

## Etiology in Homœopathy.

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(1) *A tendency to itches and similar skin affections.*

The explanation is easy enough. Psora primarily affects the nervous system, and through it the entire vegetative sphere, including of course the venous capillary system, provoking a sort of internal disturbance, restlessness and irritability, an internal itching sensation as it were, induced, of course, by the accelerated action of all the nerves, as said before and the congestion of blood resulting therefrom. It may be noted here that the very constitution of the blood undergoes a great deal of modification, not in quantity but in quality; and when the said congestion is rather great, the internal irritability is thrown out to the surface by *Vis Medicatrix Naturæ* in the shape and form of either itches or any one of the various kinds of skin eruptions to relieve the patient of the *psoric spell*, referred to before. Thus, psoric patients are overburdened with a very distressing itching sensation all through the body, even when there are no actual outward itches or any other eruptions, and we find a corresponding "itching" state of his mind, which state is better described as 'restlessness', 'irritability', 'fretfulness,' etc. Perhaps, our readers will now understand why the term '*Psora*' is popularly and ordinarily equivalent to '*itches*'.

(2) *Sleep much disturbed, almost wanting, restless, full of dreams and ejaculations.*

Owing to the un-usually accelerated action of both the sensory and motor nerves during the whole day and early part of the night before retirement, and both these nerves being directly or indirectly connected with the brain, the nerve-fibres, cells and tissues of the latter (brain) cannot but be highly excited, inducing of course an un-usual congestion of blood therein. A man with such a state of his brain is not

expected to have any free and normal sleep. Hence, we find a Psoric patient enjoying,—rather labouring under, a kind of sleep noted above. Therefore, such a patient can derive very little relief from sleep, and he wakes the next morning almost with the same irritable state of his mind and body as he went to bed over-night with.

(3) *Temperament is rough and harsh, lacking gentleness and tending to irritability and anger.*

Our temperament, nay the whole state of our mind, is but a reflexion of our physical condition. With excited and irritable nerve-fibres throughout the body, a man can never expect to have a smooth and gentle course of the mind, not even an even tenor. Mind and body are so inseparably inter-related that physical irregularities can scarcely fail to be reflected in the mind and *vice versa*. Hence, where there is no calmness and evenness, no equilibrium and equanimity in the movements of the various nerve-fibres and allied parts in his physical sphere, there can be no gentleness and mildness, no softness and pliability in his mental kingdom. So a psoric patient is usually obsessed with an over-dose of irritability and harshness, and thus he is often too unfortunate to exercise that noble divine quality of mercy, of which Shakespeare speaks, that drops as gentle rain from heaven beneath, as a double blessing, to bless him that takes and him that gives. This, however, appears to be quite in the fitness of things if we consider that the enjoyment of happiness due to the performance of an act of divine mercy must not be in the lot of those that have much deviated, either personally or through heredity, from the usual and eternal course of life so far as our thinking, feeling and willing are concerned, that is to say, our manhood as against beasthood is concerned.

(4) *Scanty hairs on the head ; often approaching baldness ; looks prematurely old due to hairs getting untimely grey ; scalp often full of dry dandruff, or eruptions.*

Congestion of the brain and irritation thereof, as fully explained above, are often responsible for loss of hairs, more

or less, and their untimely getting grey. Constant heat, due to the said congestion and irritation, is very unfavourable to the luxuriant development of the hairy growth on the scalp, and the said heat is also at the root of the dry dandruff in question. We all know that all the deserts on earth, due to their extreme heat, are almost barren of vegetable productions which, for their normal growth and development, require heat, and moisture too, in a certain proportion; but the scalp of the psoric patient lacks the necessary amount of moisture, in the shape of the local normal sanguineous state, required for the life and normal health of the hairs thereon. Hence the abnormality complained of.

(5) *Most of his joints, especially of the legs, often crack whenever he moves.*

This cracking of the joints and bones is due to the want or insufficiency of the synovial fluid required to properly lubricate them. A question may arise, "Whence this want or insufficiency?" We reply,—the psoric miasm so alters the constitution, the composition of blood, the usual proportion of animal heat and moisture in the economy as to seriously affect the production of this important fluid. Hence the want or insufficiency, and the abnormality in question.

(6) *Sexual propensity unusually intensified.*

All our *senses of action*, and not of knowledge, are set to work by the motor nerves at the instance of the brain which is, so to speak, the *central Government* whose behest is immediately carried out by the various *provincial* ones, that is, the several *executive* organs of speech, hands, feet, anus and the generative organ. In a psoric constitution, not only the central Government but also the various peripheral organs of action are in a fretful and irritable mood due to the abnormal nerve-excitement thereof. Because of the disturbance and excitement engendered by Psora, the reproductive organ of such a patient usually loses its genial normal functioning, and is generally prone to excesses thus over-reaching the limits of its "God-given hest" in the words of Goethe.

