

Etiology in Homœopathy.

(Continued from Page 203.)

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(ii) *The Concept of Chronic Miasm.* (a) *Psora*: With Laplace, the originator of the Nebular Theory of the Universe, we may say that the first nebula of disease is violation of Divine Law. Thus, sin is at the root of all miasms, all diseases, and all sufferings, and the wages of sin is death.

Now, as we have said before, *Psora* is the grand old miasm that was born with the very beginning of our race, as our first parents, though so near to God, could not withstand its tempting influences and fell an easy prey to it. Originally, the indicatory signs of a Psoric constitution were the ordinary itches, but due to subsequent suppressions and oppressions, and association with other miasms, their *Secondary and Tertiary complications* gradually developed in the shapes of *Shingles, Herpes, Eczema, Urticaria, Lupus, Rupia, Ichthyosis, Impetigo*—both *Sparsa*, and *Figurata, Psoriasis*—whether *Guttata, Diffusa, Gyrate, or Inventivata*, etc; and even *Leucodarma* and *Leprosy*.

While on this subject of *Suppression*, let us explain fully what it really means. It is one of the eternal laws of nature to eliminate from her internal economy all sorts of toxic and virulent agents, either by means of evacuations and discharges through one or more of the natural openings in the shape of unnatural and morbid stools, urine, sweat, nasal catarrh, lachrymation, otorrhœa, cough, leucorrhœa, vaginal catarrh, syphilitic ulcer, gonorrhœal discharge, etc., or by means of any of the eruptive diseases of *Variola, Varicella, Rubeola, Roseola, Rosalia* or any of the noted above. So, whenever there is any toxic element within the inner precincts of her economy, due either to external invasion or to internal growth through sepsis or miasmatic mal-functioning of any of the organs, Nature at once tries to eliminate it, and thereby to save the

system from its baneful influences, by either of the two ways noted above. But when Nature is actually engaged in the fulfilment of this noble and benign duty of cleansing and purging the system from the inner poisonous impurities, if she is in any way checked, opposed or prevented, with the help of any or more of the various astringents, irritants or suppressive balms and ointments, the toxic element which was being thus eliminated not only remains clogged and pent up within but gradually gathers greater and greater force and virulency till the very fibre and cell of the entire constitution are permeated through and through and thoroughly intoxicated, resulting in the origin, growth and development of that peculiar miasmatic state of the vital substance producing what are known as *Cachexia*, *Diathesis*, *Dyscarsia*, *Predisposition*, *Idiosyncrasy*, *Susceptibility* etc;—nay even *Struma*, and *Scrofula* may be included in the list of such products, though these latter two are sometimes used as synonymous with *Psora*, which view, however, is not properly tenable, as simple and unmixed *Psora* does not usually encroach upon and attack the lymphatic glands and vessels which are, however, the main points of attack of *Scrofula* (*Struma*), motherhood of *Syphilis* with fatherhood of *Psora*.

Thus, suppression of an outward expression of the disease-force is really a very barbarous process, a most retrograde step that a physician can take—a physician whose "high and only mission is to restore the sick to health",—nay, we can call it a foolish deflection of the benignant Divine Physiological Law intended for the safety, security and self-preservation of the human race. Thus, all sorts of suppression by which we drive back upon the *inner* life processes what the vital force was throwing *out* to the surface where the destructive venom could be kept in abeyance and under its partial control, are not only absolutely unjustifiable but dangerously detrimental to the physical and mental well-being of the patients *who pay for such suppressive measures*.

The following two small extracts from the admirable

work, *The Chronic Miasms*, of Dr. J. Henry Allen, M.D., will give eloquent testimony to the views expressed above.

“How careful we should be to not *suppress any local manifestations* of one of these Chronic Miasms, knowing not what the outcome may be; for, possibly by so doing, we may have started the organism in its *downward course to death*, instead of directing it in the right direction, whereby it might receive the blessing of its healer, the true physician, and not his curse”.—p. 269, Vol. I.

