

# THE HAHNEMANNIAN GLEANINGS.

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## Etiology in Homœopathy.

(Continued from Page 154.)

DR. C. ROY, M. A., CALCUTTA.

(ii) *The Concept of Chronic Miasm (contd).* So far we have simply assumed that the varieties of human ailments are due to these Chronic Miasms,—our “enemies entrenched,” without giving any definite reasons for this assumption. No doubt, our Master has forcefully and finally dealt with the matter in his *Chronic Diseases*, giving definite reasons and conclusive proofs for his theory, and our readers are requested to have a careful and thorough study of it, as this theory of Chronic Miasms is the foundation stone of this wonderful and huge structure of Homœopathy as we see and have it,—nay, the very pivot on which the whole Science and art of Homœopathy hinges. Here we are only giving a few of his arguments showing the logical necessity of his assumption that the basic Miasm Psora is not only the parent of the other Miasms, pure and mixed, but of all diseases and sufferings in the world, whether human, animal or vegetable. We have dared to bring the vegetable kingdom too within the jurisdiction of the destructive and death-dealing processes of Psora, as the arduous and untiring life-long labours of one of the greatest living sons of India,—I refer to the illustrious sage Sir Jagadish Chandra Bose of world-wide fame and repute—have made it clear beyond the shadow of a doubt that vegetables too have got sensations and functions similar to those of lower animals and human beings. If so, that is, if trees, plants and vegetables have *sensations and functions*, these latter are liable to

*excess, defect and perversion leading to indisposition, ill-health, pains, diseases and sufferings.* By way of illustration, we may just point out the deformed leaves, parasitic growths, spurred rye, etc., as outward symbols or ultimates of the virulent Psoric influences working even within the vegetable kingdom. But our angle of vision and discourse of thought being confined to the human family, we are mostly concerned here with the ailments and sufferings of the highest species of Divine creations on earth.

Our life force or vital substance is governed under certain laws,—fixed and irrevocable. All its workings are actuated, regulated and controlled by them. These laws, however, are not to be construed as separate entities existing outside of or side by side with the vital substance, but are a part and parcel of it, and hence absolutely inseparable from it. Take, for instance, the laws of inhalation and exhalation, circulation of blood, digestion and assimilation, elimination of waste products, etc. You may call these as “functions” but functions are nothing but certain un-alterable laws or principles regulating our life. Now, the Chronic Miasm Psora has its origin through the medium of these laws that govern our vital force, and primarily through the laws that govern our mind, that is, our cognitive, emotional and volitional faculties, as fully explained before; and once deviating from their usual course, they acquire the tendency to further deviation till they lose their natural functioning and being to function in an unnatural and morbid way. Thus, our mind is deprived of its natural power to distinguish between what is right and what is wrong, what is really conducive to our Physical and Moral growth and what is actually injurious to our well-being. Under such a state, the mind even rejects the salutary advice and admonition of our conscience or reason, and plunges headlong in the depths of degradation till its fall is well-nigh complete and subsequent redemption, a Herculean task even with the aid and assistance of our Divine methods of cure as outlined by the immortal Hahnemann, the apostle of God.

It has been said, Hahnemann's Psora theory is a mere fiction of his brain, having no foundation in facts,—nay, a mere myth more suited to the ante-diluvian age than to the present "enlightened" and "Scientific" one. Though we have already given ample and profound reasons to contradict such a nefarious statement, we think it desirable to put forth the following arguments in further support of our views that naturally and logically lead to the conclusion our Master has actually arrived at :

(a) *Persistency of Diseases.* Twelve long years were assiduously devoted by Hahnemann, even reserving every third night for profound meditation and intensive thought and reflection, for a thorough search after the real nature of human sufferings and diseases which it was too much for him to look at and overlook. After close and careful study, continuous collection of facts and evidences, and examination of patients of various nature and type, throughout this long period, he was driven to the conclusion that the diseases of the human race have got a very peculiar and dogged pertinacity of their own, which can not be otherwise explained than as due to the continuity of the under-current of the causative influence that originally made the patients susceptible to the diseases in question, and that but for this continuity, the diseases in question, despite the best Homœopathic treatment possible in strict conformity with the Divine Law of *Similars* would never have persisted at all. This under-current of the causative influence that makes mankind liable to diseases usually remains in its dormant state, awaiting some exciting cause of the nature of a sounding board that increases its intensity and quickens its velocity to the extent of overpowering the normal activities of the vital force and exerting its influence and supremacy over them, leading to and resulting in unusual and unnatural sensations and functions of the organism, traceable to and localisable in a part or in the whole of it, according to the nature and type of the mal-direction of the vital force in question, incidental to the influence

and supremacy noted above, and this under-current of this disease-producing element having its origin in our moral defaults as already explained has been given the name of *Psora* which is of Greek origin, meaning *to itch*.

