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HAHNEMANN'S CONCEPTION OF HEALTH

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Man is a unique creation. Everything about him is splendid. This feature of man was amazingly conceived by the greatest of European dramatists and one of the best poets of all times, William Shakespeare. In *The Tempest* he tells us:

What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!"

The admirable qualities of head, heart and body in this excellent piece of work, the splendid features of the beauty of man in health—his physical, mental and intellectual beauty—were truly appreciated by the master mind of Shakespeare.

But it is alleged in some quarters that our master, Samuel Hahnemann, had no other conception of health than that of freedom from disease. It is true that, apart from all that has been said diffusely in this regard in various places of his text, Hahnemann had not sufficient time to elaborate upon the problems of health, and write comprehensively about that subject. He was busy with the problems of disease and its eradication by medicine. His vast span of life was a continuous record of stress and strain in matters physical, intellectual, humanitarian and environmental. It took him about six years (1790-1796) to re-discover and found the epoch-making Simile theory. Twelve

years were spent (1816-1828) in the investigation of the occult sources of the innumerable chronic diseases. During the fifty years of his new life (1790-1840) as an innovator and indomitable researcher, he proved upon himself and his disciples ninety-nine remedies. In front of his residence in Paris, there was a regular congregation of patients from all parts of the world, and according to some sources, Paris police had to control traffic there, to remove congestion. Along with all this, he had to do a tremendous literary work, which is best determined by Dudgeon, in his biography of Hahnemann:

...he wrote up-wards of seventy original works on chemistry and medicine, some of which were in several thick volumes, and translated about twenty-four works from the English, French, Italian and Latin, on chemistry, medicine, agriculture, and general literature, many of which were in more than one volume.

Moreover, he had a craze for doing whatever he did, perfectly and assiduously, as he had an ambition to reach unembellished truth. Naturally, Hahnemann could not find enough time to leave us any comprehensive work on health, hygiene and sanitation. Nay, it was not his desire in his later days to be a jack of all trades. So he writes:

Without disparaging the services which many physicians have rendered to the sciences auxiliary to medicine, to natural philosophy and chemistry, to natural history in its various branches, and to that of man in particular, to anthropology, physiology and anatomy, etc., I shall occupy myself here with the practical part of medicine only, with the healing art itself, in order to show how it is that diseases have hitherto been so imperfectly treated. (*Organon*, 6th ed., p. 31.)

Notwithstanding, in his early days, as Bradford writes in his *Life and Letters of Hahnemann* (page 24), "when very little attention was paid to hygiene, Hahnemann devoted considerable space to it. He recommends exercise and open air, the benefit of a change of climate and of the seashore, the value of cold water as a remedial agent."

There is evidence of another allegation that, whereas Ayurveda, the ancient Indian science of medicine, has a

comprehensive conception of health being the total well-being of the triune entity of human existence (mind, body and soul), Homœopathy, as founded by Hahnemann, has no such generalized complete deductive formula to base any conception of health upon. We feel sorry to miss what we want. But things and happenings in the world wantonly delude, deride and disappoint us, belying our hopes and expectations. Once the poet Tagore said: "We say: 'Lichi, why didn't you become Jackfruit?' As if Lichi needs must be Jackfruit."

Truth is hidden everywhere. It is to be found as fruitfully in the microscopic structure of the minutest particle of sand, as it is discovered in the infinite blue above. It is to be met equally in the shallow depth of a well and in the dark spaces of the unfathomable seas. The stone that is ruthlessly shattered into pieces by a charge of dynamite is no less replete with truth than the mysterious innermost recesses of the human mind. There is no place where truth is not. Allopathy, Homœopathy, Antipathy, Ayurveda or Hakimi, whatever it may be, has a truth of its own. But truth is never absolute. Not only its working postulates, dependent hypotheses, set premises and resultant corollaries are seen to change, but its entire nature and character has often been found to undergo modifications, variations and innovations. Our concepts are unsteady and changeful, since our values are only social and human. So the truthfulness of truth itself is dependent upon its fruitfulness in our needs. Our needs, on the other hand, are individual and local; they are never totalitarian and universal. Our self-love is extreme, but is extended to be mutual, wanting only to make itself successful. As we love ourselves intensely, we are persuaded to love the universe, and hence compelled to find concord amidst discord, cause for effect, rule for incidents, and law for happenings. But despite the conceived integrity and pervasiveness of our faculties of knowing and feeling, they are merely localised and circumscribed. So the least effort to

comprehend entirely the cosmic *modus operandi* is doomed to failure, since the mere conception of a single law governing a few sets of happenings, for which a few rules have been established, is simply staggering. Despite the imperative necessity of synthesis, in proportion to the increase of our analyses, the chances of syntheses are on the decrease. It requires a God-head to comprehend wholly at a time the infinite cosmic values, principles, and *modus operandi*. Every truth is relatively true, relative to our grasp of time and space.

