

## HOMŒOPATHY AND THE HUMAN ORGANISM\*

DR. B. K. SARKAR, M.B.

CALCUTTA, INDIA

I take this opportunity to thank you all for being in your midst once again. The subject of my discussion is a deep and complex one—it needs a clear insight and yogic vision both of which I lack. I place before you the results of my study and reflection over the truths as realised and revealed by our ancient seers and especially by Sri Aurobindo, the greatest Rishi of the present times. Though Hahnemann was not a yogi or Rishi in our Indian sense of the term, he was a genius and had the intuition to recognise Life and Life force as a distinct category of existence. He had neither the time nor the necessary mental disciplining to systematise and analyse the knowledge about the functions of this category. He gathered the facts and used them as such, leaving the burden of making a scientific study of them to the posterity who would walk in his footsteps. But Alas! no such sign is yet forthcoming; The result is that a vast mass of pseudo-philosophy has gathered round what is called Homœopathic Philosophy which will not stand the scrutiny of a thorough-going metaphysician or a psychologist. The terms like "Inner Man" or the "Simple substance" are highly confusing and misleading ones. So I propose to discuss first the different parts and planes which the human organism is composed of.

The human being is a tri-une organisation consisting of matter, life and mind with the Soul (Jivatman) as the substratum. Before we discuss the composition of the human organism we ought to have a clear idea of how we have come to being at all i.e., how evolution has taken

---

\*A paper read before the members of the Bengal Homœopathic Institute, Calcutta, India.

place. According to our ancient Rishis and mystics the fundamental reality is Brahman which is Satchidananda i.e., Absolute Existence which is Absolute Consciousness or Knowledge which is Absolute Bliss as well. But the universe which we see all around us, presents a radically opposite picture. The fundamental or basic reality seems to be Inert Matter and Inconscient or Sub-conscient energy. The explanation afforded is that the Satchidananda element has involved itself into Matter and Material energy, and this Universal Consciousness after its descent into matter has conducted the evolution there along two lines, one of ascent to the discovery of self and Spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into them also and to fulfill thereby some secret intention in the creation of the material universe i.e., the manifestation of Spirit in matter. As there are series or grades in the descent (involution) so there are corresponding grades in the ascent and the evolution includes a third factor of integration. This means taking up within itself, as soon as it reaches a higher grade, all the previous lower grades and transforming them, so that at each step of the ascent, there is not merely an ascent to a higher principle but a lifting up and transformation of the lower grades. Integration thus implies a descent of the higher principles into all the lower ones; in fact, it is ascent through descent. Thus when the principle of mind evolves, there is not merely the emergence of this new principle but a descent of it into all the lower ones, leading to uplifting and transformation of matter and life so that life and matter become different after the emergence of mind from what they were before its emergence. This fact also explains the relation between mind, life and matter and why they act and interact upon one another. From the matter has evolved life, and life instead of discarding matter has vitalised it, making it a living matter. Similarly mind

evolving from life has mentalised the living matter, thus discarding neither life nor matter. Thus the human organism is the evolved product of *Mentalised Living Matter*. Thus ascent, descent and integration are the three cardinal factors of evolution in the universe. In this world mind and life have evolved but have not emerged completely as they have to work against the basic obscure inconscient matter. So instead of Absolute Existence and Immortality we find here death and decay, instead of Absolute Consciousness and power, there is imperfect knowledge, ignorance and limitation of power, instead of All Bliss we find evil suffering and disease.

Now we come to the different planes of our being. Each plane of our being mental, vital and physical—has its own consciousness separate though interconnected and interconnecting. These can be said to be interconnected because there is a continuity from one end to the other and is interacting because all the psychological processes in man—mental, vital and physical—are mixed up with one another. To our outer mind and sense they are all confused together; for the purpose of analysis however, they may be distinguished thus:

1. Mind
  - Mind proper. (Thinking mind.
  - (Dynamic mind.
  - (Externalising mind.
  - Vital mental.
  - Physical mental.
2. Vital
  - Vital proper.
  - Mental vital.
  - Physical vital.
3. Physical
  - Mental physical.
  - Vital physical.
  - Material physical.

