

Psora—Its Real Significance.

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Psora was a great discovery of Hahnemann. He saw in it the root of all the suffering that human flesh is heir to. To other schools of medicine Psora, which, in Greek, properly means the Itch or Scabies, is nothing more than a simple disease of the skin. But Hahnemann saw deeper, and the results of his enquiries are of far-reaching consequences. The Itch, according to the great master, was not a disease in itself,—it was the outcome, the manifestation of some disease of the inner organs. Not only so. After wide and varied observations Hahnemann discovered that the Itch was the most fundamental of all diseases. The first and permanent deviation from health is characterised by a manifestation or a tendency to manifestation of the Itch or other diseases of the skin, all of which Hahnemann includes within the term *Psora*, the peculiar form, called the Itch, being the most common. In other words, the Itch is nothing but a primary expression, a signal of the disease-force within.

Now, a question may be asked: How is it that the disease-force selects the skin as its primary seat of operation? Hahnemann's answer to this is as simple as it is clear. He says, that Dame Nature under the kind dispensation of the Almighty Father makes the disease-force spend itself on the *least dangerous* part of the body; and it is only when man with his meddling art suppresses the outlet on the skin that the disease seeks some other organ to work its mischief on.

Psora, then, is a manifestation of the tendency of the tissues to disease. Psora is the most widespread of all disease-tendencies and is as old as Adam himself. Its manifestations, too, are innumerable. The skin is by no means its only target. The skin may be its original seat; but once driven therefrom by whatever means, one cannot say in which part of the body it will wage its war. The intellect

and emotions even are not exempted. Yea, the mind is its true home, for *disease*, like *ease*, spreads from within out. Indeed, in every case of illness the pain and uneasiness are first felt in the mind. Thus, Psora is identical with the tendency to any form of uneasiness either of the mind or of the body. In one word, it is synonymous with human suffering. Thus far Hahnemann.

But if we care to think a little more closely, we may arrive at a deeper truth as a necessary deduction of Hahnemann's findings. In Psora Hahnemann saw a fundamental universal tendency of the human organism to disease. But disease is nothing but a tendency to waste or decay. Now, just as every organism has a tendency to growth and repair, so also has it a counter tendency to waste and decay. Experience shows that this downward tendency is not only innate in everything that is born, but it is far more powerful than the other tendency, namely, that of growth—for it is this tendency that is responsible for the final decay of all beings. Thus, we may safely identify this Psora with our own *jara* with which it has a similarity of sound: and, who knows, both the words might have been derived in some very remote time from some common Tentic root. Though no attempt has heretofore been made to discover a relation between these two words, I do not think that there is anything imaginary or far-fetched in such a discovery; for not only are these words cognate in sound, but they have something common about the meaning. Both mean an inherent tendency to disease or decay, the only difference being that the *jara* of the Sanskrit literature is much wider than the Psora of Hahnemann. *Jara* is the universal tendency of decay of all beings, while Psora is the tendency to decay of human beings only. Again, Hahnemann is of opinion that *by far the greater number* of human beings is subject to Psora; but I think that the *Rishis* adjudged more accurately when they said that *jara* is the common lot of all. Indeed, Psora, being a tendency to disease—in other words, decay—is

nothing short of human *jara*, and as such, it does not exempt any. It is also difficult to understand, keeping in view the wide significance of the term, what the master means when he speaks of the perfect cure of Psora. It cannot be cured at all. It can only be kept in abeyance for sometime. Nay, not even that. We can only hope to keep back its more marked and painful manifestations for sometime. But slowly and insidiously it must overtake all, for death itself is within the meaning of the term. So far as our present knowledge of medicine goes it is utter folly to seek to make a *perfect cure* of Psora or *jara*. There never was, nor there ever can be any man free from the ravages of Psora, and a complete cure of Psora would mean immortality.

Now, a question may be asked: if Psora is coextensive with man's inherent tendency to suffering and final decay, and if, as such, it is incurable, what should be the meaning and fate of our much-vaunted 'Anti-psoric' treatment? Such a question is legitimate; but its answer is not far to seek. I have said that Psora cannot be cured *completely* or *perfectly*. That means that it cannot be cured in its totality, just as death cannot be overcome for all time. The cure of Psora is only relative. Chronic symptoms and ailments arising from deep-rooted troubles—troubles which have shaken the very foundation of life and made the tendency to decay run a headlong course—yield to Anti-psoric Homœopathic treatment when no other form of treatment seems to hold.

I have pointed out in the earlier part of this article that two contrary forces are at work behind each life—the force of growth and the force of decay. They counterbalance each other in a normal course of life; but sometimes one gains the upperhand, that one invariably being the force of decay. It is when the forces of decay are in the ascendant that diseases become inevitable. The life-force (which has elsewhere been called the 'force of growth') puts forth its

supreme effort to conquer its enemy ; but without any external aid oftentimes it fails. Human ingenuity steps in here to render the necessary aid. But when the enemy is much too powerful and ordinary aid is of no avail, Hahnemann's 'anti-psorics' have rendered the best service. They have their failures, but their successes, too, are remarkable. That is no small gain ! If one system of medicine can allay the sufferings of a single individual when other systems have failed, its laurels are won ! The force of death is, no doubt, ultimately more powerful than the force of life ; but so long as a man has life, his only aim is to live well. To live well he must successfully ward off the depredations of the forces of death. In other words, diseases must be cured totally and permanently when they appear in the course of life. But no system except Homœopathy has successfully achieved this end. It is here that Homœopathy and its Antipsoric method play their part. The end of Antipsoric treatment is gained when a chronic pain or deformity is alleviated, or a premature death is averted. Its highest reward is its power to ensure the most perfect happiness of life so long as life does exist. This, I think, was also the aim of its great founder.

Pulsatilla affect the dorsum of the feet.—C. M. BOGER.

Nux vomica is abusive, whereas *Mercurius* is malign.
—G. BOERICKE.

In laryngeal diphtheria with *Laechesis* symptoms I give Swan's DMM every two hours. This is a fluxion potency and is equivalent to about the 8th potency. If you give *Lach.* 200 or LM you should raise the potency every 12 hours, the idea being to change the plane of the remedy. After the DMM I am likely to go down to the CMM, as the innermost which corresponds to the higher potency must be affected first.
—C. M. BOGER.