

Vital force as depicted by Hahnemann through Aphorism No. 9 to 16 of the ORGANON is an autocratic spirit, dynamic power, magnetic energy. After a lot of debate and criticism he called it afterwards "Life principle". However, we shall use the word vital force as this word is more popular and favourite amongst the homoeopath and both the words are synonym. The vital force animates the material body in a harmonious way and preserves the life in its healthy and diseased condition. According to Hahnemann Disease is the manifestation of "deranged vital force". Please note the word 'deranged' which means disharmony, loss of balance. This disharmony comes due to dynamic influence (which is inimical to life) over the vital force, and disturbs its, uniform flow. The body which is deprived of uniform flow of vital force gets sickness and manifests the nature of sickness through signs and symptoms. From the very nature of signs and symptoms duly qualified with modalities we can perceive how the vital force has been affected in the patient. In other words, symptoms are the outcry of the deranged vital force. The vital force never falls sick. It is like a security guard who when attacked by a thief cries and calls for your (Physician's) help and awakens the body to resist the culprit. During

the attack of the thief (disease wants to steal away the life and makes disturbance) it demands support and strength in subtle form which is met up with the potentised (energised) homoeopathic remedy. A homoeopath has, thus, to find out the right (Potency) energy of right medicine it needs to fight against the disease force for preserving life. The potentised medicine helps the vital force to get over the obstacle so that its flow can reach uniformly everywhere in the body.

For treating the patient, a homoeopath requires, therefore, strengthening the vital force of the patient and not to identify the disease agent (germs, bacilli) and kill them. The homoeopathic physician has to remove the obstacle coming in between the disease and vital force e.g. diet, atmosphere, climate, hereditary position (Miasm), defective living habit etc.

The resistance or, obstacle may also be in the mind of the patient as he may be prone to infect himself with wrong imagination and thinking. The foot note of aphorism 9 reads "Most severe disease may be produced by sufficient disturbance of the vital force through the imagination and also cured by the same means." That's why the physician has to fulfil three fold duty in treating a patient. He has to

treat a patient physically with Right medicine, proper dietic regimen atmosphere & exercise etc., mentally (counselling) and spiritually (boosting his morality).

From the very time of Hahnemann, vital force has been the aspect of various criticism and inspite of all sorts of resistance Hahnemann has established his theory of vital force, (Life principle) to be the most scientific truth and not a mere imagination and hypothetical mirage.

Some homoeopath gets confused and held the vital force to be the 'soul' which is not correct, I think. Soul is an absolute impersonal entity and universal one whereas the vital force is purely personal and limited. This acts in a body gifted with a free mind, intellect and ego. This is a "healthy instrument for the higher purposes of our existence". We can realise the soul and its purpose in life with the help of a sound health i.e. sound vital force. I understand the vital force as a subtle physical body i.e. an invisible fine sheath enveloping the gross body which protects, maintains and preserves. It is a harmonious way. This subtle physical body is made up of desire. The seed idea of "Aham Bahusyamah" I will be many - this desire to 'be many' starts the creation - the cell division (Mitosis). According to Budha's Philosophy, desire is the

root cause of birth. So the Buddhist monk tries to cease desire in order to break the life cycle and attain the "Moksha" or "Nirvana" i.e. to be free from life cycle.

The disease force first attacks this subtle body when we know it as the incubation period. During this period the subtle body reacts to drive the inimical force(disease force) and when it becomes weak, the disease force gets in to the gross physical body and settles there to manifest its nature through Pathological (structural) change. The allopath treats this stage but homoeopath treats its earliest stage by following the root of disease as appeared in the body. The potentised medicine which is an invisible subtle force stimulates the vital force to react with the disease force. Therefore, they say, where the allopath stops the homoeopath begins. Then the question comes what is immunity, susceptibility and resistance power. These things are essentially required to be explained to understand the vital force.

Immunity : Immunity comes from fearlessness. It is the "Fear" feeling of In-security that breaks the strong wall of immunity - the process of self preservation. The mother who nurses (her) son sick with some serious type of infectious disease does not contract the infection easily as she is completely free from fear of having in-

fection. But other person who is having fear of infection will get the infection easily.

Susceptibility : Susceptibility comes from the selectivity nature of the mind which makes the subtle physical body vulnerable to the attack of disease force. Suppose, you want to enjoy an undisturbed leisure after a day's hard work and a person comes to you, then you become irritated as this is against your will(desire). This irritation weakens the vital force and opens the gate-way to disease. When it is frequently exposed to such force and thereby loses its inherent control of maintaining a balance, the disease intruds in to the body.

It may also be derived from the past action(Past Karmas). If someone steals something, his mind will be suspicious to people discussing over the theft, and he will act accordingly. Here is a story as an example. A king was sitting in his court when a person accompanied with some villagers came to his court with a complaint that some body amongst them has stolen a jack-fruit from his tree. No other person came from other village but the thief is still beyond their reach. No body is confessing of the theft. The king asked them to sit down and then said, "The thief is already sitting with you here. I can see very well white gummy fluid of the jack-fruit is there on his head". Suddenly a man raised

his hand to his head to examine whether his head was really still smeared with the jack-fruit gum. The king immediately caught hold of him and charged him. The man confessed of his act. Here the man became susceptible to the king's suggestion because of his past action of stealing. No other person raised their hand except the man who has actually stolen the fruit. This sort of susceptibility can be acquired in this life through action, thought and imagination. This may also be inherited in the uterine life which is called hereditary taint. The Christ of West and the Krishna of East proclaim : "Take refuge of me, I will save you from the sins. Follow me" - means do good karmas, good actions which will cut down the bondage of sin and let you be free for happy living.

One of my doctor friends says rightly that if the ill karmas can bring about the disease (dis+ease), the good karmas can cure it. Here he points out to repair the disharmony of subtle physical body with good action, good karmas.

From the treatment point of view, the physician's vital force should be so much so healthy and strong that it must be able to restore the balance, equanimity of that of his patient. A physician has to heal himself first before he tries to heal others.

AN APPEAL TO HOMOEOPATHY TEACHER.

We appeal to the homoeopathic teachers throughout the world to be good enough to send us notes, question-answers, valuable pieces of advice and instruction with relevance to the college syllabus for the benefit of readers of our Medicos Page. It is our earnest appeal to think aloud of a unified system that could be implemented in the field of homoeopathic education. This column could be visualised to bring about a consensus to evolve a unified system through exchange of ideas from actual experience of working teachers.