“We have in skin diseases and all external manifestations of disease peripheral expression through nerve transmission. It is taken up from within and transferred outwardly as a relief process. *This is Nature's provisional safety valve*. This is as much as biological law and a physiological process as the elimination of the urine or sweat is a physiological process. When we suppress any local disease, we overcome that process or we annul it, and we are then enemies of Biologics or physiological law. *This is the secret of all suppression*,—we have deflected, if not destroyed, Nature's eliminative process, which is a life process, and have forced Nature and her processes back upon herself”. p. 112, Vol. I. (The italics are ours).

Before leaving this subject, let us give a case of suppression of a simple malarial fever. A young lady, aged about 27, with a tubercular family history, and belonging to our part of the country, (Arambagh Subdivision, Hooghly, Bengal) which is notorious for being the hot-bed of malaria, was just after the rains attacked with a virulent type of simple malarial fever. As usual in the locality, she was placed under an Allopathic quack whose alpha and omega of remedial agents were Magsulph and Quinine. In his usual fashion, he applied these medicinal myrmidons, with a supplementary band of Lilliputian heroes (coloured tinctures) to fight out the malarial monster, and the warriors were “successful” to this extent that the monster did not “dare” to appear every day as it was previously doing but began to appear every third day (Tertian type—showing a more complicated condition of the vital force

due to forcible suppression). Our "doctor" friend, however, is ready with his "agents" ! Frequent use of the purgative salt and continued application of quinine with its fascinating tincture-allies went on for days, weeks and months till the monster did not "dare to appear every third day even but began to appear every fourth day (Quartan type—showing still greater complication of the vital force due to continued suppression). But our friend has got quite an Achillean heart—he is not a man to be daunted, aided and allied as he is with these wonderful agents. Of course, he continued the same process of treatment only in a modified form. The purgative salt once a week, and 5 grains of quinine every morning on the intervening apyretic days. Strong and gigantic though these myrmidons were, they had still to fight a considerable time before they could subdue the monster. But vain delusive hopes! The monster, like the chameleon had simply changed forms, and the patient was now under an excruciating bronchial cough, almost day and night, accompanied with an extremely tormenting headache with its peculiar paroxysm commencing after sleep at night and continuing till 8 or 9 O'clock in the morning when the cool morning breezes have just ceased to blow, and the solar heat has begun its animating and vivifying function (stage of complete intoxication of the whole system by the baneful influence of the disease-force being thus continuously driven back from the periphery, and thereby made to attack the inner vital organs and derange their natural life-giving functions). What had our "doctor friend to say now? Why, he was quite exultant over his unique performance! He declared that he had at last been able to completely "cure a very complicated case of malignant malaria and that the present conditions of the patient were due to entirely *different* causes and should now require a *separate* treatment, as they were separate "diseases" altogether. It is needless to say that he was allowed to do so for a considerable period of time, but to no effect. Not only that, but during this last stage of his treatment the patient

began to occasionally spit blood during her severe coughing paroxysms and the members of the family grew very anxious and decided not to leave the patient any more to his care. Her husband was at Calcutta and was informed of that new development of the disease, that is, spitting of blood with coughing. He took her over there and placed her under a good Homœopath under whose treatment during the last three years the lady has already made much progress and she is expected to recover at an early date. This is a case from our household history and the patient is no other than my own wife and the good Homœopath is no other than our venerable Dr. Ghatak. From this it will appear that I am a new convert to this Divine Art of Healing and at the Allopathic stage of my wife's treatment, I was almost ignorant of it.

The above case clearly shows the serious consequences of the suppressive methods of Allopathic treatment especially in the hands of innumerable "innocent" rural quacks whose almost only therapeutic agents are Quinine and Mag sulph. It is a matter of much regret that Quinine has been thus made panacea for almost all fevers, at least for those that actually or apparently scint of even the remotest malarial origin. *Fever in itself is not a disease*, but it is only an indicatory sign, among others, of the diseased state of our vital force, and *it is that entire state that needs therapeutic help and not a particular aspect of it*. Though the poetic genius, which is a kind of direct Divine revelation, of one of the greatest poets that ever adorned the face of the world, I mean Shakespeare, might quite unerringly declare,—

"What's in a name ?

