

## CHRONIC DISEASE—ITS CAUSE AND CURE. \*

### THE CAUSE OF DISEASE.

Some people are ever so busy in ascertaining the causes of the different diseases that they hardly find time to look to the more important part of their business as physicians—namely “cure”. For *true Homœopaths*, however, this is, to a large extent, a waste of time and energy; and to some extent, it amounts to pursuing a wrong path, losing sight of the “Truth”. Various opinions have been expressed regarding the cause and origin of malaria. Some say that malarial germs breed in marshy tanks and ditches and a kind of mosquito carries them into the human system, while others have discerned yet other causes by expensive and laborious researches. The allopathic method of treatment is a method of treatment by contraries, and as much, these searches for ascertaining the cause of a particular disease may be necessary for allopaths. But one who understands Homœopathy and has really entered into its spirits knows that, the cause of disease is not outside the patient, and that the so called external circumstance that immediately precedes the disease and looks like the cause is really an *exciting cause* only. (Mechanical injuries—e. g., burns, a fall from a tree or a cut in the thigh are not diseases, properly speaking, as they do not imply any disorder in the normal processes of the organism, and as much, they are left out of our consideration here). The *true cause* of disease is in the patient himself. There are many in malarious places, who *have* been exempt from infection, and the cause of this should be investigated. The true Homœopath knows that Gelsimium will cure a case of fever, if the particular symptoms of the case are similar to the particular symptoms of the medicine, no matter whether the fever has been caused by malaria or what. But an Allopathic physician has to know that the fever has been caused by malaria, as in that case and in that case alone he can prescribe Quinine for killing the germs. You are a Homœopath, and you do not gain anything by knowing whether the fever is malarious or not, as you cannot give any other medicine than Gelsimium,

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when it is Gelsimium alone that corresponds to the case. Your business is only to learn up the *materia medica* of the drug and to fit the drug to the disease. Your treatment is not according to cause (exciting) and you have no germs to kill. Of course, it is to be admitted that you too should have some knowledge of the external exciting causes, as these exciting causes have to be avoided for a prevention of the disease, though not to be treated.

There are other dangers, too, if as Homœopaths, you do not take account of the *internal cause*, and worry yourself over the external exciting cause only. Suppose, a Gelsimium patient, who has been cured with Gelsimium, has a relapse after a short time, or suppose a Gelsimium patient is not at all cured with Gelsimium, you will be led at once to conclude that, for fever, there is no other medicine than Quinine—that in Homœopathy there is no treatment for fever, and so on. If on the contrary, you have understood the internal cause, and if you have the requisite insight, you will be able to discern that in the symptomatology of the patient there are indications of Psora, Syphilis or Sycosis, or of any two or of all the three of them, and that it is this internal enemy in the system that is either not allowing your medicine to act or if it has acted, not allowing the action to be permanent. Then, you will be in a position to meet the situation with suitable anti-Psoric, anti-Sycotic or anti-syphilitic drugs. If you have no knowledge of the internal cause of disease, and if you have not the insight necessary in such cases, Homœopathic prescribing is not possible.

Medicines, on the basis of the exciting cause, may be necessary at times—e. g., cold due to swimming, diarrhœa due to night keeping and so on. But in such cases, the exciting cause will be one of the symptoms of the case, and the totality of the symptoms, and not this one symptom only, will decide the selection of the remedy. It is no Homœopathy to prescribe on the external exciting cause alone.

Three things are essentially necessary for true Homœopathic prescribing—(1) *The Law of Similars*—“*Similia Similibus Curantur*”—(2) *The minimum dose*, and—(3) *The application of only one medicine (unmixed) at a time*. There are other things too, but these three are the most fundamental.

