

An Appraisal of Hahnemann's vital force as a complete vitalist concept

By

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I Francois Raubenheimer do declare that this dissertation is representative of my own work, both in conception and execution

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DEDICATION

I dedicate this research to the old master healers for their knowledge and wisdom in bringing us their insight into the nature of disease in humanity.

To Samuel Hahnemann, our founding father, who inspired practitioners of homoeopathy to be better healers. To Paracelsus, the kind, selfless soul and who was undoubtedly the grandfather of homoeopathy. To Wilhelm Reich who dedicated his life to the discovery of the mystery of life and investigating the cause of the cancer biopathy despite authoritarian resistance.

I dedicate this research to all the great minds that were oppressed and subjugated by ignorant authority, and labelled charlatans and quacks— may the research presented in this thesis reflect your truths. May your philosophy and practices be the lingering voice of reason for the betterment of the healing arts so that we may start bringing your philosophy to light and bridge it with modern science.

The researcher felt the following quotes relevant to this research project:

Albert Einstein stated: “Epistemology (theory) without contact with science (experiment) becomes an empty scheme; science without epistemology is insofar as it is unthinkable at all, primitive and muddled.” (cited in Sherr 1999: 3).

Hoefer in *Histoire de la Chimie* remarked: "The systems that confront the intelligence must remain basically unchanged through the ages, although they assume different forms (depending on the age and culture of man). Thus, through mistaking form for basic truth, one conceives of an erroneous sequence. We must remember that there was nothing as disastrous in science as the arrogant dogmatism that despises the past and admires nothing but the present innovation" (1866 cited in Cockren 1941: 1).

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ABSTRACT

Hahnemann's 'vital force' was an early 19th century understanding, elaborated to some extent by 20th century authors such as Kent ('simple substance') and Close ('vital principle'). Homoeopathy considered disease to be the result of a weakened vital force and therefore disease to be "a dynamic expression of the disturbance of the harmony and rhythm of the vital energy" (Roberts 1997: 23). According to Makewell (2008) the concept of vital force remains '19th century', therefore comparisons to analogous vitalist concepts within other medical and philosophical traditions, such as 'aether', 'prana', and 'qi' was a prudent decision made by the researcher. Moreover, the researcher feels recent explorations such as Reich's concept of 'orgone' will be beneficial to the currency of homoeopathic philosophy.

This study sought to critically appraise Hahnemann's notion of vital force through the comparative exploration of conceptual overlaps and deficiencies between the Hahnemannian concept and the parallel vitalist concepts in a range of medicinal and philosophical traditions in terms of the understandings of the nature, function and role of vital energy in the maintenance of health.

This research was conducted by means of a qualitative methodology as a comparative exploration using NVivo® 10 to identify and extract themes derived from the stated objectives from key source texts within each of the vitalist philosophical and medical traditions Homoeopathy, Traditional Chinese medicine, Ayurveda, Orgonomy, animal magnetism and hermetic alchemy. Such derived data was compared to similarly derived data extracted from homoeopathic writings regarding the 'vital force' [viz. Hahnemann, Kent and Close]. An analysis was conducted on the vitalist concepts within each tradition and the conceptual overlaps and deficiencies which exist between each conceptual view and the notion of vital force as described by Hahnemann.

Themes of each vitalist principle were analysed from the literature in terms of their nature, function, and role in the maintenance of health and compared to the homoeopathic concept of the vital force. Data analysis began with familiarisation and immersion with the data and note-making tables and diagrams were used to focus and organise information. Common themes were identified, and data was coded in NVivo 10® according to these themes. The data was then revised until there was suitable

representation of all the information. The data was then interpreted, relationships identified, differences outlined in concepts and the presented in an informative and descriptive manner.

Some vitalist concepts had more in common with Hahnemann's vital force than others, while others were poorly defined and remained steeped in mystery as there were no detailed writings and documentations as was the case with animalmagnetism. Prana and qi seemed to have the strongest overlaps with vital force, but additional attributes set them apart from the concept of the homoeopathic vital force. The concepts of 'orgon' and 'aether' also showed a strong similarity to vital force, particularly aether.

The researcher concluded that the data reflected in this comparative analysis established that all the vitalist concepts in the various vitalist medical disciplines did in fact describe the same phenomenon. One difference is that some some disciplines described energy in more detail as seen with prana and qi where the flow of energy was deemed to collect in energy reservoirs in the body namely the chakras and nadis in Ayurveda and the dan tiens and meridians in Traditional Chinese Medicine. Vital force on the other hand, was not described as having energy reservoirs but as having a more generalised and unspecific distribution. Furthermore, Hahneman seems to have been influenced by hermetic teachings regarding aether in his development of his vitalist philosophy.

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DEFINITION OF TERMS

Aether

Aether has its roots in ancient Greek medicine and was further elaborated upon in hermetic writings of medieval alchemists. It describes an animating life principle that sustains all material things, giving them life and providing sustenance to all living beings, according to Norland (2007:8). This principle has been further elaborated as 'archeus' when present within living things as it expresses a more complex dynamic within the living, according to Cockren (1941).

Acupuncture

Acupuncture is a system of Chinese medicine that uses needling on specific topographical points on the body called meridians to promote the flow and circulation of qi in the body (Eisen 2011).

Animal magnetism

Animal magnetism is a term that was first described by Franz Anton Mesmer a controversial contemporary of Samuel Hahnemann. This concept describes what he believed to be an enlivening force that envelopes the body and behaves like a magnetic fluid that becomes perturbed during illness. Mesmer theorised and practised the art of re-adjusting the 'magnetic fluid' of his sickly patients by using his own healthy magnetic force to induce a normal state of flow to promote health (O'Reilley 1996).

Ayurveda

Bloom (2014) described Ayurveda as a traditional Indian herbal medicine that uses herbs, nutrition and lifestyle adjustments to properly promote the flow of prana through balancing the doshas (or elements) that then results in good health.

Doshas

Doshas are described as the elements that govern the balance of flow of prana energy in the body (Bloom 2014). They are categorised as vata (air and ether), pitta (fire and water) and kapha (earth and water). Ayurvedic practitioners use these elements to

make diagnoses and suggest lifestyle, diet and behaviours changes according to the balance of these elements.

Functional Medicine

Functional medicine is an alternative medicine system founded by Jeffrey Bland (PhD) focusing on nutrition and supplementation of specific herbs, vitamins and minerals to treat specific conditions formulated as 'medical foods'. It focuses on optimising mitochondrial health, regulating methylation, reduce inflammation and promote detoxification (Jones 2010).

Mistune/mistunement

O'Reilley (1997) describes a state of mistunement as a phenomenon in which the vital force is resonating or functioning outside its normal parameters.

Mumia

Paracelsus (1493-1541) described mumia as the vehicle that houses the archeaus. This vehicle however is inherently flawed and presents complications to the normal functioning of the archeaus (Cockren 1941).

Orgone

Orgone was posited by Wilhelm Reich to be an enlivening principle. Reich sought to understand the function of the orgasm in the nervous system, instead discovered that it was not merely a response of the body but a means for the body to release blocked or stagnant vital energy. Further investigations and research led Reich to believe that the orgasm or orgone energy was in likeness to that of the traditional concepts of qi and prana and was a vital enlivening principle that sustained the body and protected it from illness (Lochhead 2009).

Orgonomy

According to DeMeo (2009), orgonomy is the study of orgone energy by making use of scientific experimentation to quantify its tangible existence and detect its presence in humans and the natural world.