The rose, in some other name, would smell as sweet"—
thus attaching real value to the underlying substance and not to the conventional name thereof, yet these unlucky "dealers" in human life (rural quacks), chartered or unchartered with nameless diplomas and certificates for unbridled and unrestricted use of these dreadful means for the cure of sick

humanity, attach absolute value to these conventional names of diseases that have been coined simply for mutual understanding and inter-communication, and as soon as these diagnostic names are ascertained, treatment is accorded on the basis thereof, almost irrespective of the actual state of the entire organism, as indicated by the indwelling diseased vital force. Hence, the rural public, especially in some districts of Bengal, may be said to be under a double pest—the fierce pest of malarial fevers due to unhealthy conditions of living, and the fiercer pest of this irresponsible quack-treatment with strong Allopathic drugs.* Let us now revert from this long digression and take up the thread of our main point of thought.

Psora, as we have said before, is the *result of thought*—impure, immoral, illegal, devilish, satanic thought, whereas Syphilis and Sycosis are the *results of action*—impure, immoral, illegal, unchartered, devilish, satanic coition, and in as much as such coitions are mothered by volition and fathered by thought. Psora is at the root of Syphilis and Sycosis too. Thus, Psora pollutes the very spring of human life—the very source of all our feelings, emotions, sentiments and actions. Hence, with the greatest propriety and utmost precision that the French philosopher Descartes declared—“*cogito ergo sum*”,—“we think therefore, we exist”. Thus, *our thought is the very essence of our existence*, and Psora deranges, disorders, devitalises this very essence of our existence. When this very essence is out of order and out of tune, the subsequent course is but a fore-gone conclusion. Our feelings and emotions, nay the very noble sentiments even—whether rational, moral, aesthetic or religious, get all perverted, and our actions, based on such perverted feelings, emotions and sentiments cannot but be wide off the mark.

We have already hinted at the present universality of Psora and even included the vegetable kingdom within its perverting influences; but it is working more ravages where life is led under artificial conditions and man-made laws. Our

primitive Aryan ancestors, whether in their original abodes or in their subsequent colonisations, did not lose that *power of resistance*—that *genetic principles* of our vital substance, of which we are now almost a total wreck, due to our complete miasmatic involvement. Hence, though a great English poet, due to his miasmatic mood, may ask,—

“Who can wallow, in December snow,

Thinking of the fantastic Summer's heat?”—

thus drawing a sharp* line of demarkation between the “December snow” and the “Summer's heat”, they could easily bear not only the fierce heat of the summer but also the terrible cold of the winter, even without the present paraphernalia of our varried and fanciful dresses, and in fact, heat, cold and rains were almost the same to them, so strong was their power of resistance and so great was their power of adaptation. Such powers of adaptation and resistance are still to be found to a very great extent among the various so-called “uncivilised” tribes that are now living in many of the hills and jungles throughout the world. Alas! our so-called “civilisation”, of which we are so proud, is thus gradually reducing us to our present lilliputian existence, thereby making us quite unfit even to carry the sandals of our ancient brobdingnagian forefathers!!

We are very much indebted to that saintly sage of a Homœopath, Dr. James Tayler Kent, A.M., M.D., for the truth: “There is no such thing as one organ making another organ sick”. The implications of this noble utterance are very far-reaching indeed! If then a part is not liable, can we make the whole as it is and in itself, that is, without being dominated by any evil forces known as Chronic miasms, liable for its own sickness, suffering and misery? Certainly not. Besides, as we have already said, our body by itself can have no disease, as disease means want of order, want of freedom; and these attributes cannot be referred to anything other than a simple substance. Thus, the derangement is within—the disorder is in the vital principle due to its

