

Chronic Disease. *

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Dear Comrades,

I take up this opportunity to convey my sincere thanks to you all for your so much kindness as to hear from me, a man of no significance, something on the subject of Chronic Disease. I am fully conscious of the want of my ability to handle the subject fairly well, but I have no option, as the venerable elders in this Assembly have thought it fit to devolve the subject on me. Without any the least desire to speak a long para of set phrases by way of apology, which shows more often a false humility, I am sincerely conscious of the fact that some fitter amongst us might have done a full justice to the subject, at least far better than I could do. But as it is a favourite subject with me, I take it as a labour of love, and feel glory that of so many I have been selected for the work. "With heart within and God over head," and with a mixed feeling of respect and brotherly love for you all I beg humbly to state on the subject.

Dear Comrades, we must not be unmindful of the fact that we have had to form and entertain many ideas from the common parlance and from the Old School nomenclature; most of those ideas we have had to forget with an effort, and form correct ideas instead. For example, before we had been initiated into the Homœopathic Philosophy, we used to divide, agreeably to the Old School method, a disease into three classes, viz, acute, sub-acute and chronic. "If a disease runs its course for three weeks, it is said to be acute; then, if it runs for three months or so, it is said to be sub-acute, and if for still a longer period, it is termed a chronic disease". So the classifica-

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tion depends on the length of time for which a man has to suffer. Now in Homœopathy, the idea has been revolutionised, as the period of time is no question here and time is never considered to be a factor in ascertaining the class to which a disease belongs. A disease may be termed chronic from the very first day of its attack, whereas another disease may run a course of two or three months and still it may be an acute disease. Our classification depends on the *miasm* which causes a disease. If a disease has in its origin an acute miasm, it is said to be an acute disease; Small Pox, Cholera, Measles, Sydenham Fever or Scarlet Fever, &c are the examples of an acute disease. But a disease which has in its origin a chronic miasm or chronic miasm in combination, viz, Psora, Sycosis, Syphilis and their combination, must be called chronic. Now, what is a miasm? Or, what are Psora, Sycosis and Syphilis? We are coming to them a bit later on, after we have discussed on some preliminary matters.

At the dawn of creation, there was all order and harmony. Every body used to be satisfied with his own lot, and there was a calm, and orderly state of his mind. But this state of things could not endure long, and he desired to have a taste of the proverbial "Forbidden fruit." Man thus disobeyed the will of his Creator and thus invited disorder and disharmony. This disobedience to Law is the beginning of all disorder and sickness. This prior disobedience to Law brought forth a condition in the human economy which predisposed it to varieties of ailments, and this condition has been given a name by the Master as Psora.

Now a question may arise,—Why and how did the original man, pure in mind and spirit, intend to disobey the Law? There is practically no answer to the question.

It is a highly metaphysical question, and can never be answered in a practical way, because it relates to the prime condition. The question whether seed came first or the plant came first, is a question which can never be settled. Anyhow a desire arose in the primary mind to disobey the Law. There arose a mental "*Itching*," technically called the "*Pruritus*," which was transformed, by virtue of the physiological law, from the mind to the external skin, in the form of papules. These papules or vesicles, on the supposition that they were a *local* lesion, were suppressed by the help of external application. The result of this suppression was to throw back upon the inner life processes that which the life had been ever pushing forward and outward to the surface, to the periphery, where it could keep it in abeyance and under its power. It is a physiological law that a disease when thrown upon the surface, not only frees the organism from the pathological stress, but it becomes quite accessible and amenable to treatment. It is a *relief-process* taken up by the vital force, it is nature's safety valve, as it were. So when this relief process was thwarted, a peculiar dynamis was produced which is a subversive force. "Disease is but the influence of some subversive force acting in conjunction with the life force, subverting its action and changing the physiological momentum." That peculiar dynamis which has the power of falsifying the healthy and natural life process by compelling the vital principle, has been termed by the Master as Psora. This Psora is the specific cause lying at the bottom of all chronic and even acute expression of disease ; because the acute diseases are only transitory outbursts or explosions of latent psoric affection or Psora, which comes back to its former dormant state, when the acute affection is not too violent or has been promptly cured.

I need not dwell upon how the Master laboured in the line of discovering Psora, for it is all wellknown to you. I would like to satisfy myself by quoting a few lines from his writing on the point,—“I observed that non-venereal chronic diseases, after having been repeatedly and successfully removed by the then known Homœopathic remedies, constantly reappeared in a more or less modified form and with a yearly increase of disagreeable symptoms. This proved to me that the phenomena which appeared to constitute the ostensible disease ought not to be regarded as the whole boundaries of the disease; otherwise the disease would have been completely and permanently cured by the Homœopathic drugs, which was not the case.—but that this ostensible disease was a mere fragment of a much more deep-seated, primitive evil, the great extent of which might be inferred from the new symptoms which continued to appear from time to time. This primitive disease evidently owed its existence to some chronic miasm,—which I term ‘Psora’, which is the inherent primitive unknown malady or the basic Miasm.”

