

Law of Sickness is Law of Influx.

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The above headline contains one of the most fundamental problems in Homœopathic Philosophy. What do we mean by *Sickness*? How does it differ from *Disease*? First of all we must have clear and definite ideas about these concepts. Though to a layman and to other schools of Medicine than our own, both these may mean the same thing, namely, some sort of physical irregularity occasioning uneasiness, pain or suffering to the patient, to us they convey a very different idea altogether. As Phenomenon is to Noumenon, as Ectype is to Prototype, as Matter is to Form, so Sickness is to Disease. Disease is the underlying noumenon whereof sickness is but the sensible phenomenon. All sorts of sickness are nothing but the *activities* of Disease. Thus, disease exists in *esse*, whereas sickness in mere *posse*. Hence, sickness is but the sensible sign or symbol whereby the insensible disease-force makes itself known to us. So it may be said that disease and sickness represent two aspects of the same thing, as do noumenon and phenomenon. Just as a certain phenomenon emanates from and adheres to the relative noumenon, so also a certain sickness owes its origin and present existence to a certain disease-force underlying the sickness. So, sickness is changeable and variable according to the inherent nature of a particular disease-force that gives birth to it. It will now appear that Psora, Syphilis and Sycosis are the three primary disease-forces whereof all sorts of sickness are the mere *activities*, as opposed to *passivities*, that is to say, all sorts of sickness come into existence, grow and develop when one, two or all of these primary disease-forces are *active* or patent within the economy, and not merely *passive* or latent therein.

The relation of Sickness and Disease may still be expressed in another way with the help of Logic. In Logic, we have got the formula, Denotation increases as Connotation

decreases. So also in Medicine, though the increase of symptoms shows the increase of Sickness, the increase of symptoms often shows diminution of Disease (Vide Dr. Kent's Aphorisms and Precepts, p 681),—thus Sickness representing Denotation, and Disease, Connotation,—Sickness the external appearances, Disease, the inner essence. In this way, we mean to say that the volume and vehemence of Disease-forces are diminished to some extent as the volume and vehemence of distressing symptoms (Sickness) originating and emanating from such forces are increased. Thus, while Sickness (Denotation) increases, Disease (Connotation) decreases, and *vice versa*. Now, it will be clear why paucity or entire absence of painful symptoms, despite sensible pathological changes or production of ultimates, indicates a very dreadful state of the economy,—as it shows decrease of Sickness and increase of Disease-force. Thus, the disease-force with all its usual outlets being pent-up and clogged, cankers and eats into the very vitals of the economy, and paves its way to an early decay and disruption into the elements of which it is composed. We think we have now fully explained the relation between Sickness and Disease.

Such, then, is Sickness the Law whereof is also the Law of Influx. This vast universe may be said to be a broad stage whereon eternal Laws are the only Players and Actors. In every department, whether in the mineral, vegetable or animal kingdom, these Laws guide and control even the very dry details and, as has been well expressed, neither a dry leaf nor a tiny sparrow ever falls without the predisposing direction of these Laws. Nay, some thinkers have gone so far as to designate these Laws as the Vice-regent of God Himself in view of the fact that it is these Laws that practically rule the universe, they are so fixed, so unalterable, and so merciless; they know no special pleading; they have equal justice and equal retribution for all, be they monarchs or men in the street. Such being the case, all sorts of sickness and suffering, and their original and exciting causes can by

no means be thought to work and work havoc on earth without having some of these eternal Laws to shape and mould their course and action. What, then, is this particular Law of Sickness? Once we can understand it, we shall be in a position to understand the Law of Influx too.

When we say a man is *sick*, we mean to say that he is suffering from some of these painful experiences, states, or conditions, otherwise called symptoms, viz., chill, heat, sweat, headache, unusual thirst, constipation or looseness of bowels, renal colic, hepatic or splenic hypertrophy, pain in limbs, abnormal growths, dropsy, gout, etc. So, when we say that a man is sick, we mean to say that he is suffering from a group of these conditions or symptoms according to the nature of the predisposing disease or diseases he is under the grip and influence of (the original cause), and to the nature of the morbid immaterial noxious agents (the exciting cause) that flow into his economy in the direction of least resistance, being led by his special and peculiar susceptibility. It may however be noted that in our consideration of Sickness, we exclude all cases of traumatism, for these are a matter of chance or accident, though, metaphysically speaking, there is no such thing as mere chance, as what we call chance is, in the poetic garb of Thomson,—

“Rather wondrous conduct of the gods!

