

HOMŒOPATHY AND LIFE FORCE IN MAN

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We are mysteries. Years ago, a small phrase would cross my mind: Ghosts in Boxes. Each of us feels familiar with himself; at least most of us think we are quite well acquainted with the individual we classify as "I". But how far that is from the truth! There are scores of activities that take place in the physical body that are wholly outside of our conscious control, but a few of them are within our conscious recognition. Some of those are the "common" functions of breathing, heart action, blood circulation, sight, hearing. Rather fancy performances, are they not, to be casually accepted as common?

And we are bit by bit discerning bodily functions in minutiae. Atoms comprise the human body, we know. For a long time we have known that we are constructed of cells, which, singly, are microscopic. Even those cells are marvellously specialized into a multitude of different tissues and organs.

These cells are composed of millions of atoms. The human race is now investigating atoms to a degree that was never attempted in earlier years since their recognition. It is known that every atom is an ultramicroscopic particle that conveys positive and negative electrical currents.

We are organic atoms, subject to laws that permeate all creation. Individually, even in full stature, we are ultramicroscopic particles in the vastness of the Universe. We partake of all the mandates that apply to basic structure everywhere; and basic structure is ruled by basic dynamics.

We regard ourselves, and all other objects, as entities. Which is an impossibility. Even one of our most commonplace functions, breathing, is reciprocal. It is a union of air, the actions of inhalation and exhalation, absorption of oxygen, discharge of carbonic acid gas and other materials. And, in the complexity of these materials and these machines, there is

osmosis, chemical change and interchange, nerve action, muscle movement, body comfort and mental ease.

We cannot escape relationship with All-Life. Without any choice, we are in a cauldron that seethes with evil and with good. We are a part even of the past. But we are creatures with mental powers. Whatever the handicaps, we have the privilege of *desire for truth*. We do not have the greater privilege of unlimited selections of *truths*, for nobody has all truths displayed before him. Whenever there is opportunity to grasp one truth, it may be an entering wedge to many more. It is one's spiritual duty to adapt such advantages to his daily life. As the artist paints, he becomes more skillful. As the musician practices, he advances to more beautiful expression.

I have tried to express a concept of the universality of our being. Each of us has Life Force within; each Ghost in the Box has its own characteristics, its own variety of reciprocation. Also, All-Being floats in the all-encompassing Life Force. *We reciprocate the Life Force which we contain with that which surrounds us.*

If there is a blocking or deviation of that reciprocation, the person is sick. Only cooperation with the mathematical formulae of the external, cosmic Life Force will restore harmony. That cooperation is inherent in the homœopathic system of medicine. It is expressed in the three words that symbolize Homœopathy: *Similia similibus curentur*—Likes should be Cured by Likes.

Proving of drugs on healthy humans have disclosed the atomic action of each medicine. There is a flowage that is specific to each. Proving is done for the purpose of learning what are actually the effects of medicines on humans. In contrast to the hit-or-miss applications of strong drugs, homœopaths have knowledge of the fundamental action of their medicines on healthy people.

A proving is made by administering a medicine to selected persons. Those persons are in good general health. But everybody has latent tendencies to illness. The object of a proving is to arouse those obscure imitative sicknesses into symptoms that can be observed, analyzed, and recorded.

The provers will react in various ways. If there is a group of twenty-five, probably only four or five symptoms will be manifested in every one of the twenty-five persons. Other symptoms will be developed in perhaps sixteen or twelve. Some symptom will arise in only one of the provers, and another symptom in somebody else.

Taken as a whole, the results form a pattern characteristic of that one medicine. Those symptoms that have appeared in every member of the group are the most important. They are most prominent and most valuable. The value lessens if it is a symptom that has shown up in only a few provers, or in only one.

If a painting were made of the symptomatology of a remedy, those experienced by all provers might be symbolically represented by a very thick layer of paint of one color; the less important ones by other colors, laid on in decreasing thickness. At first glance, it might appear to be merely a display of modernistic art—but this picture would have good sense.

