

Classical Homeopathy and its grasp of the role of vital forces balance in

homeopathic cure: Some pertinent hypotheses - Mohammad Jahangir, *MBA (Middlesex Univ., UK), CBH (Australia), Dip. in Nutrition (Sch. Of Health -SOH, Gloucestershire; UK), Dip in A&PH (SOH, UK), Dip.in P&DH (SOH, UK), CHR&SC (CCHM, Canada).*

The vital force is what makes flesh, blood, bones, cytoplasm, mitochondria, golgi bodies, DNA, and RNA work together to create the development and continuity of a life. The vital force is the energy, that gives the person his or her own unique qualities and their personal drive to live. When the vital force is strong and unencumbered, intruders have no effect on the body (Chana, S. 2018) ¹.

Homeopaths describe the vital force as an energy that not only pushes the living body in health but also in disease. A group of distinguished researchers explored a typical context to comprehend the existence of vital life forces ². It was argued that vitalism relates to the hypothesis that claims - "living organisms are fundamentally different from non-living entities because they contain some non-physical element or are governed by different principles that are inanimate things". Conventional wisdom in association with orthodox idealism explicitly calls in for a vital principle, which is often referred to as the "vital spark", "energy" or "élan vital", which theologian and idealist equated with "soul"³.

During the 18th and 19th centuries, the question of vitalism was reasoned among biologists, and those who felt that the known mechanics of physics would eventually explain the difference between "life: and "non-life". The believers in vitalism in contrary, argued that the processes of life could not be reduced to a mechanistic process. Arguments trailed since the two schools of social thinkers and philosophers are obsessed with either materialism and, or Idealism. Some biologists proposed verifiable hypotheses to show inadequacies with mechanistic explanations. So far, experiments failed to provide support for vitalism. However, biologists now consider vitalism in this sense to have been refuted by empirical evidence, and hence regard it as a superseded scientific theory⁴.

In an attempt to develop the bio-psycho-social-spiritual correlation of the strength of vital force, another group of scientists explored the hypothesis in the context of the disease of Fibro-myalgia (FM) and concluded that homeopathic ratings of the vital force of patients correlated most significantly in FM with decreased levels of patient self-rated mental confusion and greater amounts of vigor ⁶.

Hahnemann (1833) postulated "Organon" which had enchantment much towards the school of idealism. He believed that the essential nature of a living being was not to be found in the physical tissues and organs of the body, and they perceived an intelligence, variously called "the dynamic principle" or "vital principle," "the dynamism" or "vital force," which was responsible for the coordination and activities of life. However, the natural and material science was not equipped with the capacity to explain, present and compare with respect to today's development in various fronts of epistemology.

Many cultures embraced this idea fostered by Hahnemann. Despite the fact the contemporary societies and therapeutic schools are identified with the views that the physical world as a purely material one. Everything else is part of the non-scientific spiritual realm. As modern

conventional medical science conceptualizes and analyzes human life as a set of material functions seated and integrated in physical tissues and governed by central nervous system. Homeopaths assesses positive health manifestations beyond disease status, their clinical and overall impression ratings (anchored between the absence of disease to extreme disease), accounted for only one third of the variance in the vital force scores. Taken together, the pattern of correlations suggests that global and disease nonspecific, positively valenced manifestations (e.g., the capacity to experience positive states of mind and current perceived global health status) were associated more with vital force ratings than were local disease-specific manifestations such as pain or duration of illness within the present sample of patients with FM ⁶

It is tricky and the same time exhilarating to clearly illustrate the difference between the points of view as the case of “life” and “death”. Lucidities of the forwarded beliefs and authenticity of the claims are however, leading concerns. It was observed that the medical (7) and legal (8) worlds increasingly struggle with the definition of death based on physical functions alone. The experts must determine which organ and what physiological function holds the core of life. Is it the brain, and if so what part of the brain? Or is it the heart and circulatory function or the lungs and respiration? The determination is impossible and, ultimately, the decision is arbitrary. But the layperson, a relative, or a close friend, can often sense when the real life has gone out of a body. To him or her, it is not a matter of the brain or heart still functioning, but one of the vitalities and responsiveness that defines life is simply sensed absent. And, noteworthy is, the life’s vitalities embrace imbalances as an individual is being diseased or in the process of being diseased.

Explanations proposed by Organon [1833] ⁶ has significant realization. The principal percepts that organon and Homeopathy bring with Vital Forces are extremely focused and interesting, however, still those are in the process of analysis and are in the trails of improved understanding. Effort must be there to move away form orthodox school of Idealism is good, as experimental designs can only approach and use quantifiable variables, not much of innate qualitative inferences. Jullian W. (2002)⁶ attempted to work on the core understanding of the Aphorisms §10-§18 of Organon to convey the role and understanding of vital forces as regarded by Hahnemann. As described by Julian W. (2002) ⁷, *the concept of vital force and its relation to disease across aphorisms §10 - §18 are summarized below:*

§10. Without the vital spirit (force), the organism is dead.

§11. In diseases, it is the vital force that is deranged.

*§12. The vital force produces the disease **THEREFORE** if the vital force is cured, the disease is cured. [how it does so is of no concern to the physician]*

§13. Diseases are not peculiar or distinct entities. It is absurd to think so. Only materialistic minds think so. It is this thinking that has pushed conventional medicine along, making it mischievous (an art of darkness), incapable of healing.

§14. Everything morbid is curable.

§15. The diseased vital force and the symptoms of the disease are the same.

§16. Since diseases are, therefore, spirit-like, you need spirit-like medicines to be effective against them.

