

# Bringing Holism with Homoeopathy

**ABSTRACT:** *Concepts of health, disease and cure ..... Individual as a shimmering, multi-dimensional entity ..... Macrocosm versus Microcosm ..... Ayurveda and Homoeopathy ..... Four elements ..... Homoeopathic correlation from philosophy and Materia Medica.*



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**INTRODUCTION**

Health, disease and cure touch the very core of our human being. These three – the trinity – is the very basis of human existence in terms of the ‘quality’ of life. Every component has its diverse meanings and values, being influenced by history, culture, philosophical premises, economical ramifications, growing industrialization and technology. Everything in medical science revolves around disease, health and cure.

Each one has its own definitions, concepts, ideas, imaginations and perceptions and they rule over actions – right or wrong, orderly or chaotic.

Who rules? The individual. Who makes the individual alive, sustain and express all these? The vitality, fuelled and animated by the bio-energy, it represents its own pattern of energy. Health is the fundamental urge; to heal is basic, for the sake of peace: within and without, for homoeostasis. Disease is a disruption of the biological rhythm and represents deviant biological energy in form, function and structure. Cure is restoring, rectifying, modifying; through perceiving.

The individual being is the shimmering, multidimensional entity. It embodies the true spirit, through the ongoing, continuum process of life, in its own unique way. The individual is connected inextricably to the universe. Universe is represented through matter and energy. Energy is dynamic, invisible. Matter is the shape, the form, the

visible part. Matter expresses through symbols and metaphors.

**MACROCOSM VERSUS MICROCOSM**

Every human being is a small little cell in the universal organism. Everything in the external universe has its counterpart in a human being’s internal universe. The same cosmic energy pervades everywhere, though in different forms. Processes of anabolism and catabolism reflect the same phenomenon. Sea-life, amniotic fluid, uterus, embryo, earth, water, sky, planets, stars, mountains, metals, elements, living organisms - all represent oneness. The cosmic energy binds everything. It intertwines, barring nothing! Yet, nothingness is the reality.

The Five elements - earth, water, air, fire, ether—are regarded as the foundation of the world; from a grain of sand to the complex physiology of every human being and they explain the relationship between external and internal, between macrocosm and microcosm.

These five elements, it should be understood, derive from and are expressions of an unmanifest and undifferentiated Creative Principle, which is One. These five elements are to be understood in a material sense as well as a subtle sense.

**THE FIVE ELEMENTS AND ENERGY CONCEPT**

It has been stated that only 10% of your energy resources actually come from the food we consume. The remaining 90% energy needs are found in the



Air you breathe, the Water you drink, the Fire you absorb, the Earth you live on, and the Ether you inhabit.

These are the five elements of health to improve your quality of life.

An important aspect of the energy approach in Polarity relates to a concept of the ancient Vedic philosophy from India, based on the five elements. As energy moves from the source into a physical form, it follows a step down the gradual process from the subtle to the denser forms of the manifested Universe and is found in all life forms. This is where energy expresses itself through the five elements of our physical reality. Every substance in the world is made up of these five substances. All substances can be classified according to their predominant element. For example, a mountain is predominantly made up of earth element. A mountain also contains water, fire, air and ether. But these elements are very small compared to the earth. So, its classification is the earth. Nearly all the classical systems of medicine and healing use a system of five elements. The common denominator of the different interpretations of the elements is that the elements are the substances out of which the world is built.

#### FIVE ELEMENTS AND ORGANIZATIONAL MODEL

'A greater emphasis on any one element while ignoring the rest' is not to be followed. These life elements are always in dynamic interaction with each other. None of life elements are superior to, or independent of, any of the others. Thus, in order to achieve health, one should concern with not only healthy foods, but also with the Air you breathe, the Water you drink, the Light you are exposed to, the Earth you live on, and, ultimately, the Unity (spirit) of humanity and all of creation. It is the correct and balanced combination of these five elements of health which brings about a true quality of life.

Five-Element theory is a general organizational model to demonstrate the way phases of energy change. They symbolically represent the qualities of nature which generate and control each other. The "Five Element" theory, as applied to the ener-

getics of the human body, is a correlational system to organize the relationships between the changing forces and elements, inside and outside the organism. It correlates the organ function in the body to variables such as the seasons, food qualities, sounds, colors, body parts, spiritual dynamics, specific emotional/psychological qualities, and a myriad of other entities.