By mortals, from their blindness, chance mis-nam'd.”

So, barring cases of traumatism, all sickness and suffering on earth are controlled by immutable universal Laws, and we are here to discuss, as briefly as possible, what these Laws are. Instead of defining what they are, let us describe, as description is always clearer than definition.

First of all, there is the *Law of Heredity*. Let us see how individuals are affected by this Law. If we consult our experience, we find that children inherit not only ancestral, especially parental properties, but their Diseases too. Thus, the back-ground of individual diathesis is formed, with the formation of individual physical frame, by the operation of

this Law of Heredity. Hence, even on the first day of our birth, we do not begin life with a clean slate, but the latter is already full of spots and dots that develop and grow darker and darker as life advances. So, it may be said that our susceptibility to external inimical forces begins, more or less, with the very beginning of our terrestrial existence, and this susceptibility is stronger or weaker according as the said spots and dots are more or less dark. Thus, the nucleus of our predisposition to the said inimical forces is formed with the formation of the foetus in the mother's womb.

Next, there is the *Law of Trinity*,—the three Chronic Miasms. The infant at the mother's breast is, through the Law of Heredity, already under their influence,—whether of one, of two, or of all. But as life advances, and the child becomes a boy or girl, and then a man or woman, the said influence gradually increases in depth and volume, thereby increasing the intensity of the predisposition noted above. In cases of additional personal acquisition, the old and the new blend together, resulting in further derangement of the vital force and consequent complication of the economy, as well as further increase of the said susceptibility that helps the influx of all exciting causes of our sickness.

Thus, we see that the Law of Heredity and the Law of Chronic Miasms, either severally or jointly, constitute the third factor, nay the most important element in the production of all sickness and suffering, and it is the *Law of Susceptibility*. This third may be said to be the direct issue of the first or second, or of both. But for these latter, the former would not have come into existence at all, and sickness and suffering would have been things unknown. It is this Law of Predisposition that is immediately (as opposed to mediately) responsible for all sickness on earth, for in the absence of this Law, no morbid influences can flow into the economy and morbidly affect it through the vital force. One may ask, 'What is Susceptibility?' It is a particular abnormal state of our economy permitting the inflow of external inimical

forces that are the exciting causes of all sorts of sickness, with this peculiarity that the susceptibility is satisfied as soon as enough has entered to cause a certain sickness, thus preventing the possibility of additional and excessive inflow to seriously affect the system, overpower it, and possibly to bring about its instant death. We reserve further remarks on this Law for a subsequent paper.

So, then, we see that the Law of Sickness comprehends the Law of Heredity, the Law of Trinity, and the Law of Susceptibility, and in fact, without these latter three, the former can have no existence at all, for there would have been no sickness, had there been no Heredity, Trinity, and Susceptibility and by trying to explain these Laws, we have explained what the Law of Sickness is. From what we have written above, it will be clear that the *Law of Influx* is also based on the said three Laws of Heredity, Trinity and Susceptibility, for without the operation of the latter three Laws, there can be no Influx at all, as Influx is at all possible because the economy is already prone to receive what flows in, and but for this willing welcome, this cordial reception there will be no room for any Influx at all. Heredity and Trinity have so altered the economy that it has been made quite fit for the reception in question; in other words, it has been made prone or susceptible to the inflow of the immaterial inimical forces as this Law of Influx represents. Hence, things (Laws of Sickness and Influx) which are equal to the same thing (Laws of Heredity, Trinity and Susceptibility) are equal to one another. Thus, the Law of Sickness is the Law of Influx. (Vide Dr. Kent's Aphorisms and Precepts, p. 659).