§17. The physician only needs to eliminate the totality of symptoms, which will remove the inner

alteration.

§18. The TOTALITY is the only guide to the remedy.

Conclusion: The essence forwarded by Aphorism §10 above, is decisive. Aphorism §11 and §12 pronounce that in diseases, it is the vital force that is deranged, and if the vital force is cured, the disease is cured. However, the Aphorism §13 is distinctly different and invites debate. Aphorism §14 proclaims that every morbid is treatable and Aphorism §15, promotes the diseased vital force and the symptoms of the disease are the same. The Organon takes the stand that diseases are, therefore, spirit-like, the on-looker (i.e., the Homeopath) needs a spirit-like medicines to be effective against them. It is believed that the spirit-like substance may direct to or align with precision or correctness of the prognosis. Aphorism §17 declares that the physician only needs to eliminate the totality of symptoms, which will remove the inner alteration and to have these effective, according to Aphorism §18, the TOTALITY is the only approach to work out on the selection of the remedy, what is known as the Holistic way of comprehending the diseases, the individual and the selection of the remedy to re-instigate the lost balance of the vital force.

Above are, principal claims by the School and Philosophy of Homeopathy. Distinction in Aphorisms §13 is that it instructs essential debate between idealism and materialism; however, the behavioural antagonism should have to be resolved by mediation forwarded by truth and scientific insights and corroborations. Modern medical science and their proponents ignores completely the “idealist” visions rather approach the subject on purely materialistic way, based on fact collector’s premise. They rely on the mere assessment of physical parameters, impact analysis, application, and verification of cure from the surface of the cause of “one being diseased”. The movement and development of technology, pathological and analytical chemistry, contemporary pharmacological developments, and modern consumerism put the conventional approaches as a popular practice and offers upper edges.

Truth is that methodological understanding of knowledge of cure is moving fast across fundamental disciplines and clinical practices. Homeopathy, the great healing science needs to be aggressive to work out matches, interventions and move objectively forward. The honest mission of homeopaths should acknowledge that mere contentions and emotions can not hold enough and resolve issues that are communicated through material revelations. As a “diseased can not lie and present” that his vital forces are at a balanced shape, and at the same time, the diseased being cured, can not deny, that his “vital systems are not in equilibrium”! Verifications are obtainable except in psychiatry and some mental diseases. “Infliction of diseases” or “Cure from the morbidity” can thus ask for factual substantiation.

And thus, these in essence are burdens of corroborations unto the Homeopaths. They ought to come forward with considerable investigation and analysis to nullify the alternatives of the following four (4) hypotheses.

1. Balanced vital force exists in life in agreement with standards of a healthy individual of reference
2. Imbalances in the vital force is priory, being diseased
3. Pathological reasoning of diseases must demonstrate the causes for the misalignment of the vital forces, and those are equivalent to the effects produced by transferrable

organisms, carcinogens, and or by increment or decline of the population of in-born microbes

4. Holistic cure is fundamentally a wiser approach to restore balance of vital forces thereby creating cures from all diseases under most circumstances, be the disease is caused by influence of external organism or impacted by the growth of in-bone microbes, or carcinogens, or psychological variations.

References:

1. Chana, S. 2018; <https://sarachana.com/2013/06/12/homeopathy-vital-force-what-is-it/>
2. Bechtel, William; Williamson, Robert C. E. Craig ed, Routledge Encyclopedia of Philosophy; 1998
3. Ibid., 2
4. The second edition of the Organon was published in the year 1819 when Hahnemann was living in Leipzig in Germany. Titled Organon Der Heilkunst, it had 315 aphorisms. In 1824, it was translated to French by Erneste George de Brunnow and was named Organon of the Healing Art., Publication date: 1833
5. Strength of Vital Force in Classical Homeopathy: Bio-Psycho-Social-Spiritual Correlates With in a Complex System
6. Winston, J., The Heritage of Homoeopathic Literature: An Abbreviated and Annotated Bibliography, January 2002.
7. http://www.wholehealthnow.com/homeopathy_pro/organon_1.html
8. [Note: An individual is dead if the individual has sustained either: irreversible cessation of circulatory and respiratory functions; or. irreversible cessation of all functions of the entire brain, including the brain stem. (medical definition)]
9. [Note: Legal death is the recognition under the law of a particular jurisdiction that a person is no longer alive. In most cases, a doctor's declaration of death (variously called) or the identification of a corpse is a legal requirement for such recognition.]
10. Strength of Vital Force in Classical Homeopathy: Bio-Psycho-Social-Spiritual Correlates Within a Complex Systems Context, Iris R. Bell, Daniel A. Lewis, Sabrina E. Lewis, Audrey J. Brooks, Gary E. Schwartz, Carol M. Baldwin; Published Online:30 Jun 2004<https://doi.org/10.1089/107555304322849048>

[The author and proposer of the research problems (Mr. M. Jahangir) in this quest that formed several hypotheses (presented in this paper) is a consulting practitioner in "Holistic Medicine", who owns a corporation (NSFA Global Inc.), registered in Saskatoon, Saskatchewan, Canada. He believes, proactive and in depth understanding of this very essential subject can lead to improve, cure and uplift complex diseases through astute application of philosophy of homeopathic and holistic knowledge. He has fundamental thoughts in the subject matter, and he is engaged in further research to advance the subject status of Homeopathy to support human life with natural resources, in brining balances of Vital Forces in human life system.]. Contact: winautism@gmail.com,

jahanx_7@hotmail.com. Cell: Dhaka, Bangladesh +8801316698435]. In Canada he can be contacted over by Cell: +1 306-341-1346 and +1 416-580-0377]