One must realize that for each element there is a complex system of Interco-related variables, which not only comprise the syndrome or complex of energies within that element, but also interrelate to the network of variables in each of the other elements. Each element is like a star system with a multitude of planets in its own gravitational field which relate to four other complex star systems (the other four elements) with planets of their own.

#### AYURVEDA AND HOMOEOPATHY ON CONSTITUTION

Ayurveda bases the whole constitution of the patient and medical treatment on the theory of five elements. It defines a human as the assemblage of the five great elements plus the "immaterial self." Homoeopathy propounds the same concept of immaterial self ie the concept of vital force. There should be no opposition from homoeopathic fraternity to accept the role these five elements play in health, disease and cure.

I quote from Robert E Svoboda, "Every human being is a unique individual, full of idiosyncrasies and peculiarities. The most precious possession, your life, is yours and yours alone, unlike that of any other human being past, present or future. Each human is a unique manifestation of Mother Nature, the creative energy of the universe. Each possesses an indwelling fragment of the universal soul. The message of the Vedas is that each of us must find our own path to a life lived to the fullest, only by making the most of ourselves."

"The self is the power of individual identity which separates every being from every other being. The ego is that which gives me my identity, which makes me know that I am I, not you, he, she, we or they." "Each of us is a body, mind, and a spirit, we each have a body-I, a mind-I, and a spirit-I" (from the book, 'Your Ayurvedic Constitution').



Now I quote Dr K N Kasad, "Homoeopathy places the strongest emphasis on individuality and on individualizing in disease. It is obvious that no two individuals are alike in health or in disease. Despite identity of disease stimuli (exogenous or endogenous), sick individuals react in their own behavioral patterns. Two patients suffering from identical disease vary in their reaction patterns, in their individual characteristics based on their particular susceptible constitutions. This is the concept of individualization in Homoeopathy, where each patient is considered as a unit separate from every other, having a distinct individuality of its own, and therefore, requiring the different remedy for the same disease. The natural corollary to individualization is that several remedies may be indicated in one disease and one remedy may be useful in many diseases" (Indian Journal of Homoeopathic Medicine).

Hahnemann asserted, "No cure can follow unless one rigidly individualizes the case." For a Homoeopath, individualization is an integral part of his thinking both as regards causation as well as treatment.

This concept in homoeopathy minimizes the specialism, which divides this body into a number of more or less delimited sections each for separate treatment of its ills. It pleads, for the specialism which treats the derangement of that particular organ or part as evidence of a diseased state of the WHOLE organism. It pleads for the speciality which individualizes the problems of the organism AS A UNIT and treats altered function of the part in relation of the whole. Therefore, the words 'specifics,' 'patients,' 'panacea' have very little place in Homoeopathic therapeutics.

### LEE JEMA AND THE CONSTITUTIONAL APPROACH

Lee Jema (1836-1900) a century ago in the latter part of the Korean Chosun Dynasty, asserted in his book *Dongyi Soose Bowon* (Longevity and Life Preservation in Oriental Medicine) the concept of constitution which can be summed up:

Firstly, people are born with different organ structures.

Secondly, these differences affect the form and looks of the body, so a person has a unique figure according to his constitution.

Thirdly, the differences affect the temperament and personality, so a person has a different character.

Fourthly, the differences affect the physiology and pathology of the human body, so the human body manifests different phenomena.

Fifthly, all these differences form a constitution, and therefore a person must use a different cure and method of health care according to his constitution.

See the similarity that exists between various therapies.

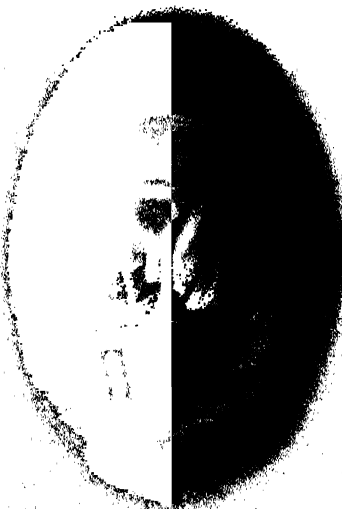
### CHARACTERS OF FIVE ELEMENTS

**EARTH:** Represents the solid state of matter. It manifests stability, permanence and rigidity. The parts such as bones, teeth, cells and tissues are manifestations of the earth. Earth is considered a stable substance.

