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**Susceptibility is the Soul of Homœopathy.**

DR. C. ROY, M.A., CALCUTTA.

Body or matter exists because of its in-dwelling simple substance, otherwise called the Soul. Life postulates the co-existence of body and soul, and death, their disintegration or separation. Beauty, the Soul-inspiring Unity in Variety, is only an expression of the inner unifying principle that pervades the material body and gets itself manifested through it. Thus, all material forms are what they are, and can exist as they exist, simply because of the intelligent principle that works within, not only to keep them in existence but to maintain their beauty and symmetry. Thus, in short, the unifying simple substance works in the physical world, and all visible shapes and forms lose their life, their beauty and symmetry, their unity in variety, their individual peculiarity—that is, their susceptibility or idiosyncrasy, as soon as they are dissociated from the said unifying principle. Hence, it may be said that all material forms owe everything to their inner spiritual entities that have called them into existence and made them what they are. Such is the relation of body and soul.

Now, transferring the metaphor to our field of study we may say that the principle of idiosyncrasy is nothing but the soul-force in Homœopathy. Homœopathy is what it is because of this principle of idiosyncrasy or susceptibility. Had there been no such principle of susceptibility there would have been no Homœopathy. Homœopathy with its Law of Similars has been an actuality only because the principle of individual liking and disliking works in the

world. It is general experience that individuals differ as to their susceptibilities or idiosyncrasies. We all know *how* they differ, how one man likes warm food and drink, and another cold, how one man likes to sleep on the right side and another on the left, how one man speaks little and another much, and how one man avoids society while another courts it. Let us, however, try to understand the *why* of it as much as we can.

It may be asked, "Why not all people like and dislike in the same way, as they are all ultimately coming down from the same source?" An intelligent question, no doubt, but such an assumption is *ipso facto* impossible on the face of it. Personality is nothing but difference in susceptibility; so, unity in susceptibility would efface personality from the face of the world, though personality or individuality is absolutely indispensable for the gradations of the cosmic order.

It may then be asked, "Why people are susceptible at all, susceptible to good or evil, heat or cold, anger or grief, and so forth?" The reply is that the very possibility of life presupposes and postulates the necessity of susceptibility. The organism to be a living one must be susceptible to the worldly influences, and the cessation of such susceptibility means death for it. Susceptibility is not only the means and medium of all growth and development, but of all progress and civilisation in the world. All these latter have been at all possible because the principle of susceptibility rules the world through and through. We are what we are because we are susceptible to the rays of enlightened culture and education, of ennobling morality and religion. Similarly, this principle of susceptibility is responsible for all disease and deterioration, decay and death. Changes, physical or mental, whether for the better or for the worse, are at all possible because of the inherent working of this eternal law of susceptibility within the economy concerned. The barring out of this law, or the absolute cessation of its work, means

complete stasis and perfect arrest of all movements and activities in the world, as well as the varieties of passivities therein, and these passivities include, among other things, the various sicknesses that affect all organised bodies.

Let us now turn our attention to this universal law as it works in individuals. As we have said above, individuals differ as to their susceptibilities in various ways, and this difference is due partly to the working of the Law of Heredity, partly to their peculiar surroundings and environments, and partly, in fine, to the use they make of their will and understanding. We hear of a born poet, a born orator, or a born painter, and the explanation is that the universal law of susceptibility is liable to be moulded and modified by individual efforts, and the results of such efforts continue from life to life, making the subsequent ones brilliant from the very start. Plato's Theory of Reminiscence and Wordsworth's Ode to Immortality are but instances in point. Just as in the intellectual sphere, so also in the emotional, aesthetic, moral and religious spheres too, this individual difference in susceptibility is due to the above causes and influences, and sets and rises with the setting and rising of individual life.

Now, turning our attention to the province of Medicine, we find that the individual susceptibility to the disease-forces is exactly made and modified by the causes and influences above referred to, and, here too, the plane of susceptibility is transferred from life to life, with the setting and rising of our soul. Hence it is that a certain child is always sick, be you as careful to nurse it as you can, while another of the same parents and reared under exactly the same circumstances, fares much better. The reason is that the quality, nature and plane of their susceptibility to catch disease-forces are quite different.