## 1. Mind.

(a) Mind proper—It is concerned with reasoning, formulation of ideas or mental forms and the activity of the thinking will (dynamic mind).

(1) Thinking mind—Concerned with ideas and knowledge in their own right.

(2) Dynamic mind—Concerned with putting out of mental forces for realisation of the idea.

(3) Externalising mind—Concerned with the expression of them in life (not only by speech but by any form it can give)

(b) Vital mental (the Vital part of the mind)

The emotions belong to the vital part of the mind—things of the vital plane pressing upon the mind produces mental forms. They are not created by the mind itself, Eg. imaginations of lusts, mentalisation of desires, etc. It is sort of mediator between vital emotion, desire, impulses, etc., and the mental plane proper. It expresses the desires, feelings, emotions, passions, ambitions, positive and active tendencies of the vital and throws them into mental forms.

(c) Physical mental (the physical part of the mind)

It is the receiving and externalising intelligence having two functions:

(1) to work upon external things and give them a mental order with a way of practically dealing with them.

(2) to be the channel of materialising and putting into effect whatever the thinking and dynamic mind sends down to it for the purpose.

## 2. The Vital plane.

Essentially it is a form of one Cosmic energy, a dynamic movement or current of it positive and negative, a constant act or play of the Force which builds up forms, energises them by a continual stream of stimulation and maintains them by an unceasing process of disintegration

and renewal of their substance. Life is always a middle term between Mind and Matter, constituent of the latter and instinct with the former. In animal being it connects and supports, as a middle term between them, the mutual commerce of the two, mind and matter. This means of commerce Life provides in the continual currents of her pulsating nerve-energy which carry force of the form as a sensation to modify mind and bring back force of mind as will to modify matter. It is there force, this nerve-energy which we usually mean when we talk of life—it is the "Prana."

But nerve-energy is only the form it takes in the animal being ; the same Pranic Energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of Consciousness-force (Chit-Shakti)—Force modifying and supporting the substantial existence of its own form. Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. Life is Force and Force is power and Power is Will and Will is the working of the Master Consciousness.

(a) Vital proper : 3 parts

- (1) The first or highest one, the meeting or confluence of Mind and the Vital is the Heart, the centre of emotion, the knot of the external or instrumental vehicle of the frontal consciousness, behind which is born and hides the individual consciousness, "Psyche."
- (2) The midregion is the Higher Vital consisting of large (egoistic) dynamisms, such as high ambition, great enterprise, heroic courage, capacity for works, adventure, masterfulness, also such movements as surging violence, mighty hunger, intense arrogances.
- (3) The Lower vital consisting of small desires, petty hankerings, blind cravings, sexual

desires—all urges and impulses that are more or less linked up with the body and more to gross satisfaction.

(b) Mental vital (The mental part of the vital)

It is the mental activity which accompanies vital desires, knows and expresses them in mental forms, Eg. all mentalised impulses and emotions, and sensations, thoughts of anger, despair, lust, hatred, etc. These have a less imaginative character than the vital mental and are more practical or mechanical, turning about something actual e.g., some love affair, quarrel, disappointment—they may be turned towards fulfilment of the feeling or impulse or turn 'round some memory of something done or enjoyed, try to repeat what has been felt or prolong it, etc.

It is not easy to distinguish between mental vital and vital mental unless one has the necessary subtlety of observation or the habit of the differentiated experience.

(c) Physical vital (The physical part of the Vital)

The physical part of the vital wants to move in grooves and fixed forms e.g., habits and instincts.

It is necessary for realising the vital impulses in the actual world. There may be the urge but the physical part may not be equal to the task. Thus there are many poets who cannot express themselves well as the physical vital is not strong.

3. The Physical plane.

(a) Mental physical (The mental part of the physical)

It is that which is fixed on physical objects and happenings, sees and understands these only and deals with them according to their own nature, but can with difficulty respond to higher forces.