Orgonomic psychology

Simonian (2010) describes orgonomic psychology as the study of the orgonotic energy changes and alterations of flow in the body by studying its pathological fixation which is called 'armouring'. This is observed as muscular tension, spasmodic contractions and tremors of the muscles of the body and viscera when exposed to traumatic events or stressful situations.

Orgonotic field

A field of vital energy that penetrates and surrounds the body like an aura, described by Reich (1972) as being similar to that of qi in traditional Chinese medicine (TCM).

Prana

According to Johari (2000) prana is a force that dynamically flows through and enlivens all material things and is similar to qi in TCM.

Qi

Eisen (2011) explained that qi is a term in TCM that describes a force that exists in all things that are contained within the universe.

Tai Chi and Qi Gung

According to Eisen (2011) Tai Chi and Qi Gung are range of exercises but also a form of martial art that re-establishes the flow of energy, breathing and circulation within the body to promote health.

Taoism

Graham (2008) describes Taoism (also known as Daoism) as a philosophical practice that places emphasis on living in harmony with the flows of nature/ the cosmos, called the dao.

Traditional Chinese Medicine (TCM)

According to Frantzis (2008) Traditional Chinese Medicine (TCM) is a 2500-year-old medicinal doctrine that used herbs and lifestyle changes to re-establish the normal flow of qi to promote health in the body. TCM is also used to describe a collection of doctrines that includes moxibustion, acupuncture, acupressure and hot cupping.

Yoga (prana-yoga)

Yoga is a form of exercise and stretches that is similar in nature to that of Qi Gung and Tai Chi in the Chinese traditions. It also focuses on directing the flow of prana by using good breathing techniques and stretches that promote health in the body according to the writings of Vivekananda (1896).

Vedas

Vedas are ancient scriptures written in India that predate the practice of Ayurveda (Johari 2000). These scriptures contain intimate details of the birth of the cosmos, the nature of prana and akasha, and the way in which one should conduct one's life spiritually and physically to maintain health and wellbeing.

Vital force

Vital force is a concept of vital energy believed to govern physiological processes in the body as theorised by the founder of homoeopathy, Samuel Hahnemann. Hahnemann translated and studied many works of literature that dealt with this vitalist concept and crystalised the concept in the philosophy of homoeopathy (O'Reilley 1996).

CHAPTER 1: INTRODUCTION

1.1 Rationale for conducting a comparative exploration

A formal study exploring different vitalist concepts has not been conducted before. Many practitioners that practice homoeopathy and Ayurveda or Traditional Chinese Medicine (TCM) concurrently describe the concept of vital force, qi and prana as the same concept. While there are clear differences between these concepts, they all fall within the vitalist paradigm. Modern homoeopaths such as Sankaran (2013) describes the vital force as an interchangeable concept with prana in Ayurveda and qi in TCM based on the assumption that these concepts are part of a broader vitalist concept. This comparative exploration sought to clarify the similarities and differences of these concepts using the writings of Hahnemann as the basis for comparison.

1.2 Rationale for comparing different vitalist concepts to the vital force

The researcher seeks to explore Hahnemann's concept of vital force as a complete vitalist concept, by exploring other vitalist concepts for comparison as the researcher encountered authors such as Kent (2004) and Makewell (2008) as examples who argue the incomplete description of the vital force in Hahnemann's Organon of the medical art. The Hahnemannian concept of vital force, which the researcher understands, arose out of a 19th century European world view, needs to be appraised as a complete concept in terms of the understanding of other vitalist traditions, also from a modern philosophical and scientific viewpoint. Exploring other concepts within other medicinal philosophies which have overlaps and similarities to the concept of the vital force can aid the researcher and reader to better understand and define the vital force.

Evidence that such an energy or force exists based on multiple observations from different medicinal philosophies and theories can aid in demonstrating that this force does indeed exist and give scientists a better guideline as to where and how to go about experimenting and observing this phenomenon. The exploration of quantum theory, and a better understanding of the function of the mitochondria in the body as an energy provider, opens up further possibilities of understanding and explaining the

concept of vital energy, and can potentially reshape our view of the human organism as an energetic field rather than merely a complex of chemical reactions functioning in a specific system.

1.3 Aim and Objectives

1.3.1 Aim

The researcher understands Kent (2004) and Makewell's (2008) argument on the incompleteness of the understanding of the vital force and seeks to explore other vitalist concepts for comparison to Hahnemann's concept of vital force. This will be done in terms of the understanding of other vitalist traditions, moreover from a modern philosophical and scientific viewpoint to obtain a clearer understanding of this vital principle's function in health. Hahnemann's writings on the vital force will form the basis for comparison and then will be further elaborated upon once differences and similarities have been established in the exploration of the literature on the various vitalist concepts.

1.3.2 Objective 1

To explore the understandings of the concepts of 'aether', 'prana' and 'ch'i (qi)' within their respective traditions of alchemy, Ayurveda and TCM in terms of their nature, function and role in maintenance of health.

1.3.3 Objective 2

To explore Hahnemann's concept of 'vital force' as described in the Organon, and as elaborated upon by Kent and Close in terms of its nature, function and role in maintenance of health.

1.3.4 Objective 3

To explore the concepts of 'animal magnetism' (Mesmer) and Reich's 'orgone' in terms of their nature, function and role in maintenance of health.

1.3.5 Objective 4

To critically appraise Hahnemann's 'vital force' in terms of conceptual overlaps and differences with similar concepts in terms of the understanding of its nature, function and role in maintenance of health.

1.4 Assumptions

- ❖ The source materials provide a complete vitalist view of the respective philosophical principles.
- ❖ That the source materials are an accurate representation of the data.
- ❖ That vital force, prana, qi, aether, animal magnetism, and orgone are describing a similar vital animating principle.
- ❖ This study sought to appraise Hahnemann's concept of vital force in the light of Kent's critique of the vital force as an incomplete concept that was not clearly quantified in a modern scientific understanding.

1.5 Delimitations

1. The researcher was only interested in the philosophical understanding of each vitalist concept and not how this theory was applied in their respective clinical settings.
2. The researcher limited the scope of vitalist concepts to qi in TCM, prana in Ayurvedic medicine, animal magnetism in Mesmerism, aether in hermetic teachings and orgone in orgonomy to be compared to Hahnemann's vital force. Many more concepts exist in many more traditions, however the researcher felt these concepts to be the most relevant to this study.
3. In the exploration of overlapping themes in these traditions the researcher limited the scope of the themes to nature, function and role in health management and disease with their respective sub-categories. There were many more themes that became relevant to the research that were categorised under the heading 'other' with further elaboration in Chapter 5.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The researcher's aim in this chapter was to compare vitalist views according to overlapping themes and their respective differences in the context of the history of the emergence of those views. Each philosophy is discussed in accordance with its traditional beliefs and current perspectives from modern practitioners and authors.

2.2 Vitalism

The researcher understands vitalism to be a doctrine that considers living organisms as fundamentally different from non-living entities because they contain or are governed by some non-physical element or principle. Vitalism explicitly invokes a vital principle which is an element that has been referred to as the 'vital spark', 'energy' or 'élan vital', which some traditions equate with the soul. This principle, however, cannot be explained entirely as a physical or chemical phenomenon (Bechtel and Richardson 1998).

Hippocrates, the famous Greek physician, was the first person to call attention to the fact that disease was caused naturally, and not as a result of punishment from the gods. Hippocrates was recognised by the disciples of Pythagoras for his capacity to merge philosophy and medicine and for separating the discipline of medicine from religion. Hippocrates argued that disease was a product of environmental factors, diet, and living habits. The researcher noted that throughout the Hippocratic corpus there is no mention of a mystical cause of illness or influence (Adams 2009a).

