



# THE HAHNEMANNIAN GLEANINGS

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## Editorial.

The month of February, 1931, brings us upon the second year of our Hahnemannian Gleanings. During the first year we might have unwittingly given offence to a few of our friends by refusing publication of their Articles that were not found to have been strictly Homœopathic. But considering our end in view,—that of disseminating truly Hahnemannian Homœopathy in the country already surcharged with half-Homœopathy and mongrelism, our friends, we hope, will readily forgive us. We may repeat here that any paper or essay or any case-report that has the nature of broadcasting truly Homœopathic ideas will always be welcome, and our friends and well-wishers have also to see that we may not sacrifice the principle and yield to sentiment. May God give us strength so that we may always tread on the path of truth and love.

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Nowadays we have got into a vicious habit of laying all blames at other's doors for all the ills we may be suffering from. The healthy way of introspection is fast dying away. Wherever people are dying of Malaria, we hardly blame ourselves, our unwholesome ways of living or sad want of our self-control, but readily find fault with the locality. We say—"the place is awfully Malarious." We never blame ourselves,—we blame the locality. This is putting the cart before the horse. Of course, nobody can deny that there are local conditions which are responsible for the outbreak of Malaria or any other epidemic, but in every such case the

locality supplies only the *exciting* cause,—the true cause lying hidden within ourselves,—in other words there must be in-break before there can be any out-break. We never pause to think that whenever we suffer, it must be owing to something in ourselves,—that we cannot be made responsible for somebody else's sin ; if we are to suffer, it must be, according to the natural order of things, that it is we who are mainly responsible for the suffering. First we made ourselves *susceptible* to the various sicknesses and then they are able to make inroads into our system. This is a true principle to which there is no exception. Unless there is susceptibility in us, the local conditions are absolutely powerless to affect us in any way. One may see lots of people, old and aged, all along living in badly Malarial places, but quite unaffected with Malaria. The prime cause is the *susceptibility* which they are free from, and therefore the local conditions are perfectly harmless to them.

The percentage of Tuberculosis appears to be daily on the increase. The philanthropic people are devising means how to save the unfortunate patients from immediate destruction by opening charitable T. B. Wards, by constructing big and well-ventilated buildings in sanatoria and health resorts ; then, the sanitary officers of the Government Health Department are trying their utmost for the purpose of minimising the chance of death. So far so good. These attempts are at best *curative*,—but they are in no way *preventive*. Prevention is always better than cure. How to *prevent* the fell disease is the question. To prevent it, is to do away with the main cause or causes that lie behind it.

So the question comes,—what are the causes at the back of the serious and destructive diseases ? It is only a half-truth to say that the main cause is the bad mode of living, or living in unhealthy and ill-ventilated and ill-lighted houses. It may only apply to the poor people living in highly congested towns. Town people of affluent circumstances, living in palatial buildings and in princely style are nonetheless

victim to the fell demon of Tuberculosis. What about the villagers? They have been inhabiting, generation after generation, in their paternal houses surrounded by green and open fields extensive as far as the eye can reach. Go there and these simple folks will tell you that the T. B. scourge has appeared in the villages within less than half a century. Though the percentage of T. B. cases is especially high amongst the up-to-date fashionable young men of purely western habit and culture, yet the simple villagers are not at all free from it, as the statistics will clearly shew.

The susceptibility stands at the back of every disease. Disease means—"want of ease", and every disease is the result of broken Law. Disease means—want of ease, and it is Nature's revenge inflicted upon the Law-breaker. Unless the Law is broken, there can be no question of any disorder in the harmony of human economy. In every case of disease there is susceptibility at the back, which is acquired as a result of breaking the Law. "Wages of sin is death". Why do we break the Law? Because we cannot control the lower self. Self-control or obedience to Law is the desideratum. Want of self-control begets disease at the start.

Then, as there is a Law of health, so there is also a Law of disease and its cure. In other words, as we are to obey some rules in order to keep our health in tact, so we are to follow some rules in order to cure a disease which we have brought upon us as a result of breaking the natural law of health. If we do not follow the rules of cure, but anyhow check it or suppress it, worse punishment will be the result, in form of complicacies, metastases and etc. So in health or in disease, we must have to obey and observe some laws. The blessings of health, or the curses of disease,—we ourselves manufacture, and we cannot blame anybody save and except ourselves. To make other people or other things responsible would be as futile as to kick a spot over which a child slips and falls down.

Let us see what happens all round in the name of

treatment. Suppression, Suppression, Suppression, nothing but suppression! First look over a man when in health. He does not realise that he will have it so long he follows nature and obeys her laws. He is quite careless of the fact that rest and repose are absolutely necessary for keeping his health in tact. In every walk of his life he hurries up and runs at a fever speed. Sometimes he takes the help of drugs in order to tone him up during languor and exhaustion, where he should have more properly taken rest. Sometimes under the wrong idea of enjoying his life, he goes to such an extreme that ere long he finds himself utterly miserable. In other words, he finds that he has already invited lots of suffering. By over-doing and over-stepping, he has shattered his health, and then asks his physician to set him right instantly so that his work and enjoyment may not suffer. The poor physician,—what can he do? He of course promises speedy cure, lest the patient slips away to some of his neighbours. He now finds out the best way of speedy *suppressions* of various names and forms, which are called—"Therapeutic aids". Then, in order to avoid recurrence, some patent medicines are advised to be taken. Just see what happens. The disease or the distemper that first made its appearance might have easily been *subdued* with the help of one or two days' fasting or regulated diets, has been ruthlessly suppressed. Nature is unrelenting, and so the result is, that the disease-force is now compelled to take an inward turn and affect the inner and more valuable portions of his system. What was only a distemper now grows up into a full-fledged disease with a goodly array of painful symptoms. Even now, the same impatience, and the same suppressive methods are applied, with the same results. The ultimate effect of all these is that a *susceptibility* is acquired, and the system becomes an easy prey to manifold diseases named or unnamed. A vicious circle is thus created from which there is hardly any escape unless death closes the scene, when people will say, "Oh much was done, but to no effect,—it is a decree of fate, alas!"

Solong as these suppressive methods will continue in the name of treatment, there is no hope. Thousands of sanatoria or health-resorts will not be able to mend matters in the least or improve the situation. However well-meaning one might be, unless the *natural* course and *natural* curative methods and processes are followed, there is no chance of escape.

Diseases of various nature and denomination are found to be daily on the increase, making our people, formerly so healthy and happy, most miserable and shortlived. It is high time that our people should wake up and consider the dangerous plight they are in, and should try to give up with all means those suppressive methods of treatment, and take to the natural methods,—the Ayurvedic and Homœopathic. Our venerable leaders should also lead the country in this respect as well, otherwise they will in near future find the country hopelessly decimated.

None is to be held responsible for the ills we are suffering from. We must have to correct ourselves, our ways of living and our methods of treatment,—and everything will be smooth and natural. Lower animals hardly fall ill, because they instinctively follow nature. We over-ride her and hence we suffer.

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