## THE REAL CAUSE OF DISEASE.

Now, what is the real cause of disease? This is a question that needs be discussed with care. Samuel Hahnemann said that, "*Psora*" is the real cause of all diseases—that all diseases are only temporary outbursts of *latent "Psora."*

We seldom understand the real thing, by the expression "*Psora.*" Most people understand it to be "itches" or some kind of skin disease, but it is not so. Itches or skin diseases are not "*Psora,*" but they are the "effects" of *Psora.* Itches and skin diseases are some of the manifestations of "*Psora.*" "*Psora*" is the *cause* and itches and skin diseases, its effects. If you have "itches," it is to be understood that you have "*Psora*"—that you are Psoric, because it is impossible for one to have "itches" without having "*Psora.*" "*Psora*" is a condition of the system, that precedes "itches" and makes it possible for the system to have them. Thus "*Psora*" comes first and "itches" afterwards, and it would, therefore, be a mistake to identify "*Psora*" with "itches." It would be a confusion.

But what is "*Psora*"? What is its essence?—It is only *a condition of the system that enables it to develop diseases.* But how did this condition come about? So long as man lived strictly according to the Laws of God, so long as man thought, felt and willed as he ought to have done, as a creation of God, Who is all good, there was no trouble. But as soon as he allowed himself to go astray and began to yield to false thinking and false willing and planning evil of his neighbours, violating His laws and abusing the peculiar gift of freedom of will (with which he was endowed and which made it possible for him both to think well and think ill) there was a "disorder" in his mentation. And it was this "disorder" in mentation that came gradually to be reflected in his physical body, and this was the *primary appearance of "Psora."* It is from this "disorder" (first in mind and then reflected in body) that man acquired the susceptibility to disease. There was not this susceptibility so long as there was intended to be good, and it was his own folly that he took to bad thinking and brought on a "disorder". Let us make it clear that the "disorder" referred to above was yet a disorder in "thought". There was no disorder in "action" yet. But this "disorder in thought", only made "disorder in action" possible, because, after "thought"

comes "action". The mind was rendered bad, and the essential primary condition for bad action created. Bad action came, and in its train all the ills of man.

Bad thinking comes first and if we think closely over the matter, we will perhaps understand that this peculiar condition of the mind which promotes bad thinking is almost akin to an "internal itching". This "internal itching of the mind", as it were, furnished the first requisite for all human illnesses. Bad thinking and bad willing came first and these gradually wrought out some changes in the external body, because the external body is always in keeping with the internal mind. The internal "itch" of the mind—as it were—manifested itself in external itches, because the body is only an outward reflection of the mind. The external disorder in correspondence with the internal disorder is the manifestation of Psora. It was in this way that man acquired the susceptibility to disease, that is to say that he acquired such a condition as subjected him to the ravages of external nature (exciting causes), and he lost all the power of withstanding them.

It has already been made clear that evil thinking is almost an internal itching, an itching of the mind, and that external itches on the body are only manifestations of that mental itching. As a matter of fact, the first appearance of Psora in the human body was in the shape of a kind of itches with exudation, and this is perhaps why some people make the mistake of identifying it with "itches" and think that "Psora" means "itches". But it is not so as explained above. Itches are only active expressions of Psora itself—only that there can be no itches without Psora being there. As a matter of fact, itching is an unmistakable indication of the existence of Psora;—if there is Psora, there must be itching; there is no itching in eruptions due to the abuse of mercury.

It is perhaps sufficiently clear now, what exactly is to be understood by "Psora". *It is a condition of the physical body, brought on by evil thinking, and is the prime cause of all the varied illnesses of mankind. It is that acquired condition which is now inherent in human life-force, and which gives that life-force the tendency for disease.* Please note that this "Psora" is being transmitted from generation to generation and is gradually growing mischievous more and more.

