

# THE HAHNEMANNIAN GLEANINGS

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## EDITORIAL

### DURGA : THE MOTHER OF UNIVERSAL DYNAMISM

This issue falls in the hands of the readers on Dashera day. On this day the Hindus invoke the blessings of goddess Durga, the symbol of *shakti* or power, the cosmic vital force that has set the universe in perpetual motion and has given birth to the concepts of space and time. The concept, that the universe is born as a result of union between *Apāra Brahma* (cosmic vital principle) and *Shakti* (cosmic vital force), can be traced far back into the vedic literature, the precise origin of it still remaining a matter of debate.

This ancient thought finds expression today in the language of science. It is common knowledge that energy is indestructible. Only its form changes depending on the physical forces acting on it. A force is capable of converting the potential form into the kinetic form. The extension of this concept to the realms of metaphysics enables one to postulate the existence of a form of energy, the cosmic vital principle acted upon by a force, the cosmic vital force that has resulted in the manifested physical universe.

Man is a part of the physical universe. The laws that govern the physical universe also govern him. It is a fundamental of Gestalt psychology that what is true of a whole is true of its part, although the converse may not be true. The concept of a spirit and a body are logical extensions of the same macrocosmic concept discussed above at the level of microcosm. In man, mind serves to establish a link between the two. This fact can be established by experience.

Experience tells man of the existence of two types of intelligence: the biological intelligence, which guides his activities pertaining to the survival of his body and a higher intellect, gifted with reason, which enables him to evolve higher and higher towards the realization of his supra-intellectual origin.

Life began in matter and changing through successive stages of evolution has reached its zenith in man. Life and change are concomitant expressions. Change is an attribute of time. It denotes a shift from one position in space to another on the time scale. Change is the result of motion. Newton

has given to the world the laws of motion. The knowledge pertaining to motion falls within the purview of dynamics.

Newton's first law of motion defines what is force. It is the power needed to overcome the inertia exhibited by a body at rest. The force impels the body to move. The movement brings about change which is measured by time. Evolution is change. Life evolves. Life, therefore, is subjected to the action of a force producing in it a change, which is measurable by time.

It is this concept Hahnemann has projected through the *Organon of Medicine* to give expression to his theory of health, disease and cure. It is not known whether he had an access to the vedic literature. But there is sufficient evidence that he was a firm believer in experiential philosophy. The vedic concepts also owe their origin to the rich experience of Aryans. Experience thus forms a common meeting ground of the vedic philosophy proclaimed by the ancient seers in India and the homoeopathic philosophy enunciated by Hahnemann.

The foregoing discussion is highlighted by Hahnemann in the ninth and tenth aphorisms of the *Organon of Medicine*. He writes, "In the healthy condition of man, the *spiritual vital force* (autocracy) the *dynamis* that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, *reason-gifted mind* can freely employ this living, healthy instrument for the *higher purposes of our existence*." In the sixth edition of the same book he further clarifies thus: "The material organism, without the vital force is capable of no sensation, no function, no self preservation; it derives all sensation and performs all the functions of life solely by means of the immaterial being (*the vital principle*) which animates the material organism in health and in disease."

Hahnemann conceived the functioning of the human system on the basis of a field and the interacting forces giving expression to the states of health and disease. The concepts of a system, field, forces, interaction, and change place Homoeopathy within the purview of dynamics and makes it susceptible to its laws. He describes *health* as a state resulting from the forces within and without the human system interacting on it and with each other resulting in *harmony* or *equilibrium*. Here he approaches very close to the principle of D'Alembert, which describes the apparent static state of a dynamic object as a resultant zero when the forces interacting are balanced with each other. *Disease*, Hahnemann describes as a vector that disturbs the delicate balance, it being of a greater magnitude and going off at a tangent from the line of normalcy.

To judge this vector in disease it is imperative that one has knowledge of the various forces in play in the human system. Working on this concept the Institute of Clinical Research, Bombay has evolved a vector model of man. It classifies the forces that group together in the making of man to

belong broadly to three sources namely, the mental, physical and spiritual. The mental forces prevail over the physical—a concept upheld by the psychosomatic medicine. It regards body as an instrument of the will to carry out its orders. Will itself is the result of thinking and feeling of man. As long as these two attributes of mind are balanced, the body functions in a balanced manner permitting the higher intellect in him to evolve for attaining the higher purposes of existence. But human mind is susceptible to base instincts that have come down the line of genetic code and evolution. The mind gets easily attached to ideas and objects in his environment bringing to surface the animal instincts in him ruled by his heart. It is the beast in man depicting evil that is symbolized in *Mahishasura* (The demon with buffalo's head) whom goddess Durga slayed on Dashera day, as the belief goes, to bring *peace* and *harmony* on earth.

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