miasmatic (psoric or otherwise) involvement; and no *acute disease* ever arises (save and except the traumatic and the contagious) that is not *due to the effort of the vital force to throw away to the surface the effects of inner miasmatic action*. When, however, our life-force fails to do this, the disease-forces settle on some internal vital organ or organs, and the much-needed vantage-ground is thereby afforded to our friends of the regular school in the shape of Diphtheria, Bronchitis, Pneumonia, Rheumatism, Paralysis, etc., thus showing (1) that *disease-endings* only are to be found in *Pathology*, whereas its beginnings are quite mysterious and invisible, and (2) that *all Pathology originates from the secondary and tertiary manifestations of the misams*, the *primary action* whereof has no pathology at all but it is only *functional*. Hence the value and importance of our Master's dictum—*"Pathology should be an unknown quantity to a Homœopathic prescriber."* And the reason is not far to seek. Instead of affording us any real help for proper prescription, Pathology rather mis-directs our attention and rivets it on a certain aspect of the disease to the entire exclusion of the rest. It is therefore a kind of quagmire, a sort of pitfall we should be careful about, nay it may be said to be like that huge floating sandbank, of which Milton speaks, where "whole armies have sunk." In a sense, we too are armies in the field, and our opponents are no less powerful and treacherous than those of a mighty empire. How much more careful caution, then, and open-eyed watchfulness are required on our part to fight our foes whose wiles and tricks, and mean *manceuvres* are so subtly beyond the comprehension of even the most skilful of our strategists (best physicians of the day)?

It is no doubt a matter of much regret that the Psoric invasion of mankind is being greatly facilitated by all sorts of false theories of cure, all kinds of false teachings regarding the nature of human life and the ills it is heir to. We shall here refer only to that absurd and grotesque theory of curing the sick by means of water. At the very outset, we should like to

tell these neophytes in medicine that if water, pure and simple, however modified or "medicated" it may be with the rays of the sun or any such means, could have any such curative powers as the champions of the theory claim, the earlier sages in the field of medicine, viz., Charak and Susruta (originators of the Ayurvedic system of medicine in India), Æsculapius, Hippocrates, Galen, Pliny, Juvenal, and Celsus (Protagonists of the Heteropathic system of medicine) and the Prometheus of our system and his disciples, must have either laboured under a delusion or followed a mere phantom of the field. It is of course admitted on all hands that drinking of pure water in excess usually (1) nullifies and neutralises to some extent any immoderate amount of acidity in the blood that may supervene and (2) helps to cleanse and flush out the kidneys and thereby to partially dissolve this immoderately acid and lithic state of the system. But the Hydropathists should bear in mind that this acid and lithic condition of the blood is simply a disease-effect, and the charing and purging of a disease-effect is not tantamount to its *cure*. The venomous aspect remains hidden within, and it will continue vomiting further venom as soon as it is washed and wiped out. What we really require to do is to kill that deadly demon if we are to rescue our ill-fated patients from its dreadful clutches. Moreover, this miraculous materialistic method of water-cure can only affect our vegetative and nutritive plane, but not the deeper dynamic one where the disease-forces are contending with the vital force. At best, such deceptive methods of cure, then, are simply palliative and suppressive, complicative and disturbative, and they only thus add very dry and inflammable fuels to the underlying miasmatic (Psoric or otherwise) fire to help the display of its fury and rage, and accelerate and facilitate the speed and progress of its ravages.