(b) Vital physical (The vital part of the physical)

It is the vehicle of nervous responses of our physical nature; it is the field and instrument of smaller sensations, desires, reactions of all kinds to the impacts of the outer physical and gross material life. This vital part of the

physical (supported by the lowest part of the vital proper) is therefore the agent of most of the lesser movements of our external life, its habitual reactions. It is the life which is bound up with matter with the nervous system; it cannot exist apart from a material body. But the vital proper is quite independent of matter, it is a universal force. There is force also in matter but that is not Life force. The real Life-force is something apart from the material world, it exists for its own sake and its possibilities are not bound down by material conditions.

It is very important as it is also largely responsible for most of the sufferings or disease of mind or body to which the physical being is subject in Nature. The life-force that Hahnemann speaks of is not the vital proper but rather refers to the *vital physical* plane of the being.

(c) Material physical.

It is the pure material part of it which is the basis of the rest. The characteristics of the physical proper are—inertia, conservatism and subservience to physico-chemical laws.

The gross material part of the physical has a consciousness of its own, the obscure consciousness proper to limbs, cells, tissues, glands and organs. The body acts from its own consciousness, even without any mental will of our own or even against that will and our surface mind knows very little about the surface consciousness, feels it only in an imperfect way, sees only its results and has the greatest difficulty in finding out their causes.

Thus we find that matter is inconscient only in appearance and so appearing because of the complete involution of consciousness in it. The Sub-conscient physical part of the human organism carries in it a mental psychological content, impressions of past events, habits, fixed mental and vital formations, fixed forms of character and sends them up by occult processes to the making consciousness, thus originating or influencing many activities of our nature.

The Body-Mind relationship is a vexed question and can only be understood if we accept the fundamental reality as Sat-Chid-Ananda (Absolute Existence, Absolute Consciousness and Absolute Bliss—three-in-one and one-in-three) and mind, life and matter as three different formulations of the basic reality in three orders or planes of Existence. Further, the substance-quality relationship can also be explainable from this standpoint. Energy seems to create substance, but, in reality, as existence is inherent in conscious-force—so also substance would be inherent in Energy,—the Energy, a manifestation of the Force, substance, a manifestation of the secret Existence. But as it is a spiritual substance, it would not be apprehended by the material sense until it is given by Energy the forms of Matter seizable by that sense. One begins to understand also how arrangement of design, quantity and number can be a base for the manifestation of quality and property; for design, quantity and number are powers of Existence. Substance, quality and property are powers of the consciousness and its force that reside in the existence; they can then be made manifest and operative by a rhythm and process of substance. There would thus be no difficulty in understanding on this principle how infinitesimals of a material character like the gene and the chromosome can carry in them psychological elements to be transmitted to the physical form that has to emerge from human seed. Acceptance of this principle will enable us to grasp the dynamisation theory of drugs as expounded by Hahnemann.

On the same basis there would be no difficulty in understanding why the physiological functionings of the body help to determine the mind's psychological actions: for the body is not mere unconscious matter: it is a structure of a secretly conscious energy that has taken form in it. Itself, occultly conscious, it is at the same time, the vehicle of expression of an overt consciousness that has emerged and is self-aware in our physical energy-substance. The body's functionings are a necessary machinery or instru-

mentation for the movements of this mental inhabitant ; it is only by setting the corporeal instrument in motion that the conscious being emerging, evolving in it can transmit its mind formations, will formations and turn them into a physical manifestation of itself in matter. The capacity, the processes of the instrument must to a certain extent reshape the mind formations in their transition from mental shape into physical expression ; its workings are necessary and must exercise their influence before that expression can become actual. The bodily instrument may even in some directions dominate its user ; it may too by a force of habit suggest or create involuntary reactions of the consciousness inhabiting it before the working Mind and will can control or interfere. All this is possible because the body has a sub-conscious "consciousness of its own which counts in our total self-expression ; even, if we look at this outer instrumentation only, we can conclude that body determines mind, but this is only a minor truth and the major truth is that mind determines body. In this view a still deeper truth becomes conceivable ; a spiritual entity ensouling the substance that veils it is the original determinant of both mind and body. It is the secret consciousness in the living matter that receives from its greater companion, the mind ; it is this in the body that in its own involved and occult fashion perceives or feels the demand on it and obeys the emerged or evolved consciousness which presides over the body." (Sri Aurobindo: *The Life Divine*) This may be taken as the meta-physical background of the modern trend of psycho-somatic medicine to which Hahnemann also referred in his *Organon* (Sec. 215-220 Sixth Edition).

