

What is Disease?

Moninder Singh Modgil¹ and Dnyandeo Dattatray Patil²

¹Cosmos Research Lab, Centre for Ontological Science, Meta Quanta Physics and Omega Singularity. email: msmodgil@gmail.com

²Electrical and AI Engineering, Cosmos Research Lab. email: cosmoslabsresearch@gmail.com

December 22, 2025

Abstract

When Hahnemann was developing his system of medicine, there was no well established theory of atoms or molecules - consequently no one objected that the very high dilutions that he was using would remove all traces of the original mineral. This objection to Homoeopathy is a relatively modern one. Modern atomic theory of matter has come to be well established only in past hundred years or so. So the intellectual resistance to Homoeopathy is understandable in light of Kuhn's ideas, but how should one regard efficacy of Homoeopathy, keeping in mind Popper's theory for change in scientific theories? One possible logical conclusion would be that the atomic theory of matter may not right. Other explanations have also been suggested, such as the so called 'memory of water', without much success, however.

1 Introduction

Complexity of human organism continues to baffle, the enquiring human intellect. Much though the human mind would like to bask in the warmth of past successes, but the new emergent forms of disease like AIDS, continue to elude solution, forcing the intellect onwards to more esoteric concepts. AIDS, as is well known, is marked by a complete failure of organism's immune system, because of which the diseased subject falls easy prey to infections such as pneumonia, despite the medical aid - which in normal circumstances, would have been sufficient to cure it. One wonders, then, whether the science has really understood disease after all, or there are still some aspects of the 'disease', phenomenon which require explanation.

2 Homeopathy and Science

Hahnemann [1], an 18th century German physician, and founder of Homoeopathy, went on to comment, that the cause of disease is not clear, even though he had a remedy to postpone the immediate physical suffering. Homoeopathic system of medicine defies the widely accepted concepts of modern science, but nevertheless, efficacy of Homeopathy

is well established - especially in the minds of the people, who had given up hope of relief through conventional allopathic medicines, but found a lasting cure through Homoeopathic treatment. Neither is this efficacy an effect of suggestion, as tests in curing animals through Homeopathy, have proved. But still efficacy of homoeopathic treatment is a source of continued wonder, to the mind trained in thinking of modern science. The fundamental point of conflict in Homoeopathy and modern science is that, when the medicine is diluted to the very high potencies, apparently not a single molecule of the original mineral should be left in the pills - still they work. And more the dilution, greater their effect. This point was the main reason for rejection of Homoeopathy by the scientific mind, and continues to remain - so much so that the papers on Homoeopathy are rejected by traditional scientific journals such as 'Nature', on this point alone.

Popper [2], the noted contemporary German philosopher of science has developed a philosophy of science, in which a theory is worth its weight of paper, only as long as it is not in conflict with an observation. A single observation in contradiction with theory, is enough to sound the death knell, of that theory. Similarly, another noted contemporary American philosopher Thomas Kuhn, famous for his book 'Structure of Scientific Revolution' [?] has commented, how new scientific ideas are a creation of new creative minds with little training in orthodox thinking prevalent at that time. These new ideas, he continues, meet stiff resistance from the conventional orthodox scientists, but are gradually accepted and assimilated by the scientific community over a period, as the gradual realization dawns that the new ideas are in better agreement with observation and the old set of concepts is in contradiction with observation. This ability to mould itself is the hall mark of scientific process and the scientific mind - but is an uncommon attribute in majority, and therefore the reason for intellectual resistance to new ideas.

3 Phenomenon of AIDS

Let's examine the contrast between Allopathy and Homoeopathy, in their attitude to the disease, its symptoms, cause and cure. Homoeopathy regards the symptoms as different from the disease. Actual cause of disease verges on meta-physical in Homoeopathy. In contrast Allopathy considers disease, as being caused by Germs - bacterias, viruses. Though both systems acknowledge the role played by organism's immune system in onset of disease and its cure, but they differ on the proper action to restore health. Where as Homoeopathy tries to fine tune or bolster the immune system, Allopathy targets the germs. In Homoeopathy first there is disease, then there is lowering of immune response, which in turn leads to multiplication of various types of germs, which in turn cause the external symptoms. On the other hand, though Allopathy acknowledges that organism's immunity is lowered prior to disease onset, which allows germs to build up and cause symptoms, it contents itself to targeting the germs and disappearance of external symptoms. In recent years Allopathy has come to acknowledge the role played by mind in the disease process, manifest in the form of so called psycho-somatic diseases, especially related to stress. However, in absence of a well defined scientific theory of mind-brain interaction, there is little anyone can do, to explore the connection and its ramifications and consequences.

