* Poor fellow! He was a nice chap, working in the railway, and God only knows how he contracted Gonorrhoea and grew to be suspicious. Really, he was quite sincere and straightforward, but from the very moment he got Gonorrhoea, he seemed to have acquired a sudden habit of suppressing everything, *of doing things in secret.* This is the fact of the case, and every Homœopath knows how to remedy the evil. But it is misfortune! He goes straight to an Allopath and says, "Sir, I do not know why I have been feeling a pain in the urinary canal, while passing urine, and it has been so for the last few days. It might be due to my having to travel continually in the train, just for the sake of my bread, and as I can't leave off this

\*Translation, by Dr. P. N. Banerjee, B.A., from Dr. N. Ghatak's Bengali Treatise on the subject.

nasty job, can't you please help me with a few injections?" Look here, *the same tendency for suppression again!* The man suppressed his mind when he contracted Gonorrhoea, and he suppresses his mind again after the contraction when he goes to the doctor, and the doctor is there ready to suppress the suppressed mind (the physical manifestation of the suppressed mind in the shape of Gonorrhoea). Injection is given at once, and the malady suppressed, and this passes by the name of "*treatment.*" God only knows how dearly you pay for such treatment, for all the subsequent ills under different and new names are only the outcome of this suppressions—suppression of the mind first and suppression of its external manifestations on the body afterwards.

But who listens to these? Who will believe that suppressed itches may appear as Asthma? What harm can suppression of itches cause? Itch is a disease of the skin, and it has to be treated with ointment; while Asthma is a disease of the lung. What relation can itches have with Asthma? These are the criticisms that will be hurled at you. There is none to pause and think. But if you are a Homœopath, it becomes you to do your business. You must be ever explaining the Truth, and Truth must be recognised sooner or later.

If the Gonorrhoea patient referred to above had a true course of curative treatment, as distinct from suppressive, then the mind would at once have been freed from the vitiation it had acquired, and the body saved from many a subsequent ill. But what happens is that the disease is suppressed with a few injections, and there is a temporary or even a permanent disappearance of the painful physical symptoms in the shape of the discharge, while the disease force is only turned *inward*, and it then attacks the internal physical organs in the most insidious manner. There is then a gradual decline of memory, the temper grows irritable, and subsequently it settles down in the system, either as

Rheumatism or Chronic Catarrh or as Diabetes etc. *The smooth even flow of the life-force has been disturbed and there is a violent tumult now.*

A small case has only been cited above, and my object was only to give an example, so as to make it clear that *the first disturbance to the life-force is caused by the primary infection, while the suppressive treatment causes the second* (though at a much later period), due to its characteristic antagonism to the flow of the life-force. If again, Syphilis happens to be there alrerdy, Sycosis mixes up with it, or if Syphilis is not there, it mixes up with Psora, which is undoubtedly there. If, however, there is a combination of all the three, the complexity produced is serious. Alongside this complexity due to the forces (Psora, Syphilis and Sycosis), there is a gradual deterioration in the mind, which however, is never recognised, or sought to be remedied, until it results in palpable lunacy.

If we understand the philosophy of mind and disease, and if we carefully study up the mentality of our respective chronic patients, the whole world will appear to us as an unmistakable asylum of lunatics. Nobody will appear to have a sound mind. There would have been no misery, if this unsoundness of mind had only been confined to confirmed patients but the trouble is that it has spread even to the so called healthy, to those who lead us in thought and action, to those who are entrusted with responsibilities of a grave character. It fills one with grief to find that the whole world is perhaps wrong. How can there be any soundness of thought and action in one with an unsound mind? Why should a sound man, a healthy man, a man with a healthy normal mind, have a craving for liquor? How can one with a healthy mind think of doing something to his own interest, even at the cost of the interests of others? *The healthy mind is a free mind. There is nothing to dominate it any way.* The craving for liquor is a domination, and the tendency to do evil to others is equally the same thing.

Though, however, it is almost impossible to have really free, healthy minds in this world, yet it becomes a physician to do his best to balance the situation, because that alone is true treatment and true cure. *The cure of the body, without the cure of the mind, means an eclipsing of the mental unsoundness. This is mischievous.*

We now find that suppressive treatment turns the malady inward, which ultimately settles on the mind, and *this mind again vitiated as it becomes after the inroad of the disease force on it, is, in its turn, a cause of hundred other newer diseases.* The life-force has a peculiar inherent tendency to throw out to the surface, i. e., to the body, anything that interferes with its smooth, even flow, and to re-assume its own normal course and the diseases of the mind thus take concrete shapes in the body, under illnesses of different names. This inherent tendency of the mind is a tendency for self-preservation, but such mischievous is the accepted method of removing disease that, any disease in the outside (in the body) is turned inward. It then attacks the internal parts gradually. There is thus no help rendered to the life-force in its inherent process of self-preservation and regaining of equilibrium, while on the contrary the very opposite thing is done. The wounded venom is thus made to do its work in the interior with all the greater force. The outside is made smooth enough. The skin disease has disappeared, the running of ear has stopped, and the patient and the physician are thrice blessed!