In this background of our limitations and failures, our method of reasoning, deductive or inductive, is often fraught with fallacies, which many times take a few centuries to be detected. Still deduction and induction, taken separately or in conjunction, are our sole means of reasoning to attain truth. Whereas induction is the basis of deduction, deduction often checks up and verifies the hypotheses, premises and results of a new induction. An established deduction measures the validity of another deduction, and in the same way its own validity, its own relative place in cosmic values, is determined by another new deduction reached inductively. Or, often a new explanation is sought. Therefore the two methods of reasoning are never isolated; they are the continuous, correlated processes of human understanding and reasoning. Man is ever on the zigzag road, his goal is truth, and his companions the twin sister-methods of reasoning.

So, as expected, our deductions are apt to give way. Aristotelian logic was once forgotten, the geometry of Euclid and the geography of Pythagorus had to be revived after long lapses. Theological concepts and the authority of the Church had to undergo considerable changes, since Luther and his disciples rose to challenge them. Scholastic values were replaced by human concepts, and a radicalism in thought and reasoning was ushered in by Bacon's *Novum Organum*, which was responsible for the advancement of real learning. The concept that the sun moves

round the earth 'toppled before the telescope' of Galileo. The conception of the flat shape of the earth had to break down at the concentrated, though remote, efforts of Columbus, Vasco Da Gama, Magellan, Del Cano, and Sir Francis Drake, who all endeavoured to prove inductively the Pythagorean conception that the earth is round. The same fate was met by the medieval conception of health and disease, which was an ingenious conglomeration of elemental-qualitative-seasonal-humoral-and-temperamental notions over and above its peculiarly combined astrologico-medical concepts. The human organism was supposed to be composed of four elements: earth, water, fire and air, which lent it the four qualities of 'dry, cold, hot and moist.' These qualities again seemed to generate four humours in the system, e.g., blood, phlegm, yellow bile and black bile, which gave rise to four constitutional trends and temperaments, e.g., sanguine, phlegmatic, choleric and melancholic, which last being under the respective influences of the seasons, e.g., spring, winter, summer and autumn. Now, equilibrium or balance of the qualities and humours in the system was health, and disequilibrium or imbalance was disease, the type and nature of which the physician had to diagnose, in order to be able to prescribe accordingly. The renowned fourteenth century English poet, Chaucer, when narrating the typical character of his Doctor of Phisik (Doctor of Medicine) in his prologue to the *Canterbury Tales*, brilliantly summarizes the medieval conception of medicine:

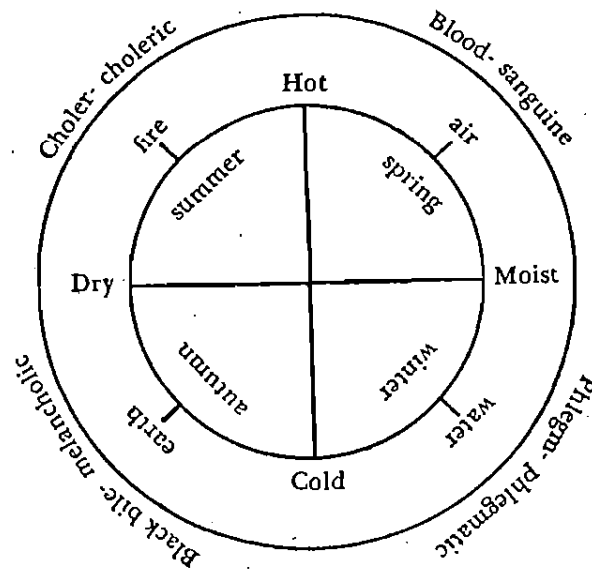
He knew the cause of evrich maladye,
Were it of hoot, or cold, or moyste, or drye,
And where they engendred and of what humour;
He was a verray parfit praktisour.
The cause y-knowe and of his harm the roote,
Anon he yaf the sike man his boote.