**PERSONALITY:** Stable. Decisive. Practical. Performance oriented. If flooded with ideas, these persons are able to sort out the issues well and take a proper step. They are not carried away by their emotions. The Element of Earth also confers a sense of duty, responsibility and reliability to those in its sphere. Those influenced by Earth also tend toward caution and conservatism, in both desire and approach.

**HOMOEOPATHIC REMEDIES:** *Kali-group, Carcinosin, DNA, Lycopodium.*

**WATER:** Characterizes change and represents the liquid state. Water is necessary for the survival of all living things. A large part of the human body is made up of water. Our blood, lymph, and other fluids move between our cells and through our





vessels, bringing energy, and carrying away wastes, regulating temperature, bringing disease fighters, and carrying hormonal information from one area to another. Water is a substance without stability.

**PERSONALITY:** Unstable. Oscillating. Indecisive. Impractical. When enough earth is not available, these people get flooded with ideas and feelings. Without appropriate earthy boundaries the water is everywhere. These persons get drowned in the emotional turmoil of circumstances that life presents to us from time to time.

**HOMOEOPATHIC REMEDIES:** *Nat-mur, Calc-phos, Tuberculinum.*

**FIRE:** Is the power to transform solids into liquids, to gas, and back again. In other words, it possesses power to transform the state of any substance. Within our bodies, the fire or energy binds the atoms together. It also converts food to fat (stored energy) and muscle. Fire transforms food into energy. It creates the impulses of nervous reactions, our feelings, and even our thought processes. Fire is considered a form without substance.

**PERSONALITY:** Aggressive. Dynamic. Strong. Persistent. Restless. Selfish. Overdeveloped ego. These people may start this or that project, but you find a week later that they seem to be unable to carry any of them to completion. This is when you realize that you had a close encounter with the fire element. Fire likes to expand, yet it burns out quickly without consideration for what is left behind.

**HOMOEOPATHIC REMEDIES:** *Anacardium, Arsenicum, Sulphur, Lycopodium* etc.

**AIR:** Is the gaseous form of matter which is mobile and dynamic. Within the body, air (oxygen) is the basis for all energy transfer reactions. It is a key element required for fire to burn. Air is existence without form.

**PERSONALITY:** Alert. Inquisitive. Imaginative. Perceptive. Dreamer. Profound thoughts that it is hard to concentrate. This is when the air element has taken the upper hand. Air is quick, like the mind, always in motion. Objective, sympathetic and co-

operative. A bright and shiny idealism.

**HOMOEOPATHIC REMEDIES:** *Phosphorus, Birds, Coffea* etc.

**ETHER:** Is the space in which everything happens. It is the field that is simultaneously the source of all matter and the space in which it exists. Ether is only the distance which separates matter. The chief characteristic of ether is sound. Here sound represents the entire spectrum of vibration.

**PERSONALITY:** Irrational. Ill-logical. The space element of ether integrates the other four elements. If too much is present in a person's system, a person becomes ungrounded, "spaced out". Sleep disturbances or difficulties with communication are two of the other symptoms that closely relate to an imbalance involving the element of ether.

**HOMOEOPATHIC REMEDIES:** *Hyos, Bar-carb, Manganum*

#### **HOMOEOPATHIC PERSPECTIVE**

The very foundation of homoeopathy is to understand the constitution. The crux of the problem for a homoeopath is what is sickness? What is to be cured in a patient? The law of similars, the concept of totality, the concept of vital force, the theory of miasms- all are interrelated and they revolve around the sick individual with its unique constitution.

Correlating five elements theory to Homoeopathy will be an additional tool, to understand the physiological, biochemical, pathological and anatomical relations along with the psychological ones and then correlating them with homoeopathic concepts of miasms, sensitivity, susceptibility, vitality, etc. through detailed case taking that includes the four pillars of location, sensation / pathology, modalities and concomitants, the physical generals, the thermals, the mental generals, including the dispositional characters and the personality etc.

We have seen that five elements theory is an organizational model. In homoeopathy, the totality which we portray is an organized whole. There is an organizing principle in the constituents of data of the patient and all constituents are interrelated with each other. The dynamic entity makes the totality a living one!