This is the situation; this is the method, but it is recognised as the true, rational, scientific method of treating ills. But how to remedy this? The only remedy lies in educating the people in understanding *true cure.*

There is no man without *Psora*, these days, but the other two miasms—*Sycosis* and *Syphilis*—have not yet spread so far, and as such, if there is an acquirement of these (as against inheritance), the patient should at once have himself treated by a true Homœopath. This will destroy the infection at once

and stop it from running further into the interior. Some people are under the impression that, if this or that is done after contact with a Syphilitic or a Sycotic woman, there is no possibility of any harm from the contact, but *this is a dangerous impression* and is attributable entirely to the ignorance of the physician. In the first place, it is an encouragement to vice, while in the second place, this sort of avoiding of the diseases is impossible, because the infection spreads into the system simultaneously with the contact, no matter even if the physical manifestations in the shape of Gonorrhoeal discharge or Syphilitic chancre may be delayed for some time, or stopped altogether by certain chemical washes. Man is fallible, and if there has been a fall actually, it is all foolish to pretend to suppose that there has been none, because such pretended supposition can never make the reality otherwise. The reality is reality—stern and cruel. No harm to it if you only ignore it. There should, therefore, be no blinking the fact, and immediate endeavours should be made to remedy the evil. *A true Homœopath should be consulted, and he will be able to eradicate the virus entirely from the system, and it will be impossible for it to work further mischief.* If, however patent medicines or any suppressive course of treatment is resorted to, only mischiefs will be multiplied and the way to death cleared. *There is absolutely no other method than Homœopathy, for "curing", Sycosis and Syphilis.*

Those who get themselves treated for these diseases, Sycosis and Syphilis, otherwise than Homœopathically and have them suppressed, may of course be rescued yet, if they undergo a course of Homœopathic treatment soon afterwards, at least before they go to their own wives, but if there is delay, the chances of recovery grow less and less. And if again the wives are contaminated, they too get the disease *in the same form as it exists in the husbands at the time of intercourse.* It often happens that the young wife has no such disease, but soon after her marriage, when she becomes pregnant for the first time, various troubles are found to

appear. If you can trace the history of the husband in such cases, you will find Sycosis or Syphilis treated unhomœopathically and suppressed. *The various troubles referred to above are neither the typical Gonorrhœal discharge nor the Syphilitic chancre but are always the forms of these as they existed in the husband (as a result of the suppressive treatment), at the time the intercourse with the wife took place.* The birth of dead child at every pregnancy, the death of the wife at child birth (otherwise than due to mechanical causes), the sterility of the wife, the insanity after parturition are only some of the salient examples of miasmatic infection of young wives from the suppressed condition of the husbands' acquirements. Just imagine what mischief is being done to our innocent girls by the merest transient and uncontrollable sexual greed of the husbands in the first place and by the subsequent unscientific removal of the miasms by the accepted form of treatment.

*Psora, Sycosis and Syphilis can be removed from the system in a permanent manner only by Homœopathy.* It is, however, to be noted here that in cases of direct acquirement of these miasms, *true cure is effected, only when they disappear after showing their primary appearances.* If this does not happen under a course of Homœopathic treatment, take it for certain that the treatment has not been correct and that the patient has not been *cured.* In cases, however, in which the infection has not been acquired direct but inherited from parents etc., *the curative process does not show the primary manifestations;* but there are yet certain indications that give unmistakable evidences of a true cure. The longer these miasms will be in the system, the greater and more complex will be their effects on the patient. In many cases in which Sycosis and Syphilis have not been acquired by the patients themselves, they suppose themselves to be free from these, but this is a great mistake. Almost everybody has the habit of catching cold, of having a rheumatic pain, of developing boils and abscesses, has a fetid sweat and feels quite morose for no

