

without any characteristic indications whatsoever to prescribe upon, surgery can not be eliminated (provided of course the case is at all amenable to surgery).

Considering all that has been said or insinuated by our Masters in the art of healing, there is very little scope for orienting ourselves with regard to this subject. Conditions for surgery have already been drawn up, its relative place has already been circumscribed. What can be done best by our organizations is to voice our loud protest against so much needless and criminal surgery that wastes so much money and energy, and cripples or injures for life so large a section of humanity. It is our duty, on the other hand, to report to an international organization, our successful medicinal management of the so-called surgical cases (which are usually many) in order to counterbalance the fanatical craze for surgery, in surgeons as well as in patients. Moreover, it is our duty to educate the public and bring home to them that the organic defects, morbid pathology and obstetrical accidents are the end-results of diseased states hidden within, which, when treated homœopathically in time, may go a long way safely to ward off such troublesome or fearful consequences. Notwithstanding, surgeons have a place with us, and we look for the dawn that will proclaim the advent of hundreds of first-grade surgeons amidst our fold, to whom we may refer our cases, without seeking any outside help.

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### THE VITAL FORCE

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The Homœopathic science of treatment has been based upon the supposed existence of a Vital Force in the human or animal economy. It may be called the pivot on which turns the whole machinery of Homœopathic cure.

The great seer Samuel Hahnemann who discovered the invaluable law of cure known as "Similia Similibus Curentur" was also the first physician to speak of the existence of a Vital Force in the human organism. It is, according to him, a spirit-like dynamis that animates the material body and rules supreme. By it all parts are maintained wonderfully in harmonious vital process, both in feelings and functions, in order that our intelligent mind may be free to make the living healthy, bodily medium subservient to the higher purpose of our being. He has also defined sickness and its Homœopathic cure in terms of the state of the Vital Force. For while the physicians of the other schools diagnose disease as, and identify it with, organic disorders and tissue changes, Hahnemann calls it only a derangement of the Vital Force by the dynamic influence of some morbid agency inimical to life. He says "Only this abnormally modified Vital Force can excite morbid sensations in the organism, and determine the abnormal functional activity which we call disease. This derangement is made known to the observer and physicians by the manifestations of morbid feelings and function i.e., by the symptoms of disease in the visible material organism". The organic disorders and tissue changes are only the effects of the derangements of the Vital Force and not the disease itself. In support of this it is pointed out that a man may become sick and decline in health without any discernible disorder of organs and tissue changes. So the cure of a disease, according to Homœopathic science, is effected by removing, through the dynamic influence of a drug, the derangement of the Vital Force which in turn restores the normal functioning of the different organs. The cure becomes discernible to the naked eye by the removal of the outward manifestations or symptoms of disease which must of course be accompanied by an improvement of health. It is needless to add here that, according to the Homœopathic science such a cure can be effected only by the dynamic influence of a drug which

when administered to a healthy person will produce an exactly similar disease. It is also said that the spirit-like Vital Force can be reached and affected only by the spirit-like process resulting from the hurtful influence of a morbid agency, and so the Vital Force can also be freed from the morbid derangement by the spirit-like alterative power of a sufficiently potentised drug.

From what has been said above it will appear that Hahnemann has described only the nature and functions of the Vital Force, and then based his whole science of treatment on it but has not told us what the Vital Force is in essence. Nor has he identified it with anything that is known to exist in the human or animal organism.

It was left to Dr. J. T. Kent to offer an explanation as to the real essence of the Vital Force. He has done it in his own philosophical way. He has called it "an immaterial vital substance" like the radiant form of matter, or matter in its fourth stage. He has also called it a simple substance. According to him, matter is subject to reduction and it can be continuously reduced until it reaches the form of Simple Substance. He is not, however, prepared to call it matter. He describes it as an immaterial substance which animates the material body. He also distinguishes it from the Spirit or Soul though the distinction is one of degrees only. For he says "The Vital Force which is a Simple Substance is again dominated by another Simple Substance still higher which is the soul. But while describing the different attributes of the Simple Substance, he has reduced the distinction between the Simple Substance and the soul almost to the point of nullity. For, according to him, the Simple Substance not only dominates but also animates matter. It holds together the material world and keeps it in order and harmony. It is also endowed with formative intelligence, i.e., it operates intelligently. Without it all matters are dead. So his distinction between the Vital Force and the Spirit may be called a distinction without any difference.

If, in his opinion, the Vital force is not identical with the Spirit, he should have identified it with something else in the human economy. He has not, however, done that, his theory of the Simple Substance has not, therefore, taken us very far or nearer to a clear grasp of the real essence of the Vital Force. (The theory of the Simple Substance, however offers a very satisfactory explanation for the wonderful action of the highly potentised Homœopathic medicines.)

Let us now examine the matter from another point of view. Both the great seer Hahnemann and Dr. Kent agreed that the Vital Force resides in the human body or animal organism. Though Dr. Kent's theory of the Simple Substance extends its sphere of action almost to the whole universe, Hahnemann confined it within the human body and by his description of its functions almost precluded the idea of its pervading the whole universe. We shall, therefore, treat it as something residing within the human body or animal organism. In the next place it must be identified with the highest or finest thing or element in the human or animal organism that can answer fully the description of its nature and functions as given by Hahnemann.