Then, we beg leave of our Allopathic friends to point out the misuse and misapplication of their surgical knife which is responsible to a very great degree for the miasmatic (Psoric or otherwise) conflagration that is now almost ablaze through-

out the world. No doubt the art of Surgery is a blessing to humanity, but we regret it is not an un-alloyed bliss, and oftener than not its blessings are out-weighed and out-balanced by the sufferings and *suppressions* caused by it, leading to *diffusion of the miasmatic poison throughout the entire system; and specially to its direction to, and attack of the more vital organs and centres of the body.* The benign *vis Medicatrix Naturae*, following the eternal and salutary laws of self-preservation sets up an inhibitory point or centre, somewhere in the organism, according to the nature of the miasmatic poison concerned, where all the disease-forces are, as it were, collected and kept in abeyance. This *inhibitory point or centre* may be either functional or structural, and by its peculiar signs and symptoms, is often indicative of the nature of the disease force, nay it represents in many cases, so to speak, the *similia of the disease*, thereby inducing the application of the Homœopathic remedy under the Law of Similars. But our surgeon friend, due to his professional bias, will never acknowledge what is beyond the screen, as his empiric eyes cannot see through it. He sees a serious sinus in the ankle-joint which, despite his best attempts, both through internal application and external interference with the powerful help of his surgical box, he cannot cure; here is a female patient with a painful and swollen uterus; with the help of the X-ray, our friend perceives that her uterus has become dark and bluish black, has got innumerable nodular growths all over the external walls; our friend is at a loss how to remove these nodules; he cannot possibly cut and scrape one and all, however shining may be the blade of his knife like the serpent's tongue; there comes another lady, almost insane, due to excessive pains and troubles in her left ovary; our friend, on careful local exploration, finds or feels a tumour there; it is a very obstinate one and has the foolhardiness to defy his curative agents. After deep and serious thought, he decides that the ankle-joint must be severed, the uterus removed and the ovary snatched away, or his patients cannot be saved. So, for the "interests"

of his patients, he accomplishes these heroic feats, and has the inward satisfaction that he thereby "cures" them, never thinking for a moment that these unfortunate organs are not responsible for the pains and sufferings of the patients, that the disease-forces are not confined and limited to them, and that the removal of these hapless organs can, in no way remove the peculiar morbid diathesis of the patient's system that led to the setting up of these inhibitory centres. But how does Nature receive these rude shocks and uncivil treatment? Why, with the removal of these favourite seats of the disease-forces, the latter, according to the *Law of Progression of Forces*, set up another in a more vital and central part of the organism, whether in the lungs producing the pathological states of Asthma, Bronchitis, Pneumonia, Tuberculosis, Phthisis, etc., or in the meninges resulting in Epilepsy, Insanity, Mania, Dementia, Deafness, etc., or in the spinal marrow leading to Paresis, Paralysis, Locomotor Ataxia, etc., or in the kidneys giving birth to all sorts of Brights' diseases, Renal and Cystic Colic, Strangury, Urinary calculi, etc., or in the nervous system yielding Anæsthesia, Gout, Rheumatism, etc., or the heart affecting circulation of blood and giving rise to Anæmia, Ascites, Anasarca, Cardiac palpitation, Syncope, Angina Pectoris, etc. Even if no such special and particular vital organ be affected and attacked, the patients after being thus deformed, or deprived of a necessary part of their organism, can only perform their physical and mental functions in a very defective and morbid manner and so live a very miserable life of it, owing no doubt to the complete miasmatic involvement, and intoxication of their entire system that survives the application of the surgical knife, thus showing how deadly and dreadful are the effects and consequences of the virulent miasmatic poison being diverted from its favourite seats selected at the salutary instance of *vis medicatrix Naturæ*, and thereafter diffused and dammed up in the system. Perhaps, our readers will now understand the mystery of the *Grand Miasmatic Law*. It is

this: Disease-forces, tinged as they always are with the dominant miasmatic hue, in conjunction with the vital-force (*Vis Medicatrix Naturæ*) and usually at the instance of the latter, produce an inhibitory point or centre (favourite seat of the disease-forces), where to be found a group of characteristic signs and symptoms representing the similia of the existing malady and helping the selection of the similar remedy. This, in short, is the *keynote of miasmatic action* in every case, and whenever this natural and normal procedure is, with the foolhardiness of an autocratic ignoramus, carelessly interfered with, the above-noted serious malignancies develop in due course, gradually sapping the foundation of the patients' health and finally threatening them with the extinction of their terrestrial existence.

(to be continued).

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