Boyd's researches regarding electro-physical phenomena manifested by living organisms and potentized remedies are quite welcome and absolutely scientific to the effect that they are the means of bringing facts and objects not seizable by our corporeal organs into the field of objectivity. But they cling to the same standard of reality,

the objective, the physical actuality ; their test of the real is possibility of verification by positive reason and objective evidence. Science attempts to bring down the phenomena of the Sapra-Sensible world to the plane of senseperceptible world and in so doing it, at best deals with symbols and abstractions of the factual reality. Mind and Life "perse," will always elude the grasp of our senses and any attempt to bring them under the standard of "the balance and the measuring-rod" will always be attended with obvious limitations incidental thereto. The art of symptom matching between the natural and artificial drug-diseases will always transcend (though not necessarily exclude) the limitations involved in the process of comparing the graphs of vibration frequencies due to natural and experimental disease conditions in the living human body. Symptom matching is a direct process while that of comparing the electro-physical records is at best, an indirect process and useful under limited conditions. Human Organism is a far more sensitive instrument than an Emanometer though the latter is certainly useful for scientific precision and exactitude of knowledge. Let us accept Byod's discoveries by all means ; but we should guard ourselves against committing the mistake which the par-boiled materialists make, namely, that because life-phenomena are associated with certain electro-physical disturbances in the body, they are *caused* by those elector-physical disturbances.

To make the thing complete we can speak of a psychic plane, but it is of a kind which cuts through all other planes from behind and it enters into other planes, somewhat like rays. We, as physicians, are not directly concerned with this plane. So I leave it out of consideration.

From the above analysis we find that each higher plane while manifesting in and through the lower planes has got to obey partially the laws of lower planes which act as a mould or vehicle for the higher one. Thus the mind follows or is governed by vital and material laws ;

and the vital is partially under the domination of the laws of matter—whereas matter and life has each got to obey certain laws of the mind.

Corresponding to the above-mentioned planes there are graded planes of consciousness. And what is consciousness? Consciousness is a reality inherent in existence. Consciousness is not only power of awareness of self and things, it is or has also a dynamic and creative energy. Consciousness is Chit but also Chit Sakti.

Consciousness is usually identified with mind but mental consciousness is only the human range which no more exhausts all the possible range of consciousness than human sight exhausts all gradations of colour or human hearing all the gradations of sound—for there is much above or below that is to man invisible and inaudible.

By consciousness is meant something which is essentially the same throughout but variable in status, condition and operation, in which in some grades or conditions the activities we call consciousness can exist either in a suppressed or an unorganised or a differently organised state; while in other states some other activities may manifest which in us are suppressed, unorganised or latent or else are less perfectly manifested, less intensive, extended and powerful than in those higher grades above our highest mental limit.

There is an inner as well as outer consciousness all through our being upon all its levels. Thus we have an inner mental, inner vital and inner physical consciousness as well as an outer mental, outer vital and outer physical consciousness.

We consist of :

- (1) Outer or surface consciousness mixed up of mental, vital and physical.
- (2) Inner consciousness.

Consisting of :

- (a) Subconscious—lower than our waking consciousness.

- (b) Subliminal—on a level with waking consciousness, but behind and much larger than it.
- (c) Superconscious—above our waking consciousness. What we call our mind is only an outer mind, a surface mental action, instrumental action, instrumental for partial mental expression of a larger mind behind of which we are not ordinarily aware and can only known by going inside ourselves.