With this background, lets examine the fantastic phenomenon of AIDS [?]. AIDS is especially relevent to our theme, because it is marked by the complete failure of immune system, which is universally related to disease - explicitly as effect of disease in

Homoeopathy, and implicitly in Allopathy. Modern Allopathic scientific thinking has identified the so called HIV virus as the cause of AIDS. Once, the HIV virus enters a person's blood stream, body reacts by producing certain anti-bodies. However, the virus soon lodges itself in certain white blood cells, namely the so called lymphocytes and macrophages. These cells, as is well known are vital to immune system, and are responsible for killing infectious germs. At this point virus can no longer be detected in the blood, but traces of anti-bodies which were produced continue to remain, and are used in tests for detecting whether a person is sero-positive (infected by HIV) or not. Lymphocytes and macrophages cells carry the T4 protein on their cell membrane, which is used by HIV virus in entering them. After entering the cells, the virus sheds off its outer protein coat, and the viral RNA copies into host cell's DNA, using an enzyme called reverse transcriptase. Nothing seems to happen for some time after which due to certain unknown triggers (such as cell duplication, effect of ultra-violet radiation, certain infections or growth factors) copies of HIV's RNA start getting created non-stop. This duplication rapidly leads to cell death, after which, the daughter HIV infect other cells, and the process of RNA transfer to host DNA, and latter uncontrolled duplication, is repeated. Thus a chronic shortage of these fighter cells arises, and leads to proliferation of disease causing germs and onset of AIDS. Another fact vexing research for an AIDS vaccine is that, the duplication process of HIV's RNA is not very accurate - consequently, every daughter HIV differs from its parent and sisters, in some aspects, such as protein coat etc.. So not only, an AIDS carrier (after the uncontrolled duplication of HIV starts) is having a variety of HIV viruses with different genes, which keep changing - but also the genes of HIV transmitted by an infected person to another person, differ from the genes of the viruses with which the first person was effected with. This makes it difficult to make a medicine effective against all HIV viruses, because, a medicine effective against a virus with a particular genetic makeup, would not work against those with another genetic makeup. Recently, it has been found out that there exists another HIV virus sufficiently different genetically from the previous known HIV virus, so as to deserve the label HIV2. It is suspected that a whole class of such viruses lethal to humans may be there, and in fact, there are many similar types of viruses causing diseases, even in animals. There are two points to be noted here -

(1) HIV virus appears to be affecting the very cells which would have ordinarily killed other germs.

(2) The period during which HIV virus is inactive, can be as much as many years, during which the infected person can infect other people also.

Now these facts are extremely intriguing. Here is an entity, a white blood cell which kills germs - a HIV virus enters it and stays quite for some time - then suddenly, one fine day this virus starts multiplying and kills it - goes into blood stream, infects other cells, and the cycle is repeated. It appears likely, that something has gone wrong with the white blood cells themselves which is allowing HIV virus to proliferate within and cause cell death, because till a certain point of time, that was not happening, in any of the infected cells. Thus if one postulates an internal cellular immune system, used by the white blood cells for self-defense, then it appears likely that in case of AIDS onset, it is this internal cellular immune system's failure, which is the problem (author's argument is reminiscent of 'wheels within wheels' and Russian 'dolls within dolls'). How do we correct this? How is it that cellular immune system of distinct and widely separated infected blood cells has failed simultaneously? What is that common denominator which is allowing cellular immune system of all the white blood cells to go hay wire? Even in

other forms of disease, efficacy of white blood cells must be getting lowered simultaneously all over body, which lowers the immune response and leads to symptom onset. Since, this is occurring all over body, there must be some chemical, protein or hormone released by brain in hypothalamus-pituitary complex or some other gland, which is directly effecting efficacy of lymphocytes and macrophages. Which hormone is that? I think this can be answered by a comparison of hormones present in the blood of affected and unaffected persons, and response of relevant white blood cells to those hormones. In fact, some of the drugs effective in delaying AIDS onset after infection, are actually proteins such as alpha interferon. Incidentally, the same hormone interferon, is also used in cancer treatment, a disease whose cause, modern science is slowly coming to grips with. Evidently, then a lot exists to be learnt in functioning of the human organism, and any complacency or narrow-mindedness on these issues, would only serve to delay the revelation of 'Truth'. One needs to formulate hypothesis, and subject them to experiment, to ferret, the 'hidden scientific truth'.