Let us, therefore, first of all see whether it can be identified with the Spirit or Soul which is certainly the highest thing in a human being or any other living being. The Spirit or Soul can surely dominate and animate the human body. It can also keep all parts of the animal organism in harmonious vital process. But it cannot be deranged by the dynamic action of a morbid agency, nor can be cured or otherwise affected by the dynamic action of a drug. So it is quite evident that Hahnemann could not have the Spirit in his mind when he spoke of the Vital Force animating the human body.

Next let us see whether it can be identified with the will or the mind, which is next to the spirit in fineness and sublimity of nature. The term immaterial or spirit-

like used by Hahnemann with reference to the Vital Force can be appropriately used to qualify the mind also. Both the psychologists and the physiologists admit also that the mind exercises an immense influence upon the body. It no doubt plays a prominent part in keeping all the parts of the body in a harmonious vital process. It can be deranged by the influence of a morbid agency and cured of its derangement by the action of a drug. Notwithstanding all these, the Vital Force cannot be fully identified with the mind. For even when the mind is impaired as in the case of lunacy, the body may function properly and even grow healthier. Even when a man is fully unconscious, the bodily organs can function normally. Indeed the vital organs like the heart, lungs, and the stomach function almost autonomously. On the other hand a man may suffer from a physical ailment without any impairment of the mind. If the Vital Force were identical with the mind, the body of a lunatic could not have remained healthy, all the organs would have ceased to work as soon as a man became unconscious, and a man could not have suffered from any physical ailment without the impairment of the mind.

We should see now what else in the human economy may possess all the attributes of the Vital Force without the limitations of the spirit or the mind as described above. Next to the mind in order of fineness may be placed the nerve-force or nerve-energy. It is this nerve-force or nerve-energy which supplies the life current to all parts of the body. If any part or branch of the nervous system stops functioning, the part of the body through which it runs will at once fall into decay and perish in no time. It permeates and animates the whole body through the nervous system. It is, therefore, like the electric current which is generated in a power house, and which in turn works the whole machinery of a factory. Some physiologists are of opinion that this nerve energy is supplied by the breaking of the nissles granules contained in the

axis cylinder of the nerve cells. The nutritive element of food is possibly the original source of this energy. Whatever may be the source of this energy, it is certain that without this the nervous system cannot function and work the Vital organs to maintain the body in vital process. Without this energy the human or animal organism with its wide-spread nervous system would look like a building with electric installation but without the electric connection for the inflow of the current. It keeps the body in tone and in a state of animation. The nerve force can be weakened or deranged by the action of a morbid agency operating on the nervous system through any of the orifices of the body, even through the pores of the skin. When it is thus weakened or deranged, the vital organs cannot work properly and the body becomes sick. Again this force can be strengthened or cured of its derangement by the dynamic action of a drug on the nervous system. Then it will in turn make the vital organs function properly and that will result in the restoration of health. It is because the nervous system can be affected only through the very minute nerve cells, that the drug selected for the cure of the disease by strengthening the nerve force has to be administered in a potentised form. So when the disease becomes deep-rooted in the innermost nerve cells, only very highly potentised remedies can reach there to remove the morbid state. The nerve force does not also suffer from the imitations of the spirit or the mind as stated above. Being a product of physical organs, it can be affected both by the action of a morbid agency and of a drug. Though the brain is the centre of the nervous system, it can work almost independently (?). If the brain is deranged or impaired as in the case of lunacy, the nerve force can keep the body healthy by making the vital organs function normally. The nerve force will continue to do its work and make the vital organs work even when a man is quite unconscious. On the other hand the nervous system may be deranged and the nerve force weakened without a cor-

responding derangement of the mind. If, however, the derangement of the nervous system is very violent or long lasting, the mind is no doubt affected, but that happens in the case of all serious physical ailments also.

So it is found that the nerve force answers fully the description of the Vital Force given by Hahnemann or Dr. Kent. It possesses all the attributes, and discharges all the functions of the Vital Force. The disease and its cure can also be defined in terms of the weakening or strengthening of the nerve force. The Vital Force of Hahnemann can, therefore, be fully identified with nerve force or nerve energy.

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### HOMŒOPATHY IN CURING GOITER

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Goiter is called "Bronchocele", "Basedow's Disease" or "Derbyshire Neck". This malady is nothing but the enlargement of the Thyroid gland. This disfigurement is caused from a permanent enlargement of one or both the lobes of the Thyroid gland,—in front of the throat. The varix, as it increases, obstructs inspiration, for the swelling exerts pressure against the windpipe.

Goiter is prevalent in parts of the Himalayas, the Alps, in Derbyshire (England) etc. It occurs more in women than in men. Enlargement of the Thyroid gland may appear at puberty, during pregnancy and lactation or at menopause.

This malady has some relation to the supply of Iodine to the tissues of the body. The secretion of the Thyroid contains an organic preparation of IODINE and goiter is caused by an increased effort to maintain or increase the supply of Iodine to the tissues. This effort of the Thyroid is due to a lack of Iodine in daily diet or some infection in