

## Etiology in Homœopathy.

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(ii) *The concept of chronic Miasm: (a) Psora:* We shall now try to point out the special and peculiar features of Psora as far as practicable:—

(1) Psora *by itself* does not and cannot give rise to what is known as *cachexia, diathesis, dyscrasia, idiosyncrasy, or susceptibility*, but one of the other two miasms of Syphilis and Sycosis must join with it before the patient can have the peculiar state of constitution expressed by any of the said terms.

Of all our loves that for our own life is the most fundamental. No body loves any thing or any one better than his own life. This is a fact that is quite clear, and universally acknowledged.

Now, we quote the following from the Literary Digest of New York, U.S.A.:—"Toll of Suicide—one hundred and twenty thousand lives snuffed out in ten years—not by accident but *by suicide*. We are thus confronted with a national problem of considerable magnitude and it is no small thing to contemplate that 120,000 persons have voluntarily ended their existence during a decade (1919-1929) of unexampled prosperity."

In face of the above "un-exampled prosperity" in general trade and commerce, how are we to account for this large number of self-inflicted deaths in a country now the richest and most civilized in the world? Though the matter may puzzle the best brains of our materialistic friends of the regular school, the explanation seems to loom large before our eyes.

Mankind is now under the active control of Psora. As a result, people in the world are over burdened with an enormous amount of undesirable and un-natural craving,

longing and lust, and this is more so where the so called civilisation is most complete. Thus, Syphilis and Sycosis are moving hand in hand with Psora, thereby altering the natural human constitution. One by one all the organs are attacked and their natural functions affected, modified and deranged, if not destroyed. In this way, when one or both of these dreadful miasms of Syphilis and Sycosis, in conjunction with Psora, will attack *the liver and the heart*, modify their constitution and derange their functions, the patients in question will see *despair and hopelessness* every where. If we study human nature closely, we can scarcely fail to see that there is a very close relation between the will and the heart and the liver. Hence it is that all severe cases of liver and heart troubles are usually accompanied by that peculiar mental state of utter hopelessness and strong inclination to die. When therefore we read in the said journal of New York that so many people committed suicide even in times of "un-exemplary prosperity," we are extremely aggrieved at heart to know the most deplorable physical and mental conditions of the people there who are apparently under such terrible sway of Syphilis and Sycosis with their mother Psora as could lead to and result in such excessive voluntary deaths.

We have introduced this episode to show that Psora by itself and in itself does not produce that peculiar physical state corresponding with that peculiar mental state of hopelessness and despair leading to strong desire to die; and the technical terms of *cachexia*, *diathesis*, *dyscrasia*, etc., denote nothing but such a peculiar physical and mental state. We think we have driven the matter home to our readers with the help of the illustration made.

(2) Psora alone cannot produce any physiological change, though it may bring about a pathological one. We must have another miasm, Syphilis or Sycosis, or both, to have any physiological change in our organism. By

*physiological change*, we mean change in the structure and constitution of the tissues and cells that make up our body; by *pathological change*, we mean change in the sum-total of the morbid conditions that make up a certain disease (pathological state). To be more explicit, Psora may increase the thirst of a febrile paroxysm due to hepatic hypertrophy, but it is beyond its power and jurisdiction, unaided by and un-allied with any one of the other two miasms, to produce the said hypertrophy that induced the fever.

(3) A psoric spell may be overcome and removed by *physiological discharges* e.g., diarrhoea, profuse urination, excessive perspiration, etc., but not the Syphilitic and Sycotic ones. By *Psoric spell*, we mean a special and particular exacerbation of Psora which, under ordinary circumstances, remains in a latent state. Though we may check such an out-cropping of Psora by any one of the said physiological discharges, it is absolutely impossible to check the vigour and virulency of any syphilitic or sycotic out-burst with the help of the said discharges.

(4) As already said, Psora is the *result of thought*—impure, immoral and satanic thought,—thought of appropriating and enjoying what is not his own, what he has no right to appropriate and enjoy; whereas both Syphilis and Sycosis are the *results of action*—impure, immoral and satanic coition, induced of course by the said perverted thought of psoric origin and influence. In the perfect mental state, when our intellect or the understanding is in its naive and natural condition, when it is almost, if not entirely, free from the psoric domination—for there is none on earth entirely free from Psora—, a man will have the least thought of taking, for purposes either of ownership or of enjoyment, what belongs to others; but such a mental state wherein psoric influence is almost nil is scarcely to be found in the ordinary run of mortals though we may at times find it among the saints and holy men who are leading a life of

divine thought and contemplation in sacred solitude and secluded retreats. Thus, it will appear that the *control of our thoughts* is the primary and most fundamental thing absolutely necessary for our health and happiness.