Ancient Greek (circa 700 BCE) teachings on how to manage disease were separated into the Knidian and Koan schools. The Knidian school of medicine which focused on snapshot diagnosis could not distinguish when one disease caused many possible series of symptoms and failed to predict disease progression. The Hippocratic or Koan school, on the other hand, focused more on patient care and prognosis, not diagnosis (Boylan 2006). Garrison and Fielding (1966) observe that the Hippocratic approach to medicine is far removed from that of modern medicine. The modern physician focuses

on a specific diagnosis and specialised treatment, both of which were adopted from the Knidian school.

Hippocratic medicine was a humble and passive practice. The therapeutic approach was based on the philosophy of *vis medicatrix naturae*, Latin for 'the healing power of nature'. In accordance with the philosophy of this doctrine, the body was believed to possess the power to re-balance the four humours and heal on its own (a process termed 'physis'). Hippocratic therapy focused on helping the body in this natural process. In so doing, Hippocrates believed that "bed rest and immobilisation were of utmost importance" (Boylen 2006). Hippocratic medicine, according to the researcher's understanding of Boylen's (2006) description, emphasised the importance of keeping the patient clean and sterile but generally treatment was gentle and very kind to the patient. An example was to only use clean water or wine on wounds, though 'dry' treatment was preferable in the form of soothing balms.

Boylen (2006) also stated that in alignment with this therapeutic approach, Hippocratic medicine recognised the concept of 'crisis'. This the researcher understood was defined as the point in the progression of disease where either the illness would begin to triumph, and the patient would submit to death, or the opposite would occur, and natural processes would make the patient convalesce. After this crisis, a relapse may follow, and subsequently another deciding crisis. According to Boylen (2006); Galen believed this concept originated from Hippocrates, but it is possible that the concept of crisis predated him.

One of the highly developed concepts of Hippocratic medicine was its emphasis on prognosis. In Hippocrates's time, medicinal therapy was rather underdeveloped, where frequently the best a physician could do was to evaluate an illness to predict its likely progression based upon facts collected in detailed case histories. This approach revolutionised the practice of medicine, but after his death the progression of medical thought stalled for a time. This could be because Hippocrates's teachings were considered so sacred so they were not improved upon and no noteworthy advancements or expansion of his methods were made for a substantial time. As Garrison and Fielding (1966) explain, "after the Hippocratic period, the practice of taking clinical case-histories died out".

During the Middle Ages, the Islamic world adopted the Hippocratic methods and developed new medical techniques. Garrison and Fielding (1966) stated that after the European renaissance, Hippocratic methods were revived in Western Europe and further expanded upon in the 19th century.

Following Hippocrates, the next significant physician was Galen, a Greek physician and philosopher who lived from AD 129 to AD 200. Galen continued Hippocratic medicine, both progressing and regressing in its teachings. Galen contributed a significant amount to medicine based on the original teachings of the Hippocratic school and its understanding of pathology. Hippocrates's bodily humours theory served as a basis for identifying differences in human moods which arise as a result of imbalances in one of the four bodily fluids or 'humours': blood, yellow bile, black bile, and phlegm. Galen supported the theory of the typology of human temperaments associated with each humour, for example: blood = sanguine, black bile = melancholic, yellow bile = choleric, and phlegm = phlegmatic. An individual with a sanguine temperament was extroverted and social, the choleric person had energy, passion, and charisma, the melancholic type was creative, kind, and considerate, and the phlegmatic temperament was characterised by dependability, kindness, and affection (Boylan 2002).

Galen's major contribution to medicine, On the Doctrines of Hippocrates and Plato, sought to reveal the unity of the two subjects and their observations. Combining Hippocrates and Plato's theories along with Aristotle's, Galen developed the notion of a tripartite soul consisting of related aspects. Using the same terms as Plato, Galen referred to the three parts as rational, spiritual, and appetitive. Each of these aspects corresponded to a localised area of the body: the rational soul was located in the brain, the spiritual soul in the heart, and the appetitive soul in the liver. Galen was the first to make this association between specific parts of the soul with parts of the body. This idea became known as localisation of function. Galen's localisation was groundbreaking for the time and set the precedent for future localisation theories (Boylan 2002).

Galen was convinced that each part of this tripartite soul controlled specific functions within the body and that the soul, in its entirety, contributed to the health of the body, augmenting the "natural functioning capacity of the organ or organs in question" (cited

in Boylen 2002). The rational soul controlled the higher-level cognitive functioning in the organism by aiding in making choices or perceiving the world and sending those impulses to the brain. Other roles the rational soul played were in relation to imagination, memory, recollection, knowledge, thought, consideration, voluntary motion and sensation. The function of the spirited soul was in the role of growing and being alive in the body, but also contained our passions, such as anger. Our passions were considered by Galen to be stronger than regular emotions, and consequently more dangerous. The third part of the soul, namely the appetitive spirit, controls the living forces in our body, most importantly blood, and also regulated the pleasures of the body which were moved by feelings of enjoyment. This third part of the soul was the natural animalistic side of the soul which deals with the natural urges of the body and survival instincts. Galen anticipated that when this appetitive spirit was perturbed by excess joy, it goes into states of 'incontinence' and 'licentiousness', where the inability to wilfully cease enjoyment was the result. This was, therefore, the negative consequence of too much pleasure (Boylen 2002).

Galen modified the theory of the pneuma, which he used to explain how the soul operated within its assigned organs, and how those organs interacted together with the aim of merging his theories regarding the soul and how it operated within the body. Galen distinguished that the psychic pneuma resided within the brain and nervous system whereas the vital pneuma was located in the arterial system. Galen therefore assigned the central operations of the vital pneuma to the heart and the psychic pneuma to the brain (Boylen 2002).

One of Galen's most noteworthy insights, which correlated with other medicinal philosophies, was that no distinction exists between the mental and the physical. It was one of the most controversial arguments and was ahead of its time which unfortunately led to the downfall of Galen's reputation along with the Greeks who also believed that the mind and body were not separate faculties. Galen strongly believed that this could be scientifically proven and this was where his antagonism with the Stoics became most apparent. Galen proposed that organs within the body performed specific functions and that these functions contributed to the operation of the individual organism as a whole (Boylen 2002).

On the Diagnosis and Cure of the Soul's Passion was another of Galen's major contributions to medicine according to Boylen (2002) and contained guidelines on how to approach and treat psychological problems. This has been recognised as Galen's early attempt at psychotherapy. The researcher interpreted that Galen's book clearly outlined directions on how to facilitate what he termed 'talk therapy', which is a form of psychotherapy. This method prompted an individual to disclose their deepest passions and secrets that would eventually help the patient to cure themselves of their mental deficiency. Galen insisted that the therapist had to be a male, preferably of an older, wiser, age, and be impervious to the control of such passions. These passions were, according to Galen, the root causes of psychological problems in people (Boylen 2002).

The writings of Stahl and van Helmont in the 1600s had a great influence on Hahnemann's writings regarding the vital force, according to Morrell (2001). Stahl and van Helmont rejected the outer physical aspects of disease as being the true realm of disease causation, believing that the organism possessed an inner 'spiritual body' or 'vital force'. Van Helmont named it the archeus, while Stahl called it the animal soul or anima (that which animates the body, heals, and coordinates during health). These principles also harboured the root causes of sickness, and what van Helmont called "exogenous agents that irritate the archeus" (cited in Morrell 2001). Stahl clearly stated that he regarded the anima to be a vital principle, as it directed and controlled the organism's struggle against harmful environmental influences. Moreover, it protected the organism in health and cured it when diseased (Morrell 2001).