(7) *Tendency to catch sudden cold, with or without any cause, or not to catch any.*

As we have said, a psoric constitution is overburdened with an amount of un-natural heat. Hence, like all hot bodies, such a patient is very sensitive to cold. Hence it is that he catches cold in season and out of season. In cases, however, where the psoric influence is deeper and more profound, the patient at times may not appear to be susceptible to catching any external cold which may settle in some other organ or part of the body to the production of allied troubles and pains. And this idea is admirably confirmed by Dr. Kent who says,—“In chronic cases, the taking of cold generally locates, or creates a disturbance, and increases disorder that manifests itself in the weakest place. You can often say to sickly patients that “your cold now affects you in the weakest place. If you have liver trouble, your cold will settle in the liver”, and so on; “but when you get well, you will take cold, like other people, in the nose.”—*Materia Medica*, p. 230.

(8) *Various sorts of head-aches and head-complaints—often a hemicrania.*

The constant congestion and irritation of the brain, as induced by Psora, can scarcely fail to produce the abnormalities as per the above head line. The reason why a certain side of the head is often preferred to the exclusion of the other is probably that the cells, tissues and nerves of that side have already been taxed to their utmost functioning by related reflexes from the periphery.

(9) *Tendency to constipation or diarrhœa, or constipation alternating with diarrhœa.*

A psoric sufferer being generally over-taxed with an excess of internal heat, all his mucous membranes get usually dry, and the alimentary duct from the mouth to the anus is similarly affected. Hence, constipation is natural with Psora, and diarrhœa is only a reactionary result.

(10) *Tendency to the formation of various crusts in the nose and to pick them out.*

As we have said, a psoric patient is generally liable to catch constant cold. But his nasal mucous membranes, in conformity with his general constitution, being usually hot, part of the coryza flowing over them gets hardened, forming the crusts noted above, and these crusts partially obstructing the nostrils and thereby preventing, to some extent, the natural respiration, produce an unnatural sensation therein, leading and inducing the patient to clear them off. After their removal, new crusts are similarly formed, and removed, and so we often find the psoric patient with his fingers in the nostrils.

(11) *Tendency to get easily tired, or attacked with a disease which he cannot easily overthrow.*

The nervous system of a man under the influence of Psora may be said to be under constant wear and tear, fret and fume; it is, as it were, always exhausted; it has no reserve force, so to speak, for emergencies. But why so? Because, all his nerves, motor or sensory, are constantly over-worked. It is easy to understand that the nervous system of such a man, already tottering with the usual burden of ordinary work, can scarcely bear the weight of any extra work ordered to be done by it. Hence we find that he is very greatly prostrated even after a slight labour and that he can scarcely escape an epidemic of even a very mild nature. And because of the said natural exhaustion of his system, when he is once laid up, he cannot easily and soon recover. Thus, his sufferings are always protracted, and the more so, if he be under a treatment with massive doses of strong drugs that are not at all grateful to his irritated and exhausted nerves.

(12) *Tendency to all sorts of menstrual disorders.*

Menses may be early or late; scanty or profuse; dark red or black; thick or thin and ichorous; anticipating or postponing; attended with various excruciating pains in the abdomen and waist. All the miasms appear to direct their

main forces towards the generative organs of both the sexes, specially of the female. The reason appears to be this: when a man or a woman is not in health but labours under one or more of the miasms, he or she is quite unfit for the reproductive purpose, as the issue thereof, if any, will not only suffer all the life through, but be an additional burden to the world. Hence it appears to be one of Nature's plans, with a view to reduce the quantity of misery and suffering in the world, to stop the birth of such invalid manikins, by deranging the reproductive organs of such patients at the outset. The reason is that Nature "loves from Whole to Parts", as Pope has very aptly expressed it, though we, in our finitude, "Must rise from Individual to the Whole".

(13) *Tendency to the formation of worms in children.*

The lay public labour under the misconception that when a child suffers from worms and allied painful sensations, it should either have a strong purgative to clear them out, or be swallowed any of the bitterest drugs or vermifuges that may kill these innocent worms inside the intestine, so that the child may be thus freed from the worms and their ravages once for all. There is no doubt at all that it is a very mistaken idea. A mere washing or cleansing the intestines and the rectum, or the use of a bitter drug, may temporarily remove or destroy the worms that are already born, but these processes cannot cure the tendency to their subsequent birth, growth and development. The puny patients suffering from these worms usually labour under a peculiar indigestion, a fermentation that favours the formation of worms. Hence, in order to remove this tendency, we shall have to so correct the digestion that worms will no longer hatch out and no longer thrive. But to try "to remove them", in the words of Dr. Kent, "by physicking them out, and by vermifuges, only makes a bad matter worse, because it increases the indigestion, it increases the turmoil."—*Materia Medica*, p. 309. As he has very appropriately remarked—"All these worms will come if they are

favoured with just exactly the right kind of fluids to hatch out in." And our psoric patients have a very strong liking, among all other things, for all sorts of sweets and acids the excessive use whereof not only injuriously affects the digestive powers but amply affords the most favourable element for the birth, growth and development of these worms. Therefore, to eradicate the tendency to the formation of worms, we shall have to use an anti-psoric remedy that will do the needful (a) by correcting the patient's morbid desire for sweets and acids and (b) by correcting his powers of digestion and assimilation.