The popular 15th-16th century compendium, the *Kalendar of Shepherdes* thus discusses the qualities and elements with reference to disease and health:

...the whiche whan they be well tempred and egall, that one surmount not the other, than the body of a man is hole. But whan they ben unegall and mysetempred, that one domyne over another, than a man is seke or dysposed to sekeness; and they ben the qualytes that the bodyes holdeth of the elements that they ben made and composed of, that is to wete of the fyre heet, of the water colde, of the ayre moyste, and of the erth drye (Pynson's edition, 1506, ed. Sommer, 1892, p. 107).

Writing about the humours, Dr. Dorland, in his medical Dictionary, (page 1513, ed. 1944) says: "... the ancient theory that the body contains four humours—blood, phlegm, yellow bile and black bile, a right proportion or mixing of which constitutes health; improper proportion or irregular distribution constitute disease."

The whole conception of health and disease of the middle ages,—nay, of the long period from the days of Hippocrates down to the days of Chaucer,—may best be represented by the following diagram:



But where does the conception come from? This is the same as the Ayurvedic conception of health and disease.

Any student of ancient Indian history does know that through the social intercourse of the ancient Greek people with the people of India, the 'Tridosha' theory, i.e., of three types of disorders of human health caused by an imbalance of 'Vayu' (air), 'Pitta' (bile) and 'Kafa' (phlegm) in the human organism, was imbibed by the Greeks from ancient Indian thought and medical practice, to be handed over later as an elemental-qualitative-humoral-temperamental-and-seasonal concept to the people of the middle ages. But whereas the time-honoured European humoral theory had already been discarded in the light of new reasoning, new discovery and newer concepts, the ancient Indian conception of health and disease is still prevalent, advantageously or not, in the practice of indigenous medicine in India. Hahnemann dealt a death-blow to the last vestige of the said theory, as he said:

Moreover, ... it is impossible that it (the influence of morbid injurious agencies) can... infuse any pernicious acrid fluid into our blood-vessels whereby the mass of our humors can be chemically altered and depraved—an inadmissible, quite unprovable, gross invention of mechanical minds. (*Materia Medica Pura* Vol. 1, page 7.)

Hahnemann's life was a continuous process of inductive experimentations to obtain deductions. Even the deduction of *Similia Similibus Curentur*, established since the days of Hippocrates, was again placed on the threshing floor of induction; once again it was ruthlessly thrashed, assiduously winnowed, and carefully sifted to separate the grain from the chaff. He could not take anything for granted, without observing, varying, and comparing many times before ultimately concluding. The conclusions thus reached had to be verified again and again in practice to be raised to the category of deductions. Nay, even after this, he kept the door of induction ever open. "Pure experiment, careful observation and accurate experience can alone determine" facts (*Organon*, 6th ed., Sec. 278). Hahnemann's conceptions of health, disease and its remedy

were, therefore, deductive generalisations reached by scientific inductions, verifiable at the merest suggestion.

Even as early as in 1813, Hahnemann could clearly conceive that the human body is neither a mechanical composition, nor a chemical laboratory. It is something else, a biological whole, consisting of innumerable different parts that go to make a constituted whole and are themselves animated by quite a different entity, aptly called the life principle or vital energy, that primarily and thoroughly pervades and animates the whole organism thus evolved—a creative living whole, quite different from a material body governed by physico-chemical material laws:

With naught in the world can we compare it (human life) save with itself alone; neither with a piece of clockwork, nor with a hydraulic machine, nor with chemical processes, nor with decompositions and recompositions of gases, nor yet with a galvanic battery, in short with nothing destitute of life. Human life is in no respect regulated by purely physical laws, which only obtain among inorganic substances. The material substances of which the human organism is composed no longer follow, in this vital combination, the laws to which material substances in the inanimate condition are subject; they are regulated by the laws peculiar to vitality alone, they are themselves animated and vitalized just as the whole system is animated and vitalized. Here a nameless fundamental power reigns omnipotent, which abrogates all the tendency of the component parts of the body to obey the laws of gravitation, of momentum, of the vis inertiae, of fermentation, of putrefaction, etc., and brings them under the wonderful laws of life alone,—in other words, maintains them in the condition of sensibility and activity necessary to the preservation of the living whole, a condition almost spiritually dynamic. (*Spirit of the Homœopathic Medical Doctrine*, March, 1813. *Materia Medica Pura*, Vol. 1, pages 6-7).