Vitalism was also reflected in Goethe's ideas of transmission; that the unique life force of each plant contains a subtle blend of minerals from the soil which becomes sealed with the 'spiritual imprint' of the plant's life force which influences its morphology and then when consumed by humans as medicine or sustenance is then incorporated into the morphology of the human being. Goethe's ideas and techniques of transmission influenced Rudolph Steiner who incorporated these into his conception of anthroposophical medicine. Goethe emphasised that all forms of nature were in continuous transmission, that phenomena in nature were never still, and that forms were ever changing, continuously interplaying and transferring information. This contrasted to the static notion of gestalt, or fixed forms in nature (Morrell 2001).

Bechtel and Richardson (1998) noted that the role of vitalism in physiology was exemplified in the studies conducted by the French anatomist Xavier Bichat who lived around the period 1771 to 1802. Bichat analysed living systems individually in their separate parts, and in so doing identified 21 distinct kinds of tissue that explained the behaviour of organisms in terms of the functions of these tissues. The different tissues were characterised in terms of their 'vital properties', as forms of 'sensibility' and 'contractility'. These vital properties meant that life could not be associated with physical or chemical phenomenon due to the behaviour of living tissues being irregular and contrary to forces exhibited by their inorganic constituents. As the fact that living matter maintained itself while enduring day to day physical and chemical processes that would destroy it caused Bichat to conclude that there are additional fundamental forces in nature that were on par with the Newtonian laws ascribed to all matter. Bichat 1801 (cited in Bechtel and Richardson 1998) stated that "To create the universe God endowed matter with gravity, elasticity, affinity...and furthermore one portion received as its share sensibility and contractility."

According to Bichat, the key to elucidating the distinguishing properties of living systems was demonstrating how these properties stem from the constitution of the system. Bichat traced the properties of living systems back to their components; this revealed the vital properties assigned to these components which oppose their physical properties (Bechtel and Richardson 1998).

Inspired by Lavoisier's new analysis of combustion and his demonstration with Laplace in 1780 that respiration in animals was likened to a 'slow combustion', chemists of the early nineteenth century attempted through experiments to explain many of the reactions found in living organisms. Initially it was suggested that organic compounds were only formed in living organisms, and thus appeared to be products of vital activity. Physiological chemists of the early nineteenth century sought to demonstrate that, on the contrary, these products were the results of chemical processes (Bechtel and Richardson 1998). Jacob Berzelius (1779–1848) argued that reactions that occur within living organisms could be accounted for with chemistry, and that organic and inorganic processes and reactions differ only in their complexity. "There is", he states, "no special force exclusively the property of living matter which may be called a vital force" (cited in Bechtel and Richardson 1998).

Justus Liebig's study of chemical reactions in plants and animals in 1842 was a vitalistic view of the relationship between chemistry and physiology. He was particularly interested in reactions that metabolise foodstuffs in animals, and the mechanism by which the separating of constituents needed for growth came about. Liebig presented detailed chemical analyses of the sequence of reactions needed for this process. His findings were based upon chemical analysis of sustenance taken in, the nutrients absorbed, and the waste products liberated. Liebig observed that some form of regulation of these reactions was needed and concluded that a vital force controlled these processes. He found that chemical and vital processes operated in opposite ways, and consequently deduced that both kinds of processes were necessary to understand metabolism. The vital forces Liebig described were not meant to undermine the mechanistic programme; instead they were forces comparable to other physical forces such as gravity and chemical affinity that were associated with matter under appropriate conditions. According to Liebig, "There was nothing to prevent us from considering the vital force as a peculiar property, which is possessed by certain material bodies, and becomes sensible when their elementary particles are combined in a certain arrangement or form." (cited in Bechtel and Richardson 1998).

Through the development of better microscopes, Theodor Schwann (1810–82) observed in 1838 that single-celled organisms (later described as yeasts) were present in the process of fermentation. This set the stage for great controversy that would both contradict and support vitalist theory according to Bechtel and Richardson (1998). Schwann and Louis Pasteur (1822–95) argued that fermentation was a process initiated by living organisms such as yeasts and bacteria, not a reducible reaction demonstrated by ordinary chemistry. Schwann, well versed in advanced mechanistic theory of cell formation, claimed that cells simply constituted special environments in which organic and inorganic matter appeared in different concentrations and therefore did not rely on vitalistic elements. Pasteur on the other hand fitted fermentation into a more general scheme by which special reactions only occurred in living organisms (Bechtel and Richardson 1998). Pasteur argued that "these are irreducibly vital phenomena" (cited by Bechtel and Richardson 1998) and demonstrated empirically in 1858 that fermentation only occurred when living cells are present, furthermore, that cells only carry out fermentation in the absence of oxygen.

He described the process of fermentation as 'life without air'. As there was no support for claims advanced by Berzelius, Liebig, Traube and other chemists that fermentation resulted from chemical agents or catalysts within cells, Pasteur concluded that fermentation was a 'vital action' (Bechtel and Richardson 1998).

In support of his vitalist approach, Pasteur demonstrated that organisms could only originate from other living organisms and that spontaneous generation could thus not occur. The notion of spontaneous generation was motivated in part by the observation of microorganisms forming in putrefying organic matter, but Pasteur proved that heated organic matter remained sterile until it was contaminated. Bechtel and Richardson (1998) observed that "This supported the [Pasteur's] conclusion that new life-forms only emerge from existing ones and provided additional evidence for the vitalist claim that living organisms are inherently different from non-living entities".

The researcher perceives that these early understandings of vital force were an effort to explain phenomena which would otherwise lack an explanation. Thus, despite the fact that scientists such as Berzelius and Liebig were divided over their understanding of what vital forces they attempted to shed light on, they were united in their desire to explain processes in living organisms by means of chemical conditions thereby pointing out the limitations of such explanations. They thought vital forces were essential because some phenomena lacked adequate chemical explanation. Berzelius and Liebig agreed that fermentation was a chemical process that should be interpretable in chemical terms, regardless of whether it occurred in living organisms or in a test tube. Fermentation and putrefaction, they viewed as the least challenging cases for chemists, given that both processes were simply processing of decomposition, thus the result of simple chemical reactions similarly found in inorganic cases according to Bechtel and Richardson (1998).

2.3 Vital force as described in the *Organon of the Medical Art*

Hahnemann published his first edition of the *Organon* in 1810 which outlined his first ideas on homeopathic practice. This came after his famed experiment with cinchona bark in 1790 whereafter he published his findings in 1796 in an article "Essay on a new Principle". In this article he outlined the application of the theory of 'like cures like'. Hahnemann followed up with many more editions to the *Organon*, but it was only in

the 5th edition, published in 1833, that he included the doctrines of the vital force and drug dynamisation according to Bhatia (2009).