(14) *Tendency to Epistaxis, usually in early life.*

Disease-ultimates and disease-centres or seats are not yet definitely formed and located in early life, but they are just beginning to be formed and located in the allied favourable localities as life advances, and the miasm in question, with its peculiar mischievous influences, keeps itself engaged and occupied round about such centres or seats after they are actually formed. As we have said before, a psoric brain (head) is full of congestion and irritation. Nature, therefore, tries to relieve this tension to give at least as much temporary relief and comfort to the patient as she can; and she brings this about by the peculiar make-shift of occasional epistaxis. But as life advances and favourite disease-centres are formed, the miasm remains mostly busy there, thereby partially relieving the said tension in the brain and thus epistaxis is usually confined to early life, though of course this very tendency to epistaxis may be cured by an anti-psoric treatment even when the life is very young.

(15) *Timidity or fearfulness is a peculiar feature of Psora.*

A psoric patient will scarcely be persuaded to remain alone in a dark room, or to pass by a place in darkness, which is alleged to be haunted by evil spirits; he is always fearful of the condition of his health or disease; a slight cause or incident entirely upsets his irritated nerve force, and he is well-nigh convulsed; a little business depression is enough to set

him a-thinking, and it will even prevent his sleep for days together. The reason is that his entire nervous system is in an extreme tension, and as a result he has totally lost the power of accommodation necessary for a new thought or new idea. Hence, even a very trifling thing, or a tiny matter produces such a strong vibration of his already irritated nerve-fibres that it sends a thrill throughout his entire organism. It is for this reason that the natural emotion of fear is increased to a very great extent in a psoric patient. Unlike that brave boy who cried,—“Mother, what's Fear? I have never seen it”, a psoric child, when brought to society will, in the words of Dr. Kent, “keep the hand up over the face and peek out through the fingers—so bashful, so timid, so easily frightened, so afraid of strangers”.—*Materia Medica*, p. 199. When such a patient is attacked with an ordinary disease, he thinks his condition is very serious, and is fearful of death. A close study of such a psoric mind,—always timid, irritable, and restless, usually leads one to think that the transgression of the eternal and salutary laws of Thought, either direct or indirect (through heredity), carries with it its own punishment which is so essentially necessary at least for its *deterrent* and *corrective* purposes, even if we overlook its *compensatory* aspect.

(16) *Sweets most preferred by Psora, among all objects of taste.*

There are primarily four objects of taste—sweet, acid, salt and pungent. A psoric patient whose nervous system is already in high tension and great irritation cannot possibly prefer pungent objects or objects with too much salt, as such objects are sure to greatly aggravate the tension and irritation of his morbid nerve-fibres. As all physical bodies move towards the direction of least opposition, so all mental activities are generally directed towards the enjoyment of greatest pleasure (if not happiness which is a purer and higher concept altogether). Thus, every one on earth is always on the lookout for things and objects that are likely to render the

greatest amount of pleasure and / or happiness possible under the circumstances. Hence it is that a psoric subject will avoid pungent and salty things. It is not that he does not like acid at all; he likes it to some extent but not to the extent he likes sweets. The reason is that though the various acids are grateful to some extent, they are not so perfectly soothing and refreshing to him as are the sweets which appear to tone down, soften and mitigate his nervous excitability, at least for the time being, and thereby to appreciably lessen his mental irritability too. It is therefore no wonder that in pursuance of the above hedonistic principle he will always long for and hanker after the objects of his greatest love viz., all sorts of sweets.

We have so far studied only a few of the peculiar traits of Psora in its *latent* condition. We have not thought it desirable, nor even necessary, to prolong our discussion of such traits to make it almost complete; for the principal features discussed are deemed quite sufficient to induce the readers to undertake individual study on the subject with a view to perfectly understand the nature and peculiarity of Psora—the only basic principle, nay the very foundation of Homœopathy.

As to the peculiarities of Psora in its *patent* state, it is quite impossible to describe them fully, or to enumerate. We may however say this much that all kinds of pains and sufferings, diseases and ailments that are known to mankind up till today under various names and epithets, shapes and forms, are the outcome of Psora, either direct or indirect. (By *indirect*, we mean to say that those apparently brought on by Syphilis or Sycosis are at basis psoric too, for it is Psora that gave birth to both Syphilis and Sycosis. Hence, in this sense, it may be said that all sorts of sickness and suffering on earth are due to Psora and Psora alone).

(to be continued)