"The physician's high and only mission is to restore the sick to health." "He is likewise a preserver of health." But what is health? How to define it? Since Hahnemann's conception of health can not be divorced from his conception of the human organism, which is clearly a biological one, his conception of health is biological, too. He tells us: "Health is the harmony of life." (*Organon*, 6th ed., pp. 5-6.)

To a "reason-gifted" man like Hahnemann, health is that state of the vital principle, which shows its security and freedom from any toxic, morbid, or perverse influence upon it of a drug, disease, or moral, mental, or environmental phenomena, a state which is the same as the harmonious play of the life-principle within the organism:

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. (*Organon*, 6th ed., Sec. 9).

The whole section is an immensely meaningful disclosure. We have to read between the lines and weigh every word to have a proper grasp of all that it means and suggests. The following facts or entities are listed or suggested by it:

1. The vital principle.
2. The whole organism.
3. Component parts of the organism.
4. Mind and its health.
5. Harmony of life.

The essence of the paragraph is the harmony of life within the organism and the health of the mind. But how is the harmony to be achieved? Harmony must be maintained between the whole and a physical part or parts, between the parts, and also between the whole and the "indwelling" mind, which can not but be an essential, significant, non-material part of it. Harmony between the whole and a part, and between the parts, often leads to the health of the mind—an idea which is apparently expressed here by the paragraph as it stands. But there are instances where, other things remaining normal or almost normal, even the harmony between the whole and the mind, a non-material part, is disturbed, e.g., in one-sided mental cases, brought on by very slightly physical or purely mental phenomena:

There are, however, as just has been stated, certainly a few emotional diseases which have not merely been developed into that form out of corporeal diseases, but, which, in an inverse manner, the body being but slightly indisposed, originate and are kept up by emotional causes, such as continuous anxiety, worry, vexation, wrongs, and the frequent occurrence of great fear and fright. (*Organon*, 6th ed., Sec. 225).

So harmony of the organism, within the comprehensive circle of mind and body, is the criterion of health in the true Hahnemannian sense of the term. Hence, save for the consideration of Soul, which, to a scientist like Hahnemann, could not come within the province of medicine, the homœopathic conception of health is in some way akin to the conception of health in Ayurveda. The lichi, contrary to all our expectations, comes nearer to the jackfruit, here.

The inner is in a continuous intercourse with the outer. The internal seems to be in an eternal play with the external. The inimical forces, partly psychical, partly physical, to which our terrestrial existence is exposed, which are termed "morbific noxious agents" (*Organon*, 6th ed., Sec. 31.), and the "injurious influences on the healthy organism caused by the external inimical forces that disturb the harmonious play of life" (*Organon*, 6th ed., Sec. 16) were realities to Hahnemann. They go to the root of infection. Drugs, on the other hand, can affect the human organism unconditionally: "Every real medicine, namely, acts at all times, under all circumstances, on every living human being" (*Organon*, 6th ed., Sec. 32). The outer manifestations of Nature, her beauty and the climatic states, the social environment of man, and his mental or moral background often display a power to tell peculiarly,—favourably or adversely—upon the harmonious play of the life principle:

Some of these causes that exercise a modifying influence on the transformation of Psora into chronic diseases manifestly depend sometimes on the climate and the peculiar physical character of the place of abode, sometimes on the very great varieties in the physical and mental training of youth, both of which may have been neglected, delayed or carried to excess, or on their abuse in the business or conditions of life, in the matter

of diet and regimen, passions, manners, habits and customs of various kinds. (*Organon*, 6th ed., p. 169).

Our organism is in constant interplay with the outer phenomena. We are affected by them as surely as we ourselves mould them. The receptive human mind is in a ceaseless chain of operations, and grasps the outer with its sense of beauty, pleasure and joy, or of ugliness, displeasure and sorrow:

The softest tones of a distant flute that in the still midnight hours would inspire a tender heart with exalted feelings and dissolve it in religious ecstasy, are inaudible and powerless amid discordant cries and the noise of the day. (*Organon*, 6th ed., p. 281).

So, the harmony of the organism with the outer phenomenon, of the internal with the external is an undeniable reality which must be achieved to maintain the harmonious play of the life-principle within the organism.