The researcher understood that during Hahnemann's trial and error experiments and extensive reading of ancient doctrines he concluded that the nature of disease had changed much over the centuries since Hipocrates, Stahl and von Helmont's time. Through his early clinical experiences as a physician he noticed that the archaic methods used in medicine of his time was doing more harm than good and required a new doctrine to approach the new diseases of his time. Hahnemann (1842) stated that:

"As long as humanity has existed, people have been exposed, individually or collectively, to illnesses from physical or moral causes. In the raw state of nature few means of aid were needed, since the simple way of life admitted but few diseases. With civilization, however, the occasions for falling ill, and the need for help against diseases, grew in equal measure. From then on people have occupied themselves with the treatment of ever more self-multiplying diseases. In puzzling out how to help, using intellect and presumptions, they allowed themselves to be seduced by their vanity. Countless differing views about the nature of disease and their redress sprang from so many very different heads." (cited O'Reilley 1996: 8)

Hahnemann translated and studied many concepts of vitalist philosophies from ancient Greek philosophy and medieval alchemy, but viewed them as contradictory to natural laws as demonstrated in the following quotation:

They called their theoretical hatchings systems (or constructs), each of which contradicted the others and itself. Each of these subtle portrayals set the readers initially into a stupefied amazement on account of the incomprehensible wisdom contained in it. It drew to the system-builder a host of followers who parroted the unnatural sophistry; to none of them, however, was it of the slightest use in being able to cure better. Then a new system would come along, often quite contrary to the first, displace that one and again procure for itself a reputation for a short time. None of them, however, was in harmony with nature and experience. They were theoretical webs woven by subtle heads out of alleged consequences, which could not be made use of in practical treatment at the sick-bed, due to their subtlety and unnaturalness. They were only good for empty disputations" (Hahnemann 1842, cited O'Reilley 1996:8)

Hahnemann (1842) supposedly observed evidence in his practice to suggest that the nature of disease was dynamic as opposed to being of a material origin. The sciences of the time could not produce a physical causative agent for a disease and Hahnemann therefore concluded that:

The cause of our diseases cannot be material, since the least foreign material substance introduced into our blood vessels, however mild it may appear to us, was promptly expelled by the life force as a poison; and where this was not possible, death results. If even the minutest splinter penetrates a sensitive part, the life principle, which was omnipresent in our body, does not rest until the splinter was carried away through pain, fever, suppuration or necrosis. Can it be supposed that, in the case of a twenty-year old eruptive disease for example, this indefatigably active life principle would tolerate good-naturedly the presence of a hostile foreign eruptive matter such a herpetic, scrofulous, a gout-acridity, etc., in the body fluids? What nosologist ever saw, with his own eyes, such a disease-matter, that he could so confidently speak of it and want to build a medicinal system upon it? Has anyone ever succeeded in displaying to view the material of gout or the poison of scrofula? (Hahnemann 1842, cited O'Reilley 1996:12)

The researcher notes that the modern understanding of disease recognises that there are substances and causative agents that cause disease in humans, but it still does not fully understand why the body, or as in the case of Hahnemann's argument, the vital force, behaves toward a foreign agent the way it does. The researcher surmises that Hahnemann at the time must have asked the following questions: why does the body seek to defend itself from exogenous agents? Why does it react the way it does and why does it respond differently in different individuals?

Hahnemann explained that

even the application of a material substance onto the skin, a wound, propagated a disease by infection, and can a pathologist prove that some material portion of this substance penetrated into our fluids or was absorbed? The most careful and prompt washing of the genitals does not protect the system from infection with the venereal chancre disease [syphilis]. The slightest breath of air wafting over the body of a person with smallpox can elicit this terrible disease in a healthy child. (Hahnemann 1842, cited O'Reilley 1996: 20)

Western medicine did not possess the knowledge of microbes as possible agents for disease causation until Robert Koch's (1843-1910) experiments with microscopes and microbiology, which was after Hahnemann's time O'Reilly (1996) commented. Hahnemann however argued:

What was the weight of the material that could have been absorbed into the bodily fluids in this way in order to bring forth, in the first case, an uncured, distressing wasting sickness (venereal disease) that does not extinguish itself until the very end of life, only in death, and in the latter case, however, a quick-killing disease (smallpox) with almost general suppuration? In these and all similar cases, was it possible to entertain the idea of a disease material being introduced into the blood? A letter written in a sick room and arriving from a great distance, has often communicated to the reader the same miasmatic disease. In this case, was it possible to think of a disease matter permeating the bodily fluids? (Hahnemann 1842, cited O'Reilly 1996: 21)

Hahnemann did not possess the technology, nor did Western medicine at the time, that would have allowed him to understand how communicable diseases could be spread from person to person, however Hahnemann grasped prior to Koch that a patient exposed to a communicable disease had to be in a vulnerable or susceptible state to contract the disease.

In Hahnemann's discussion of acute diseases, he outlined that there were more often psychic or circumstantial causes for these diseases.

§73: An acute febrile disease that befalls a person individually is occasioned by malignities to which just this person has been particularly exposed. Examples of occasions of such acute fevers are excesses in pleasures or their deprivation, violent physical impressions [i.e, physical traumas], becoming chilled, becoming overheated, fatigue, strains from lifting, etc.; or psychical arousals, affects, etc. Fundamentally, however, individual acute fevers are mostly only transient flare-ups of latent psora which spontaneously returns to its dormant state if the acute fevers are not too violent and are soon dispatched. Sporadic acute diseases attack several people at the same time, here and there, sporadically, occasioned by meteoric or telluric influences and malignities. Only a few people possess the receptivity to become disease-aroused at the same time. Bordering sporadic disease are those acute diseases that seize many persons with very similar complaints from a similar cause (epidemicity). These diseases tend to become contagious when they spread over thickly congregated masses of people. Then fevers arise. Each epidemic disease has a fever with its own

nature. Since every case of disease in each epidemic has the same kind of disease process. When left to itself, this disease process ends either in death or recovery in a moderate period of time. Epidemic diseases are not-infrequently occasioned and engendered by the calamities of war, floods and famine. (Hahnemann 1842, cited O'Reilley 1996: 118)

The above quotation reveals Hahnemann's keen observation on the nature of how epidemics were spread. Maglione (2011) argued that modern medicine today explains the cause to be exposure to a causative agent, but neglects the circumstances under which such diseases are spread. However, the researcher questions Maglione's point, considering modern case taking methods. Koch also argued that the cause of disease was stresses and circumstances, resulting in susceptibility to contracting of communicable diseases. Exogenous agents no doubt does cause diseases, but Hahnemann argued that the circumstances create stress in the organism that lead to susceptibility to the disease. This concept was revisited by Reich in the 1960s who believed that disease resulted from physical, emotional and mental stress that primed the body for diseases to take hold (Maglione 2011).

Moreover, Hahnemann also emphasised that disease causation stemmed from psychic and emotional upsets that resulted in physical manifestation of disease. Hahnemann stated:

How often has it happened that an offending word has brought on a dangerous bilious fever? How often has a superstitious prediction of death brought about demise at the proclaimed time? How often has the abrupt communication of sad or excessively joyful news brought to pass a sudden death? In these cases, where was the disease matter that has physically gone over into the body, there to engender and maintain the disease, and without whose material clearing away and conveying outward no thorough cure should be possible? (Hahnemann 1842, cited O'Reilley 1996: 21)

This view often conflicted with the materialist view of disease in Western medicine in Hahnemann's time. He was himself a medical physician, and strongly debated the experiential evidence to suggest that he was correct in his deduction that disease manifested in the organism only when the vital force was out of its natural balance. Western medicine of the 1800s could not produce proof that there was a material cause of disease as it predated Robert Koch's experiments with microscopes and microbiology according to O'Reilley (1996: 21). Moreover, Robert Koch also

demonstrated in his experiments that the organism needed to be in a susceptible state to become a reservoir for infection by a pathogenic organism. This supported Hahnemann's theories, and meant that the vital force still held ground and was still relevant despite a material causation of disease. Hahnemann argued with the thinking of the medical fraternity of his time by stating:

The advocates of this clumsy doctrine of assumed disease matter should be ashamed of themselves for having so thoughtlessly overlooked and misjudged the spiritual nature of our life and the spiritual dynamic power of disease-arousing causes. They have thereby lowered themselves to 'physician-sweeps' who, instead of curing through their efforts to drive non-existent disease matter out of the sick body, are destroying life. (Hahnemann 1842, cited O'Reilly 1996: 21)

Hahnemann's insights regarding the vital force revolutionised medical thinking of the time. Although controversial and poorly understood by physicians of the Western European world, Hahnemann came to understand that in health the vital force keeps all parts of the organism in harmony, that the material organism can only function by means of the immaterial 'wesen' (spirit-like-being) life force and without it is dead. Thus, the vital force and the material organism form an indivisible whole and disease manifested within the being when this life force is dynamically mistuned (O'Reilly 1996: 67). This mistuned state of the vital force, Hahnemann argued, presents symptoms that are caused by the influence of a dynamic impingement upon the life force which can only be cured with a medicine that has an equally dynamic effect on the vital force to reset it into a harmonious state (O'Reilly 1996: 67).