Incidentally, we may point out here that by *Psora* we do not mean the positive sensation of *pruritus* which we feel when we have itch eruptions over the body, but a certain peculiar and particular *state* of the vital substance under which it is not only unable to go on with its normal physical and mental functionings, but is also subject to an inexplicable and unnatural restlessness and uneasiness—a kind of peculiar morbid mental “itching,” either mild, moderate or extreme according to the nature and degree of its progress and development of the underlying Miasm that has bonded itself with the life force. Hence, the peculiar mental morbidity the Psoric patients usually exhibit, after or during the course of a protracted illness: *Irritable, Fretful, Peevish, Quarrelsome, Ill-humoured, Sad, Melancholy, Immoderately hasty, Wanting in Fixity and Stamina, Disinclined to any serious work* etc.

(b) *Appearance of diseases without any apparent external cause.* In everybody's life, one observes that he is often obsessed with some indisposition, malaise, or uneasiness if not with any positive and painful feeling somewhere in the organism, without any definitely ascertainable cause therefore. Now, from what has been said before regarding the nature of a pure and chaste life, we have no reasons to suppose that any such deviation from health is at all possible, any such abnormality can ever creep in, unless and until the smooth and even tenor of our vital force is somehow disturbed, and the sonorous chord of its innate and inborn harmony, badly handled and rudely distuned. Thus, then, it is a *prima facie case* that some satanic power has overpowered our vital force, some internal agent has waged war against it and upset the equilibrium of its inner economy and outer precincts, and being under such a state, it is only natural for the life force to give indications of it by signs and symbols, in the shape of “indis-

position," "malaise," "uneasiness," or "painful feeling," as above referred to.

Thus, it will be seen that what appeared to be apparently without any external cause is at bottom really caused by the grand primary cause of all sickness, sin and crime that have now defaced the face of the earth and made it a veritable Hell of pains and sufferings! So, the following poetic picture of sin can be as well applied with still greater force to Psora, as the former is but an offspring of the latter :

"The world has known thee, and has known thee well,  
Thy age, no mortal man can tell;  
Father of death, and mother of poor health,  
The grave is but the storehouse of thy wealth."

An admirable picture indeed! A picture no Prosaic pen has the least ability to paint: and because of such wonderful powers of gentle but forceful expression, humanity has thought it desirable to compliment and encomium the poetic genius as under:

"Poets *alone* found the delightful way  
Mysterious morals *gently* to convey,  
In *charming* numbers."

(c) *Disappearance of symptoms in the reverse order of their coming.* It has been generally observed, of course in case of a chronic disease under our treatment in strict obedience to the Law of Similars, that symptoms disappear in the reverse order of their coming, that is, the patient under such treatment, while in his way to recovery, gets back those symptoms first that left him last, those that has arrived before this last batch, then again those that had come upon him before this last-named group and so on, till he gets those very symptoms that had appeared first of all; and after the departure of this last-named set there is none to come and the patient is then cured of the disease he was suffering from, and gradually gets back his original health and strength. The above statement is neither figment of the brain, nor a mere stroke of the pen but a corroborative evidence of close study, careful obser-

vation and ripe experience of sages and savants and apostles of God who came on earth only to alleviate and remove human miseries and sufferings.

Thus, then, it is a fact that when in his way to recovery, a chronic patient under our treatment is successively visited by groups of symptoms in this reverse order of their original appearance. But one may ask, wherein lie the logic and philosophy of such disappearance of symptoms in the reverse order of their coming? An answer to this question will only bring home to the doubtful and dogmatic materialists the absolute propriety and sweet reasonableness of our Master's inductive assumption of the Psora Theory.