But how to achieve the harmony of the inner with the outer? How to avoid the inroads of the outer influences upon our inner organism? The answer that is given goes to the very foundation of immunology, physical and mental. The phenomenon of disease by which we are made sick can not affect us unconditionally. "We are made ill by them (inimical forces) only when our organism is sufficiently disposed and susceptible to the attack of the morbid cause that may be present" (*Organon*, 6th ed., Sec. 31). Susceptibility is at the root of an infection and satisfying the same is immunity. This immunity, over and above being natural and acquired, is constitutional, too, in Homœopathy and is achieved by antimiasmatic, systemic treatments. Natural immunity consists in the spontaneous tolerance, adaptability and resistance of the human organism to "morbific," "external," "inimical forces" (*Organon*, 6th ed., Secs. 11, 16), or in other words to microbic organisms, viruses and other factors. Dilating on this subject in his *The Mode of Propagation of the Asiatic Cholera*, Hahnemann says:

It is possible for man to fortify himself against and render himself unsusceptible to, the most deadly distempers, and especially the most fatal of them all, the infectious principle of cholera, if he gradually approaches it ever nearer and nearer, allowing intervals of time to elapse in order to recover himself, provided always that he has an undebilitated body.

Even accepting that his theory of "hovering clouds" and "exhalations of the cholera miasm" was not correct, one is astonished by the accuracy and propriety of Hahnemann's conception of bacteriology and immunology. Acquired immunity, on the other hand, despite being active, actual and passive, mainly comprises induced tolerance, adaptability and resistance of the system, effected by means of inoculation with disease principles:

Universal vaccination put an end to all epidemics of that deadly, fearful smallpox to such an extent that the present generation does no longer possess a clear conception of the former frightful smallpox plague. (*Organon*, 6th. ed., p. 139).

Vaccination is a principle "by which the vaccinated individual is protected against future (smallpox) infection and as it were cured in advance" (*Organon*, *ibid.*)

The third mode of immunizing, as indicated above, the only and most peculiarly efficient method that the medical world has ever seen, is the constitutional immunizing of the organism by means of antimiasmatic (antipsoric, anti-syphilitic, antisycotic and antitubercular) remedies, which protect the system against any future infection, and "cure it as it were in advance." According to Hahnemann, psora is the mother, i.e. the real or predisposing cause, of all acute and chronic diseases (non-syphilitic, non-sycotic), and consequently a psora-free constitution is free from all chances of acute infections and saved from all chronic (non-syphilitic and non-sycotic) sufferings in future. Immunity from the influence and aggression of all environmental phenomena (mental, moral, social, and physical), upon our body and/or mind is achieved in the same way as in the case of physical, hostile, morbid phenomenon, i.e. disease. Tolerance of, and adaptability and resistance

to, inimical, unhealthy and uncongenial factors serve as a clue to the whole problem. While a philosophy of life is the only sobering and protective element in this sphere, a temporary change of uncongenial, unwholesome climate or place of abode for a wholesome, congenial one often helps to maintain the harmony of life. How can health be maintained.

... if he has not sufficient philosophy, religion, and power over himself to bear patiently and with equanimity all the suffering and afflictions for which he is not to blame, and which it is not in his power to change; if grief and vexation continually beat in upon him. (*Chronic Disease*, part 1, Ind. ed., p. 195).

Since

... some of these causes that exercise a modifying influence on the transformation of psora into chronic diseases manifestly depend sometimes on the climate and the peculiar physical character of the place of abode. (*Organon*, 6th ed., p. 169).

and

... a permanent restoration can often take place only by getting away from this causative factor, as is possible by seeking a mountainous retreat. (*Organon*, 6th ed., Sec. 238)

a temporary change of climate or place of abode is a dependable, auxiliary, homœopathic method that strengthens the powers of tolerance, adaptability and resistance inherent in the human organism. A change of place is often a boon to many:

... many chronic medicinal diseases which pass over the fluctuating state of health must gradually be removed (perhaps during a several months' stay in the country almost without medicine). (*Chronic Disease*, Ind. ed., page 199)

Hahnemann was fully aware in his day of the "benefit of a change of climate and of the seashore" (*vide* p. 24, Bradford: *Life and Letters of Hahnemann*). And from the exposure to drug-influences we can protect ourselves easily by the employment of our powers of reasoning and faculties of discretion. Who can make us swallow the innumerable toxic drugs, if we have the courage to refuse and resist even our most persuading friends? Even here,

susceptibility explains half the phenomenon, since an acknowledgment of the phenomenon of idiosyncrasy is logically followed by the imperative acceptance of a degree of normal susceptibility of individuals to drugs and other things in general, and, so, of a degree of natural immunity from such things :

... two things are required for the production of these as well as other morbid alterations in the health of man—to wit, the inherent power of the influencing substance, and the capability of the vital force that animates the organism to be influenced by it. (*Organon*, 6th ed., Sec. 117)

Fortunately, in this regard, Homœopathy clearly shows a way out, as it obviates the dangers of the toxicity of poisonous drugs, by supplanting the large dose with the infinitesimal.