Aphorisms 9-17 of the *Organon* specifically pertain to the vital force, arising from Hahnemann's reflection on the vitalist principles from his reading of Stahl and von Helmont, for instance, but also based on his clinical observations and experience in treating patients with homoeopathic medicines. These aphorisms explain the vital force as being an immaterial, spirit-like force that governs the material body.

§9: In the healthy human state, the spirit-like life force (autocracy) that enlivens the material organism as dynamis, governs without restriction and keeps all part of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence. (Hahnemann 1842, cited O'Reilly 1996: 65)

O'Reilly (1996) annotates this aphorism by saying that in health the life force dynamically ensures that the entirety of the human organism, encompassing its whole economy, maintains a harmonious functioning throughout its physical and mental being. The body without this force cannot sustain healthy physiological functioning and would inevitably succumb to death, which is what Hahnemann goes on to say in the next aphorism:

§10: The material organism, thought of without life force, was capable of no sensibility, no activity, no self-preservation, it derives all sensibility and produce its life function solely by means of the immaterial *wesen* (the life principle, the life force) that enlivens the material organism in health and in disease. (Hahnemann 1842, cited O'Reilly 1996: 65)

Thus, the material organism can only exist and function because of the immaterial 'wesen', namely, the life force sustaining its existence (O'Reilly 1996: 65). This is further explained in aphorism 11:

§11: When a person falls ill, it was initially only this spirit-like, autonomic life force (life principle), everywhere present in the organism that was mistuned through the dynamic influence of a morbid agent inimical to life. Only the life principle, mistuned to such abnormality, can impart to the organism the adverse sensations and induce in the organism the irregular functions that we call disease. The life principle was a power-wesen invisible in itself, only discernible by its effects on the organism. Therefore, its morbid mistunement only makes itself known [discernible] by manifestations of disease in feelings and functions (the only aspects of the organism accessible to the senses of the observer and the medical-art practitioners). In other words, the morbid mistunement of the life principle makes itself discernible by disease symptoms; in no other way can it make itself known. (Hahnemann 1842, cited O'Reilly 1996: 66)

The organism cannot exist without this life force, and without it is dead and inanimate. When this life force is dynamically mistuned then disease results, and this 'mistunement' becomes evident to the observer through symptoms (O'Reilly 1997: 65). This is a similar principle to that found in *qi*, *prana* and *archeus* (or *aether*) in that these are also articulated as a life force that enlivens the material body which could not function without this driving force, and which if disrupted, result in disease.

§12: It was the disease-tuned life force alone that brings forth diseases. These diseases are expressed by the disease manifestations perceptible to our senses

conjointly with all internal alternations. These [internal and external] disease manifestations express the entire morbid mistunement of the inner dynamis and bring the entire disease to the light of day. On the other hand, the disappearance, by curative means, of all disease manifestations (i.e., all noticeable alternations deviated from the healthy life process) just as certainly involves the restoration of the integrity of the life principle and, consequently, it necessarily presupposes the return of the health of the entire organism. (Hahnemann 1842, cited O'Reilley 1996: 69)

§13: Disease was not to be considered as an inwardly hidden *wesen* separate from the living whole, from the organism and its enlivening dynamis, even if it was thought to be very subtle. (Hahnemann 1842, cited O'Reilley 1996: 69)

Again, here Hahnemann stresses that the notion of viewing disease as a separate entity is absurd and untrue, and that the dynamic mistuned life force is an indication that it is under stress and thus symptoms are an expression of the subtle life force striving to survive.

§15: The suffering of the morbidly mistuned, spirit-like dynamis (life force) enlivening our body in the invisible interior, and the complex of the outwardly perceptible symptoms portrays the present malady, which are organized by the dynamis in the organism, form a whole. They are one and the same. The organism was indeed a material instrument for life, but it was not conceivable without the life imparted to it by the instinctual, feeling and regulating dynamis, just as the life force was not conceivable without the organism. Consequently, the two of them constitute a unity, although in thought, we split this unity into two concepts in order to conceptualize it more easily. (Hahnemann 1842, cited O'Reilley 1996: 69)

Furthermore, the life force and the body, much like disease mentioned previously, cannot be viewed as separate entities, as they form a whole and cannot exist outside the symbiotic relationship (O'Reilley 1997: 68). As stated before, symptoms are a manifestation of a mistuned vital force, not the cause nor the effect of the causative agent itself. Therefore, the researcher perceives that Hahnemann means that all forms of pathology in the body are the effects of the vital force striving to survive, however in a maladjusted state that results in complications.

§16: Our life force, as spirit-like dynamis, cannot be seized and affected by damaging impingements on the healthy organism (through inimical potences from the external world that disturb the harmonious play of life) other than in a spirit-like, dynamic way.

In like manner, the only way the medical-art practitioner can remove such morbid mistunements (the disease) from the dynamis by the spirit-like (dynamic, virtual) tenement-altering energies of the serviceable medicines acting upon our spirit-like life force. These energies are perceived through the ubiquitous feeling-sense of the nerves in the organism. Accordingly, curative medicines can re-establish health and life's harmony only through dynamic action on the life principle. The curative medicines re-establish health after the alterations in the patient's condition that are noticeable to the attentively observing and investigating medical-art practitioner as completely as was necessary for the cure of the disease. (Hahnemann 1842, cited O'Reilley 1996: 70)

Hahnemann essentially explained in aphorism 16 that disease can only manifest when there is a dynamic impingement upon the life force and similarly can only be cured by the same means through dynamic actions of homoeopathic medicine that correspond to the entire symptom complex (O'Reilley 1997: 69). The researcher is of the view that this aphorism is validated by Newton's third law of motion, which states that for every action there is an equal and opposite reaction. Homoeopathic philosophy argues that using an allopathic medication will only temporarily adjust the vital force to a normal state as it only suppresses the symptoms and in doing so, does not succeed in a cure. Homoeopathy seeks to adjust the 'mistunement' by stimulating the vital force to behave in the opposite way the way it behaves in the diseased state. This is accomplished by administering a dynamic drug (homoeopathically dynamised) made from a substance that would in an otherwise healthy state cause the same symptom picture. In this regard, the researcher notes Kent's concern with defining a dynamic force in such simple terms, because Kent sought to define the vital force as an actual energetic substance. However, the researcher has come to appreciate that in its time the vital force as proposed by Hahnemann could explain observable phenomena in terms of the actions of homoeopathic drugs.