Having a distinctive pattern of each remedy, when a person displays similar characteristics in his sickness, the remedy of previously known similar action is given to him. The man's sickness is a negative phase, and is out of harmony with Life Force. The medicine is like the sickness, and cancels the sickness: Like are cured by Likes. Obversely, in the allopathic *contraria contrariis*, the drugs have a ratio with health; so the use of them according to that system must *produce sickness in order to cure sickness*. And that is what crude drugs do. They undermine vitality in a far worse way than sickness does. There is a new pattern, more or less obscuring the old one, so the doctor who brought about this change smugly tells himself and his patient, "Your complaint is gone, and you are well!" The ostrich has hid its head in the sand.

To understand homœopathic medicises, one must put crude drugs out of mind. For our medicines are so prepared by the pharmacist that they are in a new realm. They are the very opposite of the aspirins, histamines, anacins, super-anahists, tranquilizers, stimulants, depressants, so-called vitamins, and all the hundreds of concoctions that people take into their bodies.

A woman has a pain, and she is going to subdue that pain with no regard for the effect upon herself as a whole. She takes into her body a substance wholly foreign to all her bodily functions, a material that she forces her body to accept, and the vital force is then damaged to degree. It is really a physical injury, a bruising; there is congestion where there should be none, and a withering where there should be fluids. Even the mind and the character are weakened. It is so easy just to take a tablet to dull a pain, no matter how much she is dulled in her mental preceptions and in her self-reliance.

Our drugs undergo certain processes by which their action will be safe, beneficial, and in harmony with normal functions of living creatures, when administered to humans or to lower animals. Such refinement of medicines makes them as different from allopathic drugs as an atomic motor is different from a coal-burning engine.

Medicines have been refined, but far more than that has been done. For increasing the refinement increases their potency, their power, to a degree relative to the refinement.

My reference to an atomic motor is not to state that potentized medicines act as does a machine with atomic power. One secret of the superiority of a submarine with an atomic engine is because fuel in very small bulk is carried in the submarine instead of great quantities of oil. The atomic fuel acts by releasing enormous amounts of energy in proportion to its own quantity, but it does reduce to a non-fissionable element in the course of time. However, such fuels as wood, coal, and oil exchange their *bulk* in large amounts in the production of power.

My "atomic" comparison should rather be molecular. Molecules consist of a combination of atoms. The speed of molecules creates temperature. A person is a lot of molecules stacked together. A drug is a lot of molecules, too. Molecules, crowded together, have some of their energy dissipated by bumping against one another. Potentizing a drug disseminates its molecules, consequently reducing the bumping, and very little energy is lost:

A highly potentized remedy is of far greater activity than the drug in chemical form, and can now combine with the mole-

cular activity of the patient. Quite a different picture from the hammer blows of cortisone, for instance, which result in oedema, or, as we may term it, dropsy, wherein fluid has oozed from the capillaries into the skin and the tissues that are underlying.

The homœopathic prescriber studies the patient. He determines the natural manifestations that express the disordered flowage within that particular patient. Then he must determine the one remedy that has disclosed a similar character when the provings were made. And the "Like" medicine is to be administered to the "Like" ailment, and Likes will then be cured by Likes.

Manifestations of disorderly processes are called symptoms. There are many names of diseases, which the majority of doctors specify as "diagnosis". They search and test, and experiment, and actually agonize over terms, such as "cancer", in order to arrive at a conclusion—a diagnosis—that is then to govern the treatment they will use.

Sometimes I say, "God did not name diseases." The homœopathic prescriber observes natural manifestations, as color, odor, sounds, condition of skin, character of discharges, mental disturbances, actions of patient, effects of external conditions such as weather, time of day or year, and the subjective sensations described by the patient.

Then, as I said above, he seeks for the proven remedy that has the same kind of symptoms. The symptoms should match in other ways, too. For instance, if the sickness came on suddenly, a remedy of that peculiar nature is required. Whatever stands out most prominently in the picture of the patient should be a symptom of equal prominence in the medicine. As, red face and dilated pupils, suddenly appearing, have their counterpart in *Belladonna*. A bluish-red face, present for some length of time, is more indicative of *Sulphur*.

A conscientious homœopath wants to know diagnosis, also. For the organ or tissue affected, and the nature of that affection, become a part of the symptomatology. But the name, as ordinarily applied, is not the crucial necessity. The information needed is "how does this illness express itself?" One pneu-

monia patient may be tossing frequently, wants to be well covered; he had fallen in the snow, and now has congested lungs. *Rhus tox.* has those features. Alongside him lies a man who objects to moving or to being moved. He says there is a spot that hurts if he doesn't lie on that site. He wants a drink of cool water now and then. He probably needs *Bryonia*. Both *Bryonia* and *Rhus tox.* may have a peculiar mental symptom during delirium; they think they are away from home. But the two remedies differ in other respects.