Hahnemann was of the opinion, that after all germs are also part of God's creation, and why should they be blamed for our troubles. He felt that blaming germs for the disease, was a result of confusing cause and effect - the disease is the cause and, the germs and symptoms are the effect. AIDS phenomenon seems to confirm Hahnemann's intuition, since the infecting germ continues to be present without causing disease in healthy carriers. Same is actually the case with many other diseases. Also in diseases such as cancer, and auto-immunity diseases such as diabetes (in which insulin producing cells within pancreas - the so called islets of langerhans are destroyed by white blood cells) and certain types of arthritis (in which joints are attacked by white blood cells), there are no germs at all. Same is also the case in tumors (causing strokes) and fat deposits leading to heart attacks. Similarly, in diseases such as epilepsy, alzheimer's disease, parkinson's disease, again there are no germs, as is also the case with mental disorders such as neurosis, schizophrenia and psychosis. Evidently, germ theory is only applicable to a specific class of 'disease', and a broader explanation of 'disease' is required, so as to be applicable to general disorders of the human organism. From a scientific point of view, it will be therefore better to state that - fundamental cause of disease continues to remain unknown, though one does have certain cures and remedies, at the present state of human knowledge.

4 Disease and Spirituality

It is at this point, that one feels the need for an alternative explanation of the 'disease' phenomenon. May be the origin of disease is not physical at all - just like the origin of human personality is not the physical body or brain, but the metaphysical soul, regulating and acting through the body 'machine'. One would be tempted to state that disease is a worn out state of this body 'machine' through use, misuse, over use - that it is a natural consequence, just like wear and tear of car is a natural consequence of use over a period of few years. However, one finds the young and new borns also suffering, and infections and disease can occur in pre-natal period also. The 'used car theory' of disease therefore is misleading. One common observation pertaining to all disease, is the associated suffering of the person - the sheer pain and agony. Mind's ability of association leads one to wonder, whether the associated pain can give a clue to the origin of disease. It is through pain that the person becomes aware that something is wrong, and patient's description

of pain is used by doctors for diagnosis. Now pain is something which the science fails to understand, even though it is among the causes which lead to emergence of the medical science. There is no instrument which measures pain of a heart attack, though there are instruments which measure the blood pressure, heart beat etc.. Therefore, pain appears to be the key to understanding the 'disease', because almost invariably, 'where there is disease, there is pain'. And when one experiences pain, of almost any kind, one wonders, what did I do that I have to suffer this. Though one may not have an immediate or ready answer to this question, nevertheless, there must have been some action, some deed or mis-deed, for which this pain is the punishment. The very basis of legal systems of various types practised all over the world, is this 'crime and punishment', or 'one must pay for one's mis-deeds'. Unfortunately, the legal systems are limited in their scope of action, as they are on body-consciousness, and try to settle 'accounts' within the person's life span. The author does not have to emphasize, that numerous culprits finish their lives unpunished by law. What 'payment for their sins' did such people do? And such 'negative examples' become motivation for others to keep on continuing with their 'negative tendencies'. It appears to escape one's attention, that there could be a 'natural law', unlimited in its scope, unlimited by the limitation of a single human life span, capable of acting across births, rebirths, and for which the maxim 'one cannot escape the law' truly holds - with the disease being just one means of doling out the right amount of punishment for a particular 'crime'.

5 Conclusion

From a spiritual point of view, the physical and mental suffering one undergoes during disease, is actually a consequence of our negative or impure past actions - and to some extent serve to relieve, the burden of past sins. A corroboration of this is the observation of Rajyogis, that they feel lighter and experience more powerful states of rajyog, immediately after, a period of sickness - suggesting that to some extent, the fire of disease served the purpose of purifying the soul. By these remarks author should not be misconstrued, to think that he heartily recommends suffering and disease. Author's point of contention is, that the physical disease with its symptoms and causes is secondary, whereas, the primary disease - the disease of soul is the false identification with one's physical self or body and its actions - and consequent thought, speech, actions, relationships and dreams, under impure possession by lust, anger, greed, attachment, ego, fear, sloth, jealousy, hatred, intoxicants and other vices. A doctrine explaining role of soul - the non-material self, in body's immune response in particular; and also the soul-body interaction, in general - is required to produce better doctors.

References

- [1] Hahnemann, S. (1833), *Organon of Medicine* (5th ed., trans. Dudgeon, R. E.). Boring & Tafel.
- [2] Popper, K., (1959). *The Logic of Scientific Discovery*. Hutchinson.
- [3] Kuhn, T. S., (1962). *The Structure of Scientific Revolutions*. University of Chicago Press.

- [4] Fee, E., & Krieger, N. (1993). *AIDS: The Burden of History*. University of California Press.