§17: When a cure occurs through the taking away of the entire complex of perceptible signs and befallments of disease, the internal alteration of the life force which was lying at its base (consequently the totality of the disease) was simultaneously lifted. It follows, therefore, that the medical-art practitioner has only to take away the symptom complex in order to simultaneously lift and annihilate the internal alteration (i.e., the morbid mistunement of the life principle) and consequently the totality of the disease, the disease itself. When the disease was annihilated, health was restored. This was the highest, the only goal of the physician who knows the meaning of his calling which

was to help, not to engage in learned-sounding prattle. (Hahnemann 1842, cited O'Reilly 1996: 70)

The researcher appreciates that Hahnemann sought to create a medical doctrine that was non-invasive and that established a cure simply by acting upon the dynamic entirety of the whole being. Through his observations and clinical experience along with past medical knowledge which he obtained while translating old texts, Hahnemann crystallised his ideas regarding the vital force into a simple yet comprehensive concept for its time. He strongly opposed the medical paradigm of his time by observing the flawed and crude ways in which patients' illnesses were treated. Disillusioned with the medical profession, he sought to go back to its foundations to re-evaluate how disease in humans was viewed and treated (Handley 1997: 34). The researcher recognised that the *Organon* was never intended to be a complete text but rather a guideline for the expansion of homoeopathic knowledge.

2.4 The vital force as understood by Vithoulkas, Roberts, Close and Kent

Today we could look at the nature of Hahnemann's ideas on the vital force and note that they had a solid basis in the laws of physics as matter and energy interchange in the electro-dynamic field. This field is measurable in terms of waveforms, composed of frequency, wavelength and amplitude (Seebauer 2006). Moreover, the law of similars (like cures like) demonstrates the 3rd law of Newtonian physics (for every action there is an equal and opposing reaction). This can be demonstrated in terms of the dynamic nature of the vital force with the example of the action of allopathic medicines on the vital force. Allopathic medicines seek to suppress the symptoms of the disease and therefore make the patient feel better temporarily. However, after the action of the medicine has worn off the symptoms often relapse. Thus, if an antidepressant, antibiotic, or anti-inflammatory drug is administered it suppresses the action of the vital force which is attempting to eliminate the cause of the disease. So, suppressing the vital force results in the vital force responding with a stronger reaction and a worsening of symptoms. Homoeopathic medicines attempt to gently stimulate the vital force with a similar force or energy frequency as that the stimulus which initiated the response of the vital force. We can then observe the vital force respond by resolving the symptom picture altogether and we have convalescence as explained by Vithoulkas (2002).

Everything in the universe vibrates at its own frequency which means the vital force, the electro-dynamic field of a living body, also vibrates at its own frequency as well. We know this because every substance vibrates at its own vibratory frequency which can be increased when stimulated by a similar electromagnetic frequency (Vithoulkas 2002: 37).

Vithoulkas explained the concept of 'resonance' by using tuning forks of a high C tuning to demonstrate the dynamic nature of energy and how a dynamic force can influence the other. He struck one tuning fork across the room from another one; the second tuning fork started to vibrate in resonance to the first tuning fork. When this was done using a middle C tuning fork a high C tuning fork across the room would vibrate, however at a lower amplitude. This demonstrated that vibration even from a distance has an effect and that the same frequency was the more harmonious and stronger (Seebauer 2006).

The researcher recognises that the vital force has to respond and adjust to every stimulus it is exposed to. However, if the stimulus strength is stronger than the vital force itself, the vital force is forced to adjust in such a way that the consequences are perceivable as symptoms of a disease in the spheres of the mind, emotions and physical body. This phenomenon Vithoulkas called the "defence mechanism", because if the vital force cannot adjust to these stimuli foreign vibration frequencies, the order in the body soon gets out of balance and inevitably the body dies (Seebauer 2006).

Roberts (1982) stated that when the two parent cells were united the vital principle or vital energy was already present. The ego of the completed cell does not change once beginning its process of development and has the power to produce the cells that form muscles, brain, etc, which possess the powers for specialised uses in the future because the vital energy continually flows through them and dominates the whole. When vital energy is present there exists a living organism, capable of physical action, capable of employing mental powers and with the ability to grasp the concepts of spiritual forces. Without the presence of the vital energy, the cell and the whole body, would be inanimate and dead according to Roberts (1997). Roberts (1997:25) states that "The nature of energy was dynamic, and this dynamis penetrates every particle, every cell, and every atom of the human economy."

Any disturbance to the vital energy or force can result in a disturbed development of the whole human economy. This disturbance can even have come from pre-natal influences; for instance the effect of sudden fright which may be caused by indulgences on the part of either or both parents at the time of conception. The root of the disturbance may lie in excessive worry during gestation or be due to hereditary stigma of either one or both parent cells, which may very well have been due to hereditary disease or miasms. Conversely, we observed the consequences of fright after the separate individual life has been established. This fear and excessive worry is transmitted and affects the vital energy of the new-born long after the incident occurred (Roberts 1982: 27).

The authority of this vital force on the organism is intimately connected and delicately attuned with all parts of the organism and even ostensibly distant organs and unrelated symptoms seem to show the effects of any disturbance of the vital force. The appearance of these disturbances is expressed as symptoms which are a reflection of the inward turmoil and confusion of the vital force (Roberts 1982).

Stuart Close (2003: 20) uses the term 'vital principle' to describe the vital force and states that in order for the vital energy to govern the body's vital functions it has to liberate vital potential energy within special types of atoms and then these atoms are subsequently combined in different ways to yield the monomers of amino acids, nucleotides and sugars that form the building blocks of biological macromolecules for example proteins, nucleic acids, and polysaccharides. The combination of macromolecules and smaller organic molecules form cell organelles like the cell membrane, mitochondria, lysosomes, and endoplasmic reticulum for instance. The organelles function as vital processing units for the cells, the cells function together to become organised tissue, the tissues form organs, and the organs function together in sustaining the vital systems of the organism.

Close (2003) also stated that modified universal energy in the form of the vital force functions in the living body for the higher purpose of our existence. Everything living comes from a preceding form of life in an uninterrupted chain, the last conceivable link of which is the Supreme Being as the one infinite source of life. In the views of metaphysical science this is recognised as conception also known as 'The Cosmic Life' (2003: 23).

Motion is the result of the functions and activities of the living body that originate from the primitive life substance when it became materialised as protoplasmic substance in cells. The phenomena of life manifested as growth, nutrition, repair, secretion, and reproduction all receive their direction from an originating centre. The researcher interprets this principle as holding true from the simplest cell to the highest and most complex organism. Cell membranes and protoplasmic contents are produced under the direction of the centrosome in the nucleus which is regarded as the 'centre of force' in the cell. All bodily fluids, tissues, and organs are developed at cellular level from within outwards, and from centre to circumference according to Close (2003: 23).

Close (2003) states that in the completely developed human organism vital action is propagated and controlled by the central nervous system as well. The activities of the cell are controlled from the centrosome, which is described as the brain of the cell. Close (2003: 24) poses the questions: "How or by what else could the vital force necessary to carry on vital processes be generated? How else can there be in the cell a 'dynamic centre'?" Close seems to answer these questions by stating that the dynamic centre is ultimately the 'centre of power'. Statically, power is the capacity for a person or thing to perform work or initiate a task, producing the force by which work is done. Therefore, a source is that from which force is produced or drawn, and that source must be a substantial reservoir. Kinetically, power is considered the cause, force the medium and work the effect.

It is considered an axiom of biological science that life originates only from preceding life (Close 2003). The central nervous system that is made up of innumerable nerve cells with their own nuclei and centrosomes is compared to a dynamo by Close (2003:24). Therefore, each individual cell with its nucleus and centrosome also functions as a dynamo. A dynamo functions as a converter of one form of energy into another by standing at the centre of the field of attraction and also acting in all directions under the law of attraction; the centrosome, through the agency of induction from the surrounding vital field, converts the chemical energy derived from nutrient matter into vital energy according to Close (2003: 25).