With a view to make the matter as clear as possible, we would like to bring into prominence the peculiar nature and characteristic of what is meant by 'thought' the control whereof is so essential for the maintenance of our health. Our mind has got three separate faculties—(a) the faculty of thinking, (b) the faculty of feeling, and (c) the faculty of willing. The faculty of thinking, otherwise known as Thought, Intellect or Intelligence, includes understanding, conscience, and reason of which 'Conscience' is nothing but Reason exercised in the moral sphere and the term 'Reason' is used to indicate the *apriori*, and 'Understanding,' the *aposteriori* use of our Intelligence; in other words, we usually restrict the term 'Reason' to the *intuitive*, and 'Understanding,' to the *discursive* exercise of our Intellect. Thus, by control of thought we indirectly mean to say the control of our passions and inclinations, as unruly horses, arising out of our thought-processes, and consequent thereon, by the *apriori* and intuitive exercise of Reason as charioteer. What Hahnemann, by his Psora theory, the basis of his Homœopathy, wanted to inculcate, viz., the absolute want of rigid control over our thoughts, passions and inclinations being responsible for the origin, growth and development of the Chronic Miasms and the consequent disease and distress in the world,—thus making Medicine and Morality as essentially cognate, and almost co-extensive in their function and jurisdiction, was preached in our *Upanishads* even several hundred years B. C. Thus, in the third section (*Valli*) of the *Katha Upanishad*, the soul is compared to a person seated in a chariot which is the body, the Reason being the charioteer; the will, the reins; the passions or senses, the horses; and the things of sense, the roads. If, it is said, the charioteer, the Reason, is unskilful, and the reins are always slack, his senses are ever unruly, like horses that will not obey the

charioteer ; but if the charioteer is skilful, and at all times firmly holds the reins, his senses are always manageable, like horses that obey the charioteer. We also find a similar idea in our *Manusanhita* where it is said :—"In the restraint of the organs running wild among objects of sense, which hurry him away hither and thither, a wise man should make diligent effort, like a charioteer restraining restive steeds". And because of such strict moral atmosphere of our Vedic age, the various strange and peculiar pathological states of opisthotonos and emprosthotons, ovarian tumour and uterine prolapsus, hepatic hypertrophy and splenic rupture, phimosis and paraphimosis, hydro-thorax and hydrocephalus, stricture and gall stone, etc., that are now the event of every day occurrence, were almost absent or very few and far between. Hence, we are almost led to think that the full effect of Hahnemann's *Organon* could only be given, could we bring back the spirit of our Vedic age now! But, O the vanity of our hopes and wishes!

Now, as we have seen above, Psora being the product of perverted thought, a patient with a preponderance of psoric taint will generally be *characterised by an excess of the Power of General Perception* so much so that he may be compared to a *spiritual barometer* recording every change in his physical constitution, whether of excess or of defect, in his sensations and functions. There can scarcely be any change in his economy, however small and minute, that escapes his attention. And because of such *oversensitive senses* he is *over-complaining*; even a matter of very small magnitude gets itself magnified to his allied sense of intensified perception. Hence we find the very *peculiar mental symptoms* of such a patient,—he is *irritable, fretful, peevish, quarrelsome, ill-humoured, easily angered, restless*, and so on.

(5) From the above, it is clear that Psora involves and attacks the *Nervous System* of the patient through and through, and his un-usually quick perception, and mental restlessness and irritability are due to the Psoric involvement

of his nerve fibres and filaments. It may be noted here that every organism has two kinds of nerves : (a) *motor, out-carrying, or effluent* ; and (b) *Sensory, in-carrying, or affluent* ;—the function of the latter being to convey impressions and messages to the sensorium, more particularly to the cerebrum, the seat of knowledge, whereas the function of the former is to carry out or execute the orders issued by the brain, of course on receipt of impressions and messages through the latter. Thus, both the nerves are always active ; the one carries the message in, and the other acts up to it. Psora having changed the constitution and deranged the function of both these motor and sensory nerves, tending rather towards excess than defect, acceleration than torpidity, a Psoric patient is not only characteristically *quick of perception* (due to accelerated action of the sensory nerves) but also excessively *irritable and restless* (due to the excited state of the nerve-fibres of the brain, as expressed by the equally quick-acting motor nerves). Thus, either from periphery to centre or from centre to circumference, nerve action is unusually quicker both ways than in the case of any other miasm.

The above may be said to constitute the *grand general characteristics of Psora*. If these characteristics are constantly kept in view, it will be easy to ascertain whether a given patient labours specially under the psoric influence or not. But there are innumerable *minor peculiarities of Psora* some of which are discussed below, as they too are often of great help in distinguishing Psora from the other miasms. We have thought it desirable to append a small explanatory note to each of these items to show, as far as possible, how they can possibly be considered as the outcome of Psora. These are :—

(to be continued).