Our normal consciousness is predominantly mental. It is the sphere comprising movements of which man is usually and habitually aware; it is a waking state and has cognition only of external things. Consciousness here is only objectivised, externalised; it is also a strongly individualised formation, the consciousness is hedged in, isolated and contoured by a protective ring, as it were, of a characteristically separative personality; it is a surface formation, a web made out of day to day sensations and thoughts, perceptions and memories, impressions and associations.

It is a system of outward actions and reactions against or in the midst of one's actual environment.

What we know of the vital in us is only the outer vital, a surface activity partially expressing a larger secret vital which we can only know by going within.

What we call our physical being is only a visible projection of a greater and subtler invisible physical consciousness which is much more complex, much more aware, much wider in its receptiveness, much more open, plastic and free.

If we live only in the outward physical consciousness we do not usually know that we are going to be ill until the symptoms of the malady declare themselves in the body. But if we develop the inward physical consciousness we become aware of a subtle environmental physical atmosphere and can feel the forces of illness coming towards us through it, feel them even at a distance and if we have learned how to do it we can stop them by will or otherwise

we sense too around us a vital physical or nervous envelope which radiates from the body and protects it and we can feel the adverse forces trying to break through it and can interfere, stop them or reinforce the nervous envelope. Or we can feel the symptoms of illness, fever or cold for instance in the subtle physical sheath before they are manifest in the gross body and destroy them there preventing them from manifesting in the body. This is because illness marks some imperfection or weakness or else opening to adverse touches in the physical nature and is often connected also with some obscurity or disharmony in the lower vital or the physical mind or elsewhere.

We as physicians, are more particularly concerned with the subconscious plane of our being. The subconscious is universal as well as individual like all the other main parts of nature. But there are different parts or planes of the subconscious. All upon earth is based on the inconscient as it is called though it is not really inconscient at all but rather a complete sub-conscience, or a suppressed or involved consciousness, in which there is everything but nothing is formulated or expressed. The sub-conscient lies between this inconscient and the conscious mind, life and body. It contains the potentiality of all primitive reactions to life which struggle out to the surface from the dull and inert strands of matter and form by a constant development of a slowly evolving and self formulating consciousness; it contains them not as ideas, preceptions or conscious reactions but as fluid substance of these things. But also all that is consciously experienced sinks down into the subconscious, not as precise though submerged memories but as obscure yet obstinate impressions of experience, and these can come up at any time as dreams, as mechanical repetitions of past thoughts, feeling, actions, etc., as complexes exploding into action and event, etc. The sub-conscient is the main cause why all things repeat themselves and nothing ever gets changed except in appearance. All seeds are there and all

"Samskaras" of the mind, vital and body—it is the main support of death, disease and the last fortress of ignorance. It comprises those movements and impulses and dispositions that have no rational basis, on the contrary have an irrational basis. They are not acquired or developed by the individual in the normal course of life's experience. They are ingrained, lie embedded in man's nature and are native to his original biological and physical make-up.

As the human embryo recapitulates in the womb the whole history of man's evolution, even so the normal man, even the most civilised and apparently the farthest from his ancient moorings and sources, enshrines in his cells in a miraculously living manner the memory of vast geological epochs, the great struggles and convulsions through which earth and its inhabitants have passed, the basic urges of the crude life-force, its hopes, fears, desires, hungers that constitute the rudimental and aboriginal consciousness, the atavism that links the man of today not only to his primitive ancestry, but even to the plant world—even perhaps to the mineral world—out of which his body cells have issued and evolved.

There are three occult sources of our action—the superconscient, the subliminal, the subconscient, but of none of them are we in control or even aware. What we are aware of is the surface being which is only an instrumental arrangement. The source of all is the general nature—Universal nature individualising itself in each person; for this general nature deposits certain habits of movements, personality, character, faculties, dispositions tendencies in us, and that whether formed now or before our birth, is what we usually call ourselves. What we are on the surface is being constantly set in motion, changed, developed or repeated by the waves of the general Nature coming in on us either directly or else, indirectly through others, through circumstances, through various agencies or channels. Some of this flows straight into the conscious part and acts there, but our mind

ignores its source, appropriates it or regards all that as its own; a part comes secretly into the subconscious or sinks into it and waits for an opportunity of rising up into the conscious surface; a good deal goes into the subliminal and may at any time come out or may not, may rather rest there as unused matter. Attacks of illness are attacks of the lower nature or of adverse forces taking advantage of some weakness, opening or response in the nature. Even when the attack seems to rise from within, that means only that it has not been detected before it entered the subconscious; once in the subconscious, the force that brought it rouses it from there sooner or later and it invades the system.