There are two other things (miasms) besides Psora to make man

ill, and they are,—*Sycosis* and *Syphilis*. A detailed study of these will be made afterwards, but it is necessary to say here that, they cannot attack the human body and make man ill, unless Psora is already there. The system which is not already Psoric cannot receive Sycosis and Syphilis, because these originate from bad and evil action, just as Psora from bad and evil thinking. Action always comes after thought. We think something first and act accordingly afterwards. Evil thinking first and evil action then. Man thought evil thoughts first and then did evil things. If there was no evil thinking, no evil action would have been possible for him. Thus men must have Psora first and than Syphilis and Sycosis.

This Psora is in itself a cause for a hundred diseases and when it unites with other factors, it carries on its destructive death-dealing processes in the most ruthless way. The following are some of the cases of unification of Psora with other things :—

1. The Allopathic method of treatment, instead of freeing the patient from this Psoric taint and thereby eradicating the prime cause of the particular disease, which last is only a temporary outburst of Psora, as already explained, is only pushing it inward, by means of strong medicines. Quick, very quick relief is shown in some cases, by removing the external itches, the external manifestation of Psora, by means of external application of drugs, but this only gives the disease an inward turn, and the result is that the internal organs are gradually affected. If a child has got itches, external medication may of course drive them off quickly, but this does not cure the child, though the itches are no longer visible to the physical eye. The external application only drives the malady from the skin to some other internal organ. Perhaps, the nervous system is attacked this time, and a severe headache is brought on. The allopath will however now say,—“The itch has been cured (?), there is no trace of it. The headache is quite a new disease.” And he will again treat this “new” disease in his own fashion and it will be suppressed again in the same ruthless manner. Perhaps, opium or some such thing will be given and the patient will cease to feel the pain. Being driven from the skin, Psora moved on to the nerves and now being driven from the nerves, it settles on the heart. Thus come diseases one after another in all their “newness”, though in fact, none of them is new, all of them being only different expressions of the same

thing "Psora." It thus comes to this that "new" diseases come, only on account of Psora being *suppressed* with unsuitable drugs, instead of being *cured and driven out of the system*. I have cured hundreds of such chronic, inveterate cases having history of suppressed skin diseases, with Homœopathic medicines, like Sulphur, Psorinum, Mezereum, Natrum Mur., Sepia etc., prescribed on the law of Similars. Allen, Kent, Farrington have also left innumerable records of such cures, and every true Homœopath has similar experiences in course of his own practice. It is an unmistakable fact that all the various diseases with all their learned names are only fruits of the parent Tree "Psora". The type of suppressive treatment described above is, therefore, no treatment really. It is only a method of suppression and transformation of one manifestation of "Psora" into another of a more severe character. Strong crude drugs make easily curable cases more difficult to cure, and incurable too.

2. Psora unites with Sycosis and Syphilis and it becomes ten times more mischievous and destructive. Correct Homœopathic treatment can radically cure Sycosis (Gonorrhœa) or Syphilis when it has only been just acquired, i. e., when it is yet unmixed and ununited with any other thing. But if an injection is taken in the meantime, the disease force is given an inward turn and it then unites with Psora and makes the system a stronghold of various diseases. Rheumatism, Phthisis etc., are the results of this type of conjunction of Psora, Sycosis and Syphilis.

3. Application of Homœopathic drugs from a Homœopathic box and by a Homœopath does not necessarily mean Homœopathic treatment, though ordinary people may think so. Treatment, to be Homœopathic, must be according to the three main principles of (1) Similarity, (2) Minimum dose and (3) Application of only one medicine at a time. If I make a selection of medicine ignoring the above three principles or any one or two of them, and prescribe Belladonna for headache, aconite for fever, Arsenicum for cold, or if I make a mixture of two or three medicines, or if I prescribe two or three of them either at a time or in alternation, or if I use medicines of too low potency, my prescribing is far from Homœopathic, and it brings about no permanent cure even if it relieves some of the symptoms of the patient. Aconite may bring down the temperature, but that cannot be called "cure", because reduction of temperature

