

"Desires and Aversions—Their Place in
Homœopathy."

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On several occasions we have already pointed out that it was the genius of Hahnemann that made it clear for the first time that Medicine to be of real and substantial worth must be co-extensive, if not identical, with morality. The reason why Hahnemann was led to this conclusion is that the eternal source and fountain of both Medicine and Morality is the same, and that both these noble sciences as well as the arts based thereon, to be really good and useful to mankind, have not only to merely reckon on the natural purity and original suavity of the said source and fountain but also to arrange for the maintenance or preservation of the said purity and suavity. Thus, though the ultimate source of both the sciences are the same, they differ so far as their end and aim is concerned. Morality is mainly engaged in manipulating the mental states, and devising means and ways to maintain their *naive* simplicity and purity, and so far it is rather theoretical than practical, more a science than an art; whereas Medicine is mainly engaged in meeting the maladies originating from the said mental states degenerating from their natural simplicity, suavity and purity, and so far it is rather practical than theoretical, more an art than a science. But the main similarity consists in this that just as in the plane of Morality, desires and aversions, like the two ends of a magnetic pole, infallibly indicate the nature and direction of the mental states, so also in the plane of Medicine, it is these desires and aversions that chiefly indicate the mental changes wrought up by disease forces, and point out in most cases the remedies that will not only remove the mental changes referred to above, but also the physical changes, better known as disease-ultimates,

that is to say, will *cure* the patient in every way, both mentally and physically.

Our loves and hates, our likes and dislikes, our desires and aversions are truly indicative of the actual state of our mind and so of our body. The poet's fancy, surcharged as it was with heteropathic ideas of Medicine, might sarcastically blame the old school doctors and say,

'Canst thou not minister to a *mind* diseased,

And pluck from the memory the rooted sorrow ?'

but we, Homœopaths, do principally minister to the *mind* diseased whereby the outward expression of disease-forces in various shapes and forms throughout the body is slowly and gradually removed, evaporated and annihilated, though to do full justice to our friends of the regular school, we have to confess, to much of our disgrace and ignominy, that there are some even in our ranks whom we may quite fitly call as renegades and apostates who inspite of their apparently living and moving about in Homœopathic garb are really worse than the worst Allopath, inasmuch as their atomistic and quantitative conceptions no doubt in perfect harmony and absolute accord of the mulisms and mongrelism of their creed, cannot but finally lead them on to that peculiar kind of confusion and hubbub that followed the vain attempts and mad endeavours of those Biblical Builders who wanted to build againt the direct preachings and principles of the Prophet. No Structure was raised, nothing could be done ! Alas, confusion reigned supreme ! Such results and consequences are bound to follow, with dogged pertinacity, the footsteps of all renegades and opostates in all ages ! But the Prophet is never in want of true disciples. The latter are sure to be born with the birth of the Master not only to take up the thread of his work but to develop and mature it to perfection, even in the face of the detracting and calumniating black-sheepism of the said apostates !

To revert to the main line of our thought,—desires and aversions are not only truly indicative of the real nature

of our mental states, and therewith the physical, but also give us a fair idea of the depth of degradation and the amount of abnormality of such states. When we are in normal health of mind and body, our desires and aversions are conspicuous by the absence of any fine-cut modalities and peculiarities, that is to say they then run a very smooth genial and temperate course free from those tumults and uproars that chequer their career when we are mentally and physically unsound, and in this latter state, they usually acquire special peculiarities and modalities that often go a long way in helping and guiding us to the selection of the remedy. As in morality, our loves and hates supply the motive power of our moral life which is under the control of our Rational will, so in Medicine our loves and hates under the control of the same Rational will, supply the motive power of our healthy life. Infact, our desires and aversions have reference only to our will—the active principle of our vital substance, whereas impulses, inclinations and propensities have reference merely to our Thought and they usully come into our Thought of their own accord and pass away in a like manner. These latter have no reference to our will at all, and consequently they are of very little value to us in our search for the similitum. Thus, our desires and aversions, having their origin in our will, are rational so long as our will is rational, that is to say, so long as we live a healthy life with a sound mind in a sound body, while our impulses and inclinations, tinged as they are with feeling and born of it, are invariably irrational; while desires and aversions are reliable as a sure guide to the inner atmosphere of our economy, impulses and inclinations are absolutely unreliable in this behalf, and if relied on they may land us on floating sands or quagmires where the whole host of our medicinal myrmidons may sink into utter oblivion or annihilation.