Often the inner is in conflict within itself, as the mind frequently rebels and goes astray. There is a state of disharmony between the organism and the mind, as stated previously. This frequently occurs in confirmed or borderline mental cases caused by emotional stresses, e.g. "continued anxiety, worry, vexation, wrongs and the frequent occurrence of great fear and fright." Though strictly speaking they are the consequences of the aggression of environmental phenomena,—physical, social, mental and moral—upon the organism, the disharmony that follows in their wake springs from within the organism itself as it were. A "display of confidence, friendly exhortations, sensible advice, and often a well-disguised deception" as psychical remedies may prevent the deterioration of mental and ultimately physical health. Hereditary miasmatic states and constitutional discrepancies, on the other hand, that go to produce cracks in the human organism, leading to breaks and a backflow or a whirlpool in the harmonious play of the life-principle, are prevented by the constitutional and antimiasmatic treatment peculiar to Homœopathy. Defects in the physical and mental training of people, "both of which may have been neglected, delayed or carried to excess, or their abuse in the business or condi-

tions of life, in the matter of diet and regimen, passions, manners, habits and customs of various kinds," despite being the sequelae of social and environmental phenomena, go a long way in primarily deranging the mental, and secondarily the physical, health from within, and may be remedied, according to Hahnemannian principles, by means of social and humanistic education. Why not? Even

...the treatment of the violent insane maniac and melancholic can take place only in an institution specially arranged for their treatment but not within the family circle of the patient (*Organon*, 6th ed., p. 259)

Education and reorganising the human mind are suggested here.

For the maintenance of health, a few hygienic rules and conditions of sanitation are to be strictly observed in our daily life. According to Hahnemann, the following are the articles or conditions to be tabooed:

1. Indulgence in injurious liquors or aliments, i.e., customary use of wine, strong spirituous drinks undiluted with water, old cheese, meats that are in a state of decomposition, excesses in food and in the use of sugar and salt. Highly spiced articles.
2. Dissipation of many kinds which undermine health, i.e., unnatural debauchery, onanism, enervation by reading obscene books.
3. "Penurious living"
 - (a) which might mean to our modern minds: poor diet deficient in vitamins, calorie-values, and inorganic principles, e.g. calcium, iodine, iron, phosphorus, salts, etc., and an unbalanced diet.
 - (b) dwelling in unhealthy localities, especially in marshy districts, damp rooms, cellars and other confined dwellings.
 - (c) uncleanliness.
4. Sedentary and other unhealthy habits, i.e. deprivations of exercise, open air, frequent indulgence in mere passive exercise (such as riding, driving

or swinging), taking a long siesta in a recumbent posture in bed, sitting up long at night, reading while lying down.

5. Over-exertion of body and mind, especially after meals; prolonged suckling, passion for play. Over-exertion from ambition and love of worldly gains (Bradford: *Life and Letters of Hahnemann*, p. 53).
6. Emotional stresses: prolonged anger, grief, and vexations of mind; fear and fright.
7. Prolonged abstinence from things that support life, i.e., happy domestic life, perfect and complete sexual intercourse.

—*Organon*, 6th ed., Sec. 77, pp. 281-282

—*Chronic Disease*, part 1, Ind. ed., p. 188.

Hahnemann was the first medical philosopher to have given us the most scientific conception of health to the present day,—nay, probably, for all time to come—a conception pregnant with suggestion, brimming with meaning and swaying with undercurrents of thought, as involving the equilibrium of the human organism within itself and with the outward world. It is an equilibrium of the tiniest atoms, electrons or ions, within and between themselves, and with all that is perceptible and tangible in the organism; an equilibrium between the parts (including the mind), and the whole. This equilibrium instead of being confined within the confines of the organism is extended to the outer world, and we find an equilibrium of the whole as well as of a part with external phenomena, disease, drug, and environment,—physical (climatic or scenic), mental, moral and social.

Life is all, and health is harmonious life, in the biological sense. Disharmony in life sows a seed of death. Health is whole, wholesome and holy. Health is of life. They are all *hál* (Old English). So Hahnemann, speaking of health, spoke of life and its wholeness, wholesomeness and holiness.

—*The Homœopathic Recorder*, Sept. 1955