There is, however, another factor to determine the nature, and regulate the tendency of our susceptibility to sick-making causes, and it is the working in the organism

of the miasmatic trio, Psora, Syphilis and Sycosis, severally or jointly, and their conjoint action makes the organism the most suitable hot-bed for the most luxuriant fostering of all sorts of sick-making seeds which, in such cases, have the easiest influx therein, proceeding as they do in the line of least resistance. These miasms, be it noted, play a very important part in the modification and regulation of our susceptibility,—nay it is they that are at the root of all our sicknesses. It may perhaps be said that there is no organism entirely free from the influences of these miasms and so there is none that is free from sickness.

One may ask, "Supposing these miasms continue doing havoc in the organism, will it continue to be susceptible to sick-making causes indefinitely?" The reply is a definite 'No'. That is impossible on the face of it. The influx of these causes ( exciting ) which are immaterial for they are primarily to affect the vital principle which is immaterial, action and reaction being possible only between substances of the same kind and quality, continues so long they cannot and do not produce a change in the economy, but as soon as a change takes place, the organism is no longer susceptible to the same causes, and the influx ceases of its own accord. In other words, so much of sick-making influences is allowed to enter in as is sufficient to effect a revolution in the economy, and as soon as this revolution is wrought up, the susceptibility ceases, and the organism gets ill. The reason why the influx ceases after a time is that the state of the organism antecedent to the said inflow was quite favourable to it, but after the inflow being allowed for a time, necessary to effect the said revolution, the said state gets changed to a plane quite different to the plane of the said causes which, however, do not undergo any modification in the meantime to modify their plane to suit the changed plane of the organism. This is an instance of the benevolent wisdom of the eternal laws to protect life on earth. It will thus appear that though enough of the sick-making influences is allowed

to enter in to affect the health of the organism, the door to further entry is automatically closed and sealed up to save the organism from fatal injury or instant death. Falling to sickness is nothing but transgression of his laws and the transgressor must be punished; but even in awarding the punishment, His all-merciful heart tempers the hands that deal justice out! This is a sample of the kind of mercy that Shakespeare speaks of through Portia in his *Merchant of Venice*.

Just as all sorts of sicknesses are possible because of the working of the principle of susceptibility within the organism as shown above, so also all sorts of cure are ever possible because of the working of the said principle in the economy. Had there been no susceptibility, there would have been no cure at all. But here we have an advantage over the natural sick-making causes in the matter of satisfying the susceptibility and the advantage consists in this that we can change the potency of the medicine used according to the changed plane of the susceptibility, and thus the human economy is more under the control of medicine than that of natural morbid causes. Medicines are effective only so long the organism is susceptible to them, and in the absence of such susceptibility they are quite useless. To ascertain whether a particular sick organism is susceptible to a certain medicine, we are to see whether the former exhibits symptoms characteristic of the latter, and its susceptibility to the latter continues so long it continues to have the characteristic symptoms of the latter. Hence it is that in incurable cases, paucity or absolute want of symptoms indicates the existence of very little or almost no susceptibility, and so even the best attempts to cure such cases end in failure in the end. This very fact clearly shows that medicines can do nothing where there is no susceptibility; in other words, susceptibility is the soul of Homœopathy. Homœopathy could render no good to humanity, had there been no principle of susceptibility in the back ground to aid and assist it. Homœopathy

is the body, and susceptibility, the soul. Just as the body exists and is useful so long the soul animates and vitalises it, so also the existence of Homœopathy and its usefulness depend entirely on the animating and vitalising powers of the principle of susceptibility.

Let us now turn our attention to the cycle, turn, or rotation of susceptibility whereon depends the continuity of action of a dose of medicine. The dose administered satisfies the susceptibility for the time being, and as the cycle of susceptibility is very short in acute cases, they usually call for frequent repetition of the dose. But the cycle of susceptibility being rather prolonged in chronic cases, the latter do not call for repetition of the dose, even with change of potency, as in acute cases. This cycle of susceptibility partly determines the curative action of the dose, though there are various other factors, both internal and external, that go a long way in the modification of the said determination. Thus, not only in the selection of the remedy, but also in the administration of the dose, the law of susceptibility is the prime mover and chief indicator. From what we have written, it will appear that susceptibility is not only the soul of Homœopathy but the very fountain-head and main-spring of our life itself.

So far we have dealt with the law of susceptibility as it works in living beings, but the law being universal, its workings may also be found among natural objects with which, however, the natural philosopher, more than the Homœopathic physician, being directly concerned, we leave the workings of the law among natural phenomena in his hands and close the paper.

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