apparent reason. There are many who feel a sudden change in their bodily and mental conditions at the approach of a storm or rain, have no normal and natural inclination for evacuation, or even if the inclination is there, the fecal mass adheres to the anus. (You must not feel surprised to hear of the fecal matter adhering to the anus, as it never should in healthy persons. The normal, healthy evacuation of the healthy man should be so smooth, easy and comfortable that it should dispense with the necessity of a wash or the use of paper. This fact is yet sufficiently borne out by the animal kingdom, where beasts and birds—who are yet much more healthier than men—do not require any wash etc., on account of the fecal matter not adhering to the anus.) These people think that those are normal and natural things and that everybody has them and as such, there is nothing the matter with them, but they are mistaken. *But, whatever the method of having the infection of Sycosis and Syphilis—whether by his acquirement or by inheritance—only Homœopathic remedy in potency selected on the Law of Similars, can annihilate them and free the life force from their grip, and nothing else can accomplish this.* When the Ayurvedic system of medicine was brought into being, there were no Sycosis and Syphilis, and Psora was then the only miasm that was making man ill. The authors of Ayurved invented a process of treatment “Kuti-Pravesh” for curing the patient (not removing the disease), but our Kavirjas of today have perhaps forgotten those methods and have substituted them by disguised Allopathy. Perhaps they too are now being frightened by swarming microbes and bacilli floating in the air. However if “Kuti-Pravesh” was necessary at that time, when there were no Sycosis and Syphilis, God only knows what tremendous and more tedious processes of treatment would be necessary today, for the destruction of these new miasms and all the varied complexities they have produced in conjunction with Psora. It is misery, unthinkable misery, that before long even our anti-Psoric,

anti-Sycotic and anti-Syphilitic remedies too, to popularise which and to explain whose deep-acting alternative powers on constitutions, on which Psora, Sycosis and Syphilis have been engrafted in all their complexities, will perhaps be no more a match. The unhomœopathic traits that have been gradually entering into Homœopathy—Injection (Homœo.) and mixing up of several remedies at a time, and many such activities of a class of Homœopaths who are making a fool of Hahnemann, who was, even while a school boy, described by his teachers, as the "Double headed prodigy of genius and erudition" are fast putting Homœopathy into disrepute and making an idle game of it. It is painful to conceive that our Homœopathy too will be transformed by these august thinkers someday into "Allopathic Homœopathy" just as Ayurved has been converted into disguised Allopathy on a western basis. The number of true Homœopaths is daily decreasing. People do not want Homœopaths, and there is no encouragement for their hard and valuable work. They do not mind paying Rs. 50/- or 60/- and even more for an Allopathic injection, but they grudge paying Rs. 8/- or 16/-, even for the first prescription of a chronic case, *a prescription that aims at annihilating the disease in its entirety and freeing the system altogether from all conceivable ills, and not a prescription that merely removes the appearance of the disease and gives it an inward turn.* Poverty is often pleaded as a ground for inability to pay, and in many cases, it is even said, "If Homœopathy is so costly, how can Homœopathic treatment be possible?" As if, it is Homœopathy and Homœopathic physicians that are being graced by their charity. This is the condition today. Truth is not loved, Truth is not respected. The outward show is all that is taken into account.

Some indications of remedying miasmatic infection by Psora, Syphilis and Sycosis, have only been set forth above, and if the remedial measure suggested is not taken, one is bound to spoil himself—mind and body—for good. Newer

diseases will be ever preying upon the victim and the children will necessarily become sickly and have poorer longevity. If, therefore, you want to avoid these calamities, live healthy lives and produce healthy children, capable of realising the duties of life, remember the following few things:—

(1) *Studied self-control and purity of mind.*

(2) If you have *acquired* Sycosis and Syphilis in your life time, by your own action, *have yourself radically cured by a true course of Homœopathic treatment*, the quickest you can, because delay will make matters worse and render cure difficult and perhaps impossible at times.

(3) If you have no direct infection, you must have had Syphilis or Sycosis or both by *inheritance* from your parents—parents having them either by direct acquirement or by inheritance in their turn, because nobody is free from these miasms, or at least from one of them these days. In such cases have yourself treated homœopathically and get rid of them as quickly as possible.

(4) If you have neither acquired nor inherited these obnoxious miasms, but if you have been vaccinated for small-pox or plague etc., *it is certain that you are free from no miasms*, and in that case too, true Homœopathic treatment alone is necessary, or you will be ever feeling ill at ease both physically and mentally—though not all at once, yet gradually and imperceptibly. The insidious and stealthy way in which Syphilis and Sycosis spread their effects gradually into the system is hardly recognised, as the slow process escapes the notice of the shrewdest observer and the most sensitive constitution fails to feel the inroad. The poor fellow thinks that the condition (diseased condition) that is being gradually implanted upon him, is his natural, normal condition.

I am closing my "Introduction" here. I have only made a preliminary, cursory consideration of some of the broad facts of Homœopathic philosophy, just to prepare you for the study of the main thing, as indicated by the title of the book—  
"Chronic Disease—its cause and cure."      *(to be continued)*