by unhomeopathic, (i. e., not according to the three principles described above) use of Aconite, only depresses the heart, which consequently pushes less blood to the periphery and shows a fall in the temperature. But the subsequent reaction of the heart, which commences directly the action of Aconite is exhausted, will possibly result in danger. All well informed Homeopaths know what mischief came one day out of unhomeopathic (i. e., not on the principle of Similarity) use of *Veratrum Viride* in Pneumonia. There are many so called Homeopaths who alternate two or three medicines at a time, and there are some yet who use only potencies like 1x, 2x or 3x. This type of Homeopathic treatment can never cure a patient, and it is in no way superior to Allopathic medication, as it only suppresses the malady. The Homeopath who prescribes repeated doses of *Ceanothus*, Mother Tincture or 1x for months as soon as the finds the spleen enlarged, or who recommends *Blatta Orientalis* during an Asthmatic fit does not deserve the honourable title of "Homeopath". His treatment aggravates the activity of Psora and turns it inward instead of turning it out. He makes diseases incurable and he creates new diseases by his folly, just like an Allopath. He is a Homeopathic failure.

If, however, you object to the above and want it to be established by facts and figures that, Allopathic medication and the type of Homeopathy described above, only suppress diseases and create new ones in their places; if you object to the very reasonable fact that "Psora" is the prime cause of all diseases, I may put forth my arguments below. I hope this will clear up the matter it is though highly abstruse.

If the treatment of a particular patient is carried on, on the correct line of Homeopathy, the following facts will appear:—

(a) You record the history and symptoms of a patient and you find that the present symptoms are only troubling him for 4 or 5 years, e. g.,—suppose he is having slight fever in the afternoon every day; there is cough; some burning; an internal creeping chilliness, loss of appetite; aversion to food and diarrhoea. Suppose, this patient used to have attacks of intermittent fever previous to this, and suppose he was treated with Quinine etc., and suppose previous to this intermittent fever, he had an eczema on his feet, and suppose this was removed by some ointment. Suppose, this eczema used to exude pus

and a watery discharge and was bad smelling. Suppose, still before this, he had another type of skin disease all over his body which had a bloody exudation and was itching and burning intolerably at night, when in bed. After studying up the case thoroughly, you find that he prefers heat and cannot tolerate cold, that he cannot tolerate milk, that he is peevish. On these constitutional symptoms you give him one dose of Ars. Album—C. M. potency, and in 2 or 3 months' time you will see that the present symptoms of the case have altogether disappeared, but the patient will come and say, "The old intermittent fever which I used to have two or three years ago has re-appeared." You open out the record now and find that the patient actually had intermittent fever two or three years ago. Now you have to understand this re-appearance of an old symptom as a favourable indication. If you now watch carefully and allow your medicine to act on, without interfering with any other remedy in the meantime, you will certainly see that all the old symptoms which were not *cured* but only *suppressed* by allopathic treatment will gradually reappear in the *reverse* order and be cured. And last of all, will appear the prime manifestation of "Psora" in the shape of dry itches and disappear of itself. Your patient will then have been *cured* and *cured radically*. This sort of gradual appearance of old symptoms in the reverse order of their coming and their gradual automatic disappearance one after another will at last express the primary image of "Psora" and you will have no doubt that it was "Psora" which was suppressed and was causing all the trouble, and you will also have no doubt that it has now been annihilated. The allopathic physician gave this "Psora", different names in its different stages of expression viz.,—first itches, then eczema, then remittent fever, and last of all, phthisis, the present condition of the patient. *In fact these different conditions of the patient are all manifestations of one thing—"Psora"*.

(b) Very often you will see that the symptoms of the patient disappear for a time under your treatment, but they reappear soon afterwards, and thus the patient is not cured *permanently*. In such cases, you will have to give him a Homœopathic anti-Psoric medicine, selected on the similarity of symptoms, and until you do this, the patient will never be cured permanently. This clearly shows that it was "Psora" that was hindering the process of cure.

(to be continued)