As already said, the morbid symptoms are but indicatory signs that the very citadel of our vital force has been attacked, resulting in (1) the loss of its freedom and (2) consequent establishment of the supremacy of its enemies (one or more of the miasms). Now, the appearance of a certain group of symptoms indicates that our vital substance has undergone a certain change reflected in the organism by means of these symptoms which represent the nature and peculiarity of the change in question; and as a result of this change, the vital force receives a certain mark, stamp or impression which latter gradually gets itself bonded with the former, and as the inimical forces that led to the above change continue to acquire more and more strength, this bondage becomes stronger and firmer, leading to a different but more complicated state of the vital economy calling for a new set of symptoms that will induce a new mark on our life force and a new bondage to boot, and this latter bondage again getting gradually stronger and stronger will make the existing state of the inner economy worse than before, necessitating the production of a third group of symptoms then representing the nature and peculiarity of the diseased vital substance, and in this way, the third batch will be replaced by the fourth and so on till the vital force is entirely overpowered, devitalised and brought to an end, provided, of course, the patient in question receives no

appropriate medical help from first to last. But suppose when the patient is under the fourth batch of symptoms, he is fortunate enough to have the absolutely Hahnemannian treatment of our venerable Dr. Ghatak, what will be the consequences? This fourth batch will be at once arrested by the superior force of the remedy applied, their power diminished, their citadel attacked—nay the very foundation thereof entirely undermined. Thus, though under protest, they have to collect their forces and make a signal retreat, and the vital force is thus freed from its latest bondage and allied pains and sufferings, but not yet cured. The enemies have shown their back no doubt and retreated to some extent but have not yet been vanquished. They have only taken shelter under the apparently stronger entrenchment behind, and lo! the gentle breeze from heaven is fluttering their flags again! (Appearance of the third group of symptoms that lately disappeared.) If the remedy already applied be of sufficiently higher potency, it will be able to cope with the enemy in its present protection, provided it gets necessary help by way of regulation of diet and observance of strict hygienic rules. If not, a higher potency of the remedy to suit the deeper stratum of the disease will have to be applied. But it has often been observed that when a certain potency of a remedy cannot only ameliorate the existing symptoms but can call forth those that disappeared immediately before, this potency is quite suitable to deal with this new group of symptoms thus aroused, and no higher potency of the remedy is required to be applied immediately, but that time should be given to the potency already used for necessary action. In the case in point, however, let us suppose that the potency already used is of sufficient strength to subdue the disease-forces (third set of symptoms) which gradually make their disappearance, giving further relief to the vital force which is thus cleared of another knot of complications (the third miasmatic bondage noted above) in her inner economy, but not yet cured. In this way, by the remedy in its original potency applied or in a higher potency, or in case of

need, with the help of some other complementary remedy in a suitable potency, the patient's previous groups of symptoms will be made to appear and disappear one by one, to the wonderful gradual improvement of his health and final recovery, that is, complete freedom of the vital force from the disease-forces.

It will appear from the above sketch of the gradual development of a disease (chronic) from its first beginnings to its utmost virulency, step by step, and of the gradual subsidence thereof from its highest pitch to its complete disappearance (cure), also step by step, that there is an underlying link that runs through the whole, a connective chain that joins the first to the last, an under-current of virulent force that now appears in this form (a certain group of symptoms) and now appears in that (a different group), and that but for this underlying link, this connective chain, this undercurrent of virulent force the symptoms would never have disappeared in the reverse order of their coming. It will further appear that just as there is method and procedure in the development of the disease, so also there is method and procedure in its subsidence. This orderly development and this orderly subsidence would have been an utter impossibility, had there been no underlying unifying force, working as a basic principle, as the very root of the disease, and at the very heart and centre of the vital force. This underlying unifying force, this basic principle as the very permanent possibility of the disease and working havoc at the very inner chambers of the vital substance is nothing else than that fell demon Psora that has now caught humanity in its terrible clutches and is about to devour it. It is no doubt a hopeful sign that the angelic force of the Hahnemannian Homœopathy is daily gathering strength, but alas! shorn of necessary State support, it is doubtful how far it will succeed in stemming the awfully advancing tide of the enemy!

(d) *An eruptive disease removes the internal original trouble.* It has been observed that many chronic patients are usually much relieved, if not entirely cured, of their chronic

ailments after a severe attack of variola, varicella, rubeola roseola and even rosalia. It is also a common experience that when we are oppressed with a severe attack of ordinary itches, and the eruptions discharge impure blood and pus, all the internal organs, as if by the touch of a magic wand, begin to perform their respective functions in such an excellent way that we feel the improvement of our health, unless of course our addiction to other counteracting habits and forces stands in the way. Now, how to explain these facts? What is the underlying noumenon that is responsible for such phenomena?