In cases of long standing, where disorder has been present even from birth, there is no magic in even perfect prescribing to make the patient new in a short time. Deep changes have been occurring for years, and, even though no organs have actually broken down, it takes time for the corrected Life Force to bring about orderly processes in the entire body and mind. For instance, to remove a wart with medicine taken internally, many alterations have to occur gradually from brain to skin. The whole system has to get into step with beneficent Life Force. Conversely, if a wart is removed by external, forcible measures, damage to the individual is done from skin to brain. All sickness is in the brain, the center of internal Life Force.

We are cells in a limitless cosmos. We are motivated by all this of which we are a part. All activity is mathematical, forming an intricate pattern that continuously alters, but maintains stability. That stability is being continuously changed, but not destroyed, as by anger, hate or other discord in the mind of man; or shatteringly, by the explosion of a nuclear mass, as the atom bomb.

Paul Siple is at the head of the U. S. group now conducting IGY—International Geophysical Year. He was selected in 1929 by Richard E. Byrd to accompany Byrd on his polar explorations. Now Siple is the U. S. leader in this enormous undertaking. In his article in the *National Geographic Magazine* of July, 1957, he states that the Earth attempts to keep itself in balance. If it did so, the North Pole and the South Pole would be exactly at their geographic sites, the north and south ends of our planet. But the Earth wobbles in its rotation on its axis, so that there is really a "spin pole" at each end. The irregular,

changing line of the spin pole is the real location of the magnetic pole. Mr. Siple says that "everything that takes place on or around the earth's surface affects the balance of our whirling planet. A heavy snowfall in Canada, tides ebbing and flowing, millions of tons of silt carried down the Mississippi and the Nile—all disturb that delicate balance. Even automobile traffic out of New York City on a week-end minutely unbalance the earth." The Earth is quite a large object to be thrown off balance by such comparatively small causes. Is the action dynamic instead of mechanical?

Whether it is in the small human or in a catastrophic earthquake, nature develops a new pattern in activity. The human is altered to some degree; the exposition has altered, we know not how extensively nor how profoundly.

Hate is a piece of death. Love is life itself. Even though we hate things that are enacted, we need not hate those who do them. None of us is entirely responsible for our dispositions, but each of us is responsible for our character. It is a very fortunate person who does not have some of the evil propensities that occur in human nature.

Nature was never meant to be evil; its purpose is to maintain itself in balance. As there is growth, there is decay. And there are scavengers to clean up the waste. One form of scavenger is bacterium. When a sickness is present, some of the bacteria harbored by our bodies all the time, now change into a new shape and take on a special function, which is, to handle the abnormal condition.

Bacteria appear only after the sickness has made its attack. Thus they cannot have caused the sickness. A typhoid patient will not have typhoid bacilli in his blood stream until he has been sick for at least a week. As soon as transmutation of bacteria has occurred, and these specialized bacteria have had time to work, the patient automatically becomes better.

I stated that forces in nature become destructive by relativity. Let us consider the iceberg and the avalanche. They form by natural laws; they will not destroy unless something less strong than they are is in their pathway. That may be a fine line of distinction, since the potential of destructiveness in

either mass is very great, but they did not form for the purpose of annihilating something. Even animals destroy only because of their urge for survival, not because of animosity. It is man only that uses his mind to plan and to utilize destructive forces.

There are vast natural forces surrounding us. We are best fitted to harmonize with the good, constructive forces if we are in health. Homœopathy, correctly applied, is the surest means by which to stabilize health. Health of body and mind is also the best bulwork against evil forces; for they, too, bombard us. We have to guard against all sorts of dangers, both without and within. Each of us has threads to everybody else. We are entities to a degree; we are also cells within a huge network.

Deeper and broader knowledge of universal energies is being acquired. That is being demonstrated every day. Will such knowledge overcome the ruinous effects of destructive desires and destructive actions within the human race? "The mills of the gods grind slowly, but they grind exceeding small."

—*The Layman Speaks, March, 1958.*