Our desires and aversions are called *morbid* when we are not in health and consequently our will too is not fully

governed by reason. With the derangement of our vital force, that is, while we suffer from a disease, all our mental powers including the will lose their normal and natural powers and begin to perform their functions or "God-given hest" in a morbid manner. Even then these morbid desires and aversions indicate the nature of the morbid will made defunct under pressure of the disease forces deranging the vital principle. Hence these morbid desires and aversions are a sure guide and unerring clue to the unnatural changes wrought on our vital principle and thereby on our will by the disease-force in question. Therefore in every case of ill health, these morbid desires and aversions are to be taken note of very carefully and to be given the first place as leaders to the remedy. Their worth and importance, in comparison with physical or local symptoms or feelings are almost indisputable. Morbid desires and aversions show and indicate the abnormality and morbidity of their source—the will, though this very will is also based on the previous mental processes of Feeling and Thought. As however, all diseases arise out of the perversion of our mind (Thought, Feeling and Will), discussed in detail elsewhere, and as these desires and aversions give us a clue to nature of our mental states, they naturally occupy a very high place in Homœopathic philosophy. In contagion as well as in cure, their aid is indispensable. In fact, our loves and hates show what we are in both ways, up and down,—either the internal depth of our degradation or the heavenly height of our ascension.

During perfect health our mind may be compared to a stringed instrument in tune. It has its own peculiar harmony sweet and sonorous both to the singer and the audience; under such a condition, our desires and aversions do not militate against the common will and universal good, but are in entire accord and perfect harmony with same, even the sting of individuality loses its pinching power. There is music in every mind, and the aggregate of such music

might have led the poet philosophers of old to conceive of the Music of the spheres.

So, in perfect health our desires and aversions have got no special peculiarities and modalities and so far they may then be said to have no palpable or perceptible existence at all. Nothing is specially desired and nothing is specially averted, but the mind maintains its natural relationship to all worldly things. It will now be seen why perfect health postulates a perfect mind—a mind that has not at all deviated from its natural form or original purity wherein loves and hates have little or no distinction, and self-love is mostly merged in universal good.

Our desires and aversions, then, take on perceptible form and go on increasing in intensity with the increased alteration and modification of our mind from its native state by disease-forces (Miasms), and this mental modification establishes a parallel physical modification that has an exact affinity to the said desires and aversions. So, desires and aversions, though mental processes are quite in accord with physical condition of the patient who, in satisfying them, satisfies his physical requirements for the time being. This primary physical law incidentally corroborates the most important elementary Homœopathic principle that disease-forces after deranging the vital force attack the mind first and modify its functions before disease-ultimates are perceptible in the body in the shape of enlargement, or engorgement, inflammation or suppuration, emaciation or fatty degeneration, change in tissue or fluid, in circulation, secretion or excretion.

As in the human mind, so throughout the animal kingdom, nay, with the enlightened scientific knowledge of the day, throughout the plant kingdom too, these desires and aversions have their play and indicate the nature and peculiarity of these sub-human organisms. Certain animals have special longings as well as loathings for certain things to the exclusion of others and even among animals of the same species these loves and hates vary in various degrees. These desires and aversions can even be ascribed to the inorganic material objects of nature and this can be noticed in their affinity to and enmity with certain things and substances they coalesce with or dissociate from. If we look more closely into the matter and enter into the metaphysical aspect of it, we can scarcely fail to realise that this entire universe being only the *realisation* of an Eternal and Infinite Rational Will, there cannot but be the throbbings and

pulsations of will-force in the shape of desires and aversions, loves and hates, likes and dislikes, affinity and enmity, union and separation, and so forth, throughout the universe, to show the nature and peculiarity of the various cosmic orders and gradations.

For want of space and accommodation we have squeezed, rather circumscribed our thoughts as much as possible and have shown in this brief outline that desires and aversions are really exponents of the will and so accurate and true indicators of our mental state, whether shining forth in its original effulgence and quick with its naive elasticity, or darkened and demoralised by disease forces that have robbed it of its natural vivacity, alacrity and suavity.

It will now be clear that desires and aversions really occupy the highest place and are of greatest value in the treatment of the sick, as it is they that actually and truly express the patient's mental condition, the primary object of all genuine treatment and cure. Treatment to be genuine and cure to be *real* (and not merely suppressive, driving the disease-force from one centre to another) must take note, first of all, of these desires and aversions of the patient, which will give the physician a clue to the nature and peculiarity of the various other changes wrought up in the patient's economy by the disease-forces concerned, and help him materially in selecting the *similimum*. On the strength of these desires and aversions, the physician may at times neglect or overlook some of the physical or local symptoms that may look like running counter to these desires and aversions. In the treatment of the sick, mind and its modifications, so clearly depicted by these desires and aversions, must be the first object of the physician's study and diagnosis if he mean to give real and lasting relief to his suffering patients and it is needless to repeat that in such a study and diagnosis, the aid offered by desires and aversions is really material and invaluable. Had there been no such mental states as desires and aversions to actually express the morbidity and modification of the mind, the physician's task to cure the sick would have been an well-nigh impossibility. A thinking and reflecting mind can only gratefully thank the Lord and be lost in Him as it ponders over the designs and purposes, the teleology of the universe.