Here is a stumbling-block to our friends of the regular school. But they should know that neither telescope nor microscope, nor the powerful aid of their stethoscope, nor any other "scope" that modern ingenuity may invent, will be of any avail to them to understand the matter, unless and until they see their way to give up their dogmatic attitude to try to know and explain the world and its numerous phenomena with the help of their external senses and allied aids. So long they will deny that we have an inward eye over and above the outward, so long they will ignore our powers of perception and understanding, there is no help for them, there is no other means to their arriving at a real knowledge of the world, and especially at the real causes of human sufferings and diseases. "We however know that our Allopathic friends are not really so dull of intellect as to be unable to understand our principles, but alas! Their *self-interest* has made them blind perforce! Indeed, so bewitching is the charm, so ponderous the power, of self-interest that for majority of mankind it is only as natural as the night to follow the day as to act according to her dictates, and I may be excused to reproduce the following beautiful but pathetic lines, giving a forceful expression of the present degraded Psychology of the majority of the human race:

"Explore the dark recesses of the mind,  
In the soul's honest volume read mankind,  
And own, in wise and simple, great and small

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The same grand leading principle in all ;  
 For parent and for child, for wife and friend,  
 Our first great mover, and our last great end  
 Is one ; and by whatever name we call,

*The ruling tyrant, Self is all in all."*

But we are confident, if not now, time will come soon when people will love and adore Truth for Truth's sake, apart from any question of self-interest at all, as Humanity, the physical embodiment of Divine Substance, can ill afford to have a continuous course, of sufferings and diseases most of which, as our Master has proved it to the hilt, are due to excessive and improper drugging.

Let us now revert to our main problem. Why and how does an eruptive disease relieve and remove the internal stress and strain, anguish and trouble of a pre-existing chronic disease? We have already hinted as to *how* it is done ;—the eruptions discharging pus made of impure blood clarifies the system from all impurities, thereby inducing proper circulation of blood, and consequent normal digestion and assimilation, and if these three processes of circulation, digestion and assimilation can be maintained in their normal standard, the other organs of the economy are thereby strengthened and invigorated, resulting in ease, comfort and relief to the organism as a whole. But still this is an explanation from the standpoint of Materialism. Our Homœopathic (philosophic) explanation is as under :

When we have an eruptive disease, it indicates that the disease-force, so long clogged and pent-up within, causing indescribable and infinite damage and injury to our vital force and leading to various disease-effects and ultimates, has now come to the periphery, thereby giving ease, comfort and relief to the vital substance so long labouring under its oppression, as one labours under a nightmare ; and the vital force being thus relieved, it can now attend to its normal functioning throughout the system resulting in the gradual improvement of its physical counterpart, and, alleviation and

amelioration, if not entire removal of the internal stress and strain, anguish and trouble noted above. So far as to *how* it is done. As to *why* it is done, our brethren of the Old school have got no satisfactory explanation to offer. We beg to subjoin ours hereinbelow :

As said before, it is one of Nature's plans, to maintain the illuminating equilibrium of her internal economy to throw out as much of her internal venom and gloom as she possibly can. This constitutional principle of the vital force has been dimly shadowed forth by the phrase "*Vis Medicatrix Naturae.*" In obedience to this principle, the vital force is always after cleansing and purging the system, not only of material waste-products but also of all malignant forces (disease-forces) that are subversive to its internal order and economy, and when the vital force is unable to do its duties in this behalf, it is the physician's function to supply it with necessary aid.

Now, one may ask, "what has your Psora theory to do with all this?" It has every thing to do with it—nay it is at the very core of the matter, because the Psoric state of the mind, as has been already shown and in fact as has been acknowledged by the world from times immemorial to the present day, is responsible for all eruptive diseases—even those resulting from direct illegal sexual congress, as no such congress is at all possible without the basic Psoric taint of the mind being preliminary to it. (Be it noted that we have taken the word "mind" here as exponent of the vital force.) Thus, it being clearly evident from the standpoints of both the Old and the New schools of thought that eruptive diseases relieve internal stress and strain, it follows *ipso facto* that such relief is at all possible because the life force has already been dis-burdened of the internal Psoric pressure now finding its outer expression in the eruptive diseases.

(to be continued)