This devitalising principle Psora vitiated man in his most innermost centre,—the mind. It was through the mind that he sinned, therefore it is through the mind that he was diseased. Man thinks, wills and then acts,—he thinks in his mind, and then he acts. Mind is again the vice-regent of body, the government, the ruling power. When the mind is vitiated, all the thinking, willing and acting must be vitiated or perverted. Thus, by and by, the other two miasms came into being, the Syphilitic and the Sycotic. These three are the triune which are at the root of all the chronic ailments that flesh is heir to. All the named and unnamed chronic disorders that have been and are troubling the humanity can be reduced into the trio, singly or in combination, and the trio can again be

reduced into only one, which is the primitive evil, the *Psora*. Thus every named or unnamed disease is only a new and different setting of *Psora* or its combination with the other two.

A distinction must always have to be made between a miasm and its initial form or the primary lesion which being suppressed gives rise to and develops into *miasm*. In each of *Psora*, *Sycosis* and *Syphilis* that are miasms, there was a condition at which it could have been most easily cured and thus could be prevented from its being developed into a definite miasm. In this condition, they are called each a specific *disease*. When the first eruption or the primary discharge appeared in connection with the diseases per se, this primary condition could have been easily cured with the help of internal medicine, so that there could have been no occasion for its being developed into a miasm or a wrong dynamis. But the primary stages were and are generally neglected and suppressive methods are requisitioned with the inevitable result of producing the miasms that are at the root of so much havoc and ruin.

The prior condition is the disobedience to Law, and *Psora* came in as a result. The *Psora* having vitiated the mental current brought into existence the other two miasms, viz, *Sycosis* and *Syphilis*. The world-wide suppressive methods of so-called treatment are the cause of producing secondary and tertiary manifestations of those three miasms. We all know that the enemy proves the strongest when in combination. There is no wonder that the miasms when combined into two or three are able to produce serious predicaments. In fact the combined miasms with the help of senseless suppressions are the cause of many incurable conditions, viz, Cancer, Tuberculosis, Leprosy, &c. &c., too numerous to mention. The

true Homœopathic physician has to see how the miasmatic knots may be unloosed with the help of remedies selected in accordance with the totality of symptoms in the patient with a special attention to the mental picture and the strict individuality. It will be seen that the mental group of symptoms automatically relates to the predominant miasm *actively* working at the time.

Now we are in a position to understand what is meant by a miasm. A miasm is a devitalising principle brought into being by the suppression of the initial or primary manifestation of Psora, Sycosis and Syphilis, as the disease *per se*. The primary vesicular eruption of Psora, the initial discharge of Sycotic Gonorrhœa and the primary chancre of Syphilis were suppressed, and so many miasms were brought into existence. The miasm is a peculiar dynamis or a power which compels the vital power to work under its sway and give it a wrong direction in its functioning the economy. This wrong functioning is what is disease and disorder. The symptoms are the evidence of the disease and disorder. The symptoms have been called by the Master as "the voice of Nature calling for remedial help", and in fact so they are.

So far we have considered only the theoretical side of the subject. Now let us turn our attention to the practical side, i. e. let us see how much good we can do to the suffering humanity with the help of true Homœopathy.

DIFFERENT PLANES OF HUMAN SICKNESS

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THE WORK OF HIGH POTENCIES.

Man lives in three planes, and he may be sick in all the three planes of his existence. The planes are (A) Causal, or the innermost Plane, (B) Subtle or the mental

plane, and (C) the Physical or the outermost Plane,—the plane of the physical senses.

The Causal body is the sub-conscious store-house of all the impressions and latent energies of man. All actions and movements, behaviours and circumstances of man are simply the working out of the hidden material in the causal body, and the corresponding result is sure to follow. The Causal body is the core of man, the very centre, the innermost spring, the subjective stratum of man.

Any act done by the physical body is immediately transformed into mental energy or thought, and after dwelling for some time in the Mental plane, passes on into the Causal body. The ideas that spontaneously appear in the mental plane, without having come from the physical world, are simply the old stored-up energy of the Causal body making its appearance on the lower or the mental plane. Thus the relation between A, B and C or the three bodies or the three planes, is something analogue to the relation between the snows, the mountain stream and the same stream flowing on the plains,—in fact a relation of *continuity*.