The origin of illness may be in the mind; it may be in the vital; it may be in any one of parts of the being. One and the same illness may be due to a variety of causes, it may spring in different cases from different sources of disharmony. To whatever cause an illness may be due, material or mental, external or internal, it must before it can affect the physical body, touch another layer of the being that surrounds and protects it. This subtle layer is called in different teachings by various names the etheric body, the nervous envelope, etc. It is a subtle and yet almost visible. All communications with the exterior world are made through this medium and it is this that must be invaded and penetrated first before the body can be affected. If this envelope be strong and intact, one can go into places infested with the worst of diseases, e.g., cholera, plague, etc., and remain quite immune. It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side of a material basis, but rather of material conditions than of physical matter, on the other, of vibrations of our psychological states. Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness

constitute this element in it and give it strength and substance.

In the ordinary life of man a progressive dislocation between mind, life and body is the rule. The mental and vital being of man follow as best they can the movement of the universal forces and the stream of the world's inner transformation and evolution carries them a certain way; but the body bound to the law of the most material nature, moves very slowly. After some years, seventy, eighty or a hundred—dislocation is so serious that the outer being falls to pieces. The divergence between the demand and the answer, the increasing inability and irresponsiveness of the body brings about the phenomenon of death.

If the whole could simultaneously advance in its progressive transformation keeping pace with inner march of the Universe, there would be no illness; there would be no Death. But it would have to be literally the whole being integrally from the highest planes where it is most plastic and yields in the required measure to transforming forces, down to the most material, which is by nature rigid, stationary, refractory to any rapid remoulding change.

There are certain regions which offer as much stronger resistance than others to the action of Yogic forces, and the illnesses affecting them are harder to cure. They are those parts that belong to the most material layers of our being and the illness that pertain to them e.g., skin diseases or bad teeth.

We can now understand that the diseases which have their roots in the subconscious plane and in the most material parts of our nature, tend to become, what are called chronic diseases and hardest to get cured. Some of the diseases which are considered most dangerous, because of their origin in the physical mind or lower vital, are the easiest to cure; while some that are considered to be of very little importance (e.g., pytrasis vericolor) can offer the most obstructive resistance.

We can now understand the metaphysical implication behind the term "Psora" which is taken to be a state of deviation from the path of rectitude, which lowers the resistance of the nervous envelope or the vital physical sheaths of our being.

The potency of a drug depends upon its power of penetrability into the subconscious plane. We cannot but praise the intuitive faculty of Hahnemann to grasp this idea of dynamisation of a drug and its process.

The latency of a disease and the incubation period taken by a particular disease miasm before it manifests itself in the body may also be explained by the existence and function of the subtle nervous or vital physical sheaths of our nature.

Man is thus an infinitely composite being—a bundle or dynamo of energy and this energy is nothing but the force of consciousness. And what makes the thing more complex is that all these elements exist simultaneously and act simultaneously, although in various degrees and stresses. They act upon each other and severally and collectively impress upon the nature and character of the individual being and mould and direct his physical status and pragmatic life. In preparing this paper the writer has borrowed freely from the writings of Sri Aurobindo and Sri Anilbaran Roy, one of his famous and ardent disciples.

—*Journal of the A. I. H., Aug., 1952.*

### U. P. Homœopathic Medicine Board Inaugurated

The inauguration of the Uttar Pradesh Homœopathic Medicine Board was performed on the 29th. October, 1952 by the Hon'ble Shri C. B. Gupta, Health Minister, at the Board's office at Krishna Bhawan near Raushan-ud-daula Kacheri, Lucknow. It was a simple, impressive, well-attended function with numerous members of Lucknow