Suppose, a sick man lies uncared-of in the street. As if instinctively we go to help him, and when we are attending to his wants, we do not think anything about the deed we are doing, but we are engaged in giving him highest amount of relief, and all our senses and organs are in full activity. Now, after we have finished our attentions to the man, and our physical organs and senses are brought to rest, we will naturally see that the activity and energy that were at first working in the plane of the senses, the plane C, pass into the plane B. In other words, our mind begins naturally to reflect upon the acts we have done and we are consciously dwelling upon the

virtue or heroism of the deed. After a while, this energy that operated on the plane B will be observed to be no longer there. Where has it gone? Has it disappeared? That can not be. Because nothing is lost in nature. The thing is this,—this energy has become invisible and passed into the subconscious plane, A, the Causal Plane. It is this energy stored-up in the Causal body in such ways that will appear on the plane B in our dreams, or in our inner emotions, inner inclinations, tendencies and propensities. Thus it will be seen that there is a relation of *reciprocity* between the Planes, as well as of *continuity*, as has already been observed. Further, the above observations will go to explain the *rationale* of human inclinations and human tendencies.

It will be seen that the innermost Plane consists of character and settled convictions of man which have been stored up there by virtue of continual accumulation made in the series of previous lives led by him from time immemorial up to the present one. No body knows when Psora made an inroad into his economy as a result of broken Law, but it is sure that it did so, and that the other miasms also followed suit in course of time. These miasms, either singly or in combination, defiled the pure stream of his life-current, making it muddy and meandering. The healthy dynamis was thus devitalised, and the natural process of life was wholly upset.

These devitalising principles effect a triple wrong in the human economy. First, they give rise to several evil propensities in the human mind, with the result that the man is compelled to think evil and to act evil; secondly, as a result of all those wrong thinking and wrong action, they deplorably vitiate the Causal plane by helping the storage of evil tendencies and base moods; and thirdly, they have the peculiar knack of bringing

in, and holding on, a host of diseases and disorders in the human economy.

Now, in order to cure a sick individual, as every body knows, two things are mainly necessary, one is a right selection of the remedy, and another the right selection of the potency. Right selection of the remedy means the selection in accordance with the totality of symptoms in the Mental plane (the plane B) specially. This remedy will, first of all, effect a change in the Mental plane, and then the effect will flow, as it were, from the Mental to the Physical plane, healing and correcting all disorders from in out, By this action, the Causal plane (the plane A), wherein our deeper tendencies and characters are lodged, is also changed though not directly. By effecting the change in the other two planes, the plane A must also be changed though only indirectly. But if a direct effect is intended to be produced in the innermost plane,— the plane of tendencies, propensities and characters, in that case, very high or the highest potencies only need be used. In fact, the potency is to be used low, medium or high, according as the plane intended to be affected is physical, mental or casual. We all have seen that when we intend to cure a *susceptibility* or a morbid *tendency* of a deep nature, it could not be done unless the topmost potencies *were had* recourse to. Kali bichromicum 30th or 200th may have the power of healing up in one night a deep ulcer which is in the Physical plane, but if it is intended that a man's *susceptibility* to cold must be cured, in that case, Hepar sulph, Kali carb, or any other kindred remedy that is homœopathically selected, must have to be used in the highest potencies. We have had to use, very recently (two years before) Cistus canadensis in C. M. potency for the purpose, and the patient wondered as to how he could now, not only tolerate, but enjoy cold bath,

after only two such doses being used at an interval of four months. Deeper the thing to be affected, higher the potency to be requisitioned.

It appears that it is absolutely useless to find fault with a wrong-doer. Just change his mental Plane, his view-points, and he will be an honest citizen. Prisons, reformatories, or convictions are false methods, inasmuch as they do not correct; they rather tend to make him all the more confirmed in his wrong way; in fact they harden a criminal, as a process of retaliation goes on in his mind during the time he is kept under restraint. Meet the deeper planes with the help of higher and highest potencies of the truly selected anti-psoric, anti-sycotic, or anti-syphilitic, as the case may require, and all go smoothly well. Our contention may of course look queer and strange to the people in power but we sincerely believe that if it is ever possible to place the convicts under a Board of true Homœopathic physicians instead of within the prison bars, recurrence of crime may be far less, if not impossible, and our earth may be full of peaceful and moral people.

True Homœopathy is the way of love, peace and order and love being the law of life, Homœopathy fulfils our life's mission. Man's highest aim is to know himself and his Creator. The desire for self-realisation spontaneously wakes up in a man of orderly nature and of pure mind. It evolves as a matter of course, as a natural process. The only thing that is needed as a background is the purity of mind and orderly nature. It is needless to assert that true Homœopathy with its high and highest potencies can prepare the necessary field for or the background for such a desire to float up in him so that he can follow the onward path of self-realisation—the highest aim and object; rather the only mission, of his human existence.