Kent (2004: 67) suggested that the vital force, or 'simple substance' as he named it, is a subtle energy that has 'substance' that probably exists in a 4th state of matter, namely plasma. He states that it possesses a formative intelligence that organises

everything into its own identity and form of life from mineral, plant to animal, and permeates throughout and is present in every form and substance in the universe. The researcher is of the view that Kent may have drawn upon the knowledge of quantum mechanics that was emerging with scientists at the start of the 20th century among physicists such as Thomas Young, Michael Faraday and Max Planck, supplementing our understanding of the nature and dynamics between energy and matter as suggested by O'Connor and Robertson (1996).

However, the researcher is aware that Kent was also influenced by scientist and mystic Emanuel Swedenborg. Kent's first proposition was that we had to consider that 'simple substance' was endowed with formative intelligence, i.e., it operates intelligently, governing and forming the economy of the whole animal, vegetable, and mineral kingdoms (an inspiration he adopted from Swedenborg). The simple substance gives an object not only life essence but also its identity whereby it can be differentiated from all other things. This can all be credited to the formative intelligence of Kent's simple substance.

The simple substance is subject to changes which means that it may exist in a state of order and disorder. It may be normal or sick. Simple substance may be observed pervading the entire material substance without disturbing or replacing it. The simple substance actively dominates and controls the body, occupying it fully as the cause of force. Kent stated:

The body simply does not and cannot move, think, or act unless it has some interior degrees of immaterial substance, which acts upon the economy continuously in the most beautiful manner, but as soon as the body was separated from its characterising simple substance there was a cessation of influx. (Kent 2004:70)

The vital energy derived from the simple substance keeps all things in all beings in order. All vital functions are kept in order by it, and the perpetuation of the forms and proportions of every animal, plant, and mineral. All operations that are possible are due to the simple substance and by it the very universe itself is kept in order (Kent 2004: 70).

Matter is inexorably subject to reduction, and, as Kent hypothesised, to be continuously reduced until it is in the form of simple substance. Conversely it is not

subject to restitution. Dynamic simple substances are dominated in a hierarchy according to their purpose and function, one having a higher purpose than another. The vital force, or simple substance, is dominated by yet another simple substance that is still higher, namely the soul (Kent 2004).

The simple substance, according to Kent (2004), is not subject to physical law. Keeping this in consideration, the simple substance cannot be subject to the laws of time, space, weight, or gravity. The simple substance, when it exists in the living human body, keeps that body animated, moving, perfecting its uses, and superintends all parts and at the same time keeps the operation of mind and will in order Kent (2004) stated.

This vital substance, when in a natural state of order, harmony and in contact with the human body, is constructive as it keeps the body continuously constructed and reconstructed. When these vital forces are unable to dominate and control the vital force it cannot compensate for the external stresses and this causes the body to decay at once. According to Kent (2004) the vital force is constructive or formative, and in its absence, there is death and destruction.

The researcher notes that Roberts, Close and Kent's approach is very scientific and coincides with the revolutionary exploration in quantum physics at the time. The concept of the vital force, vital principle or simple substance overlaps in description with that of Eastern medicinal philosophy on akasha and qi. Eisen (2011) approached the philosophy of qi in a modern scientific context as did Roberts, Kent, Close and Vithoulkas.

2.5 Romantic medicine in 18th century Germany and the concept of Mesmer's animal magnetism



Figure 1: Mesmer's gaze

Source: Wozniak (2014)

The 19th century was marked by modernisation processes in human knowledge which created the space for the proliferation of new scientific disciplines. The traditional understanding of medicine and science was significantly modified and updated as the Western European world underwent a metaphysical-esoteric revolution (Morrell 2001). This multi-dimensional arena allowed for research on the natural world, geography, history and culture in order to understand humanity's spiritual nature and place in the world. This was indeed an important turning point in European thinking because it expressed an inter-paradigmatic state, where the old order theories were no longer applicable to the swiftly changing reality. However, the signs of the new order displayed all the shortcomings of a still underdeveloped understanding. During this time German medicine was continuously seeking its theoretical and practical identity which became intimately associated with the conceptual framework and thinking structure of German idealism at the time. This became the intellectual opposition to the rational and mechanistic model of the world which simultaneously affirmed the philosophy of the absolute (Morrell 2001). In medical theory the emergence of new pursuits led to discoveries and observations such as Mesmer's concept of animal magnetism. In the midst of all the eccentricity of German romantic

medicine, its great achievement was the attempt to discover and describe humans' unconscious existence (Morrell 2001).

Stahl and von Helmont, who lived in the 1600s, predated Hahnemann, Goethe and Mesmer but laid the philosophic groundwork which these latter physicians could elaborate upon and employ in their respective therapies and medical practices. Hahnemann, Goethe and Mesmer lived around the same time and were all in some way, shape or form contemporaries in the vitalist view of medicine. All of them rejected the notion of an outer physical aspect of disease as being the true realm of disease causation, and believed the organism possessed an inner 'spiritual body' or 'vital force'. von Helmont termed the vital principle the *archeus*, from hermetic alchemy, while Stahl called it the animal soul or '*anima*' that coordinated healing and maintained the organism's wellbeing. Agents that agitated or interfered with the functioning of this vital energy von Helmont called "exogenous agents that irritated the *archeus*" (Morrell 2001) and Stahl's concept of the *anima* adopted the Hippocratic concept of '*physis*'. Stahl furthermore added the attributes of Paracelsus's hermetic writing and von Helmont's '*Archeus*' as '*archetypes*' for specific sensitivities to develop certain diseases similar to Hahnemann's concept of the miasms (Morrell, 2001).

Goethe's notion of 'transmission' emphasised that the unique life force of each organism, plant and mineral had its own energetic blueprint or essence that was transmitted from one form to another, influencing its expression and form. He explained this concept by referring to a plant which absorbed and contained a subtle blend of minerals from the soil, which became sealed with the 'spiritual imprint' of the plant's life force which then influenced its morphology. When consumed by humans as medicine or sustenance this life force was then incorporated into the morphology of the human being. These ideas and techniques of transmission were incorporated by Rudolph Steiner in his anthroposophical medicine. Goethe emphasised all forms of nature were in continuous transmission, that phenomena in nature were never still, and that forms were ever changing, continuously interplaying and transferring information. This contrasted the static notion of '*Gestalt*', of fixed forms in nature (Morrell 2001).

Mesmer believed that the living body contained a magnetic field that produced disease when it was out of balance in the human body, so could be manipulated for healing

purposes. Mesmer believed that the body had two poles, like a magnet, and must, therefore, like a magnet, emit an invisible magnetic fluid. Another indication to him that there was some kind of invisible magnetic fluid involved was related to his observation of the practice of bloodletting, which was common as a treatment for all ailments in that era. On one occasion Mesmer observed that when he approached a patient the flow of blood increased and lessened noticeably when he stepped away again. This was enough to convince him that his own body must have exerted some sort of magnetic force, hence the term 'animal magnetism' (Paret n.d.).

Thus, this fluid could be corrected by using the practitioner's own body to perturb the magnetic fluid in the patient. Initially Mesmer treated patients by applying magnets to the affected parts of the body but later perfected the technique by passing his hands over the patient to transfer his own 'magnetic fluid' (Paret n.d.), a technique that has great similarity to the healing art of Reiki. Mesmer's understanding of vital energy resonated with Hahnemann, who made reference to him in the *Organon of the Medical Art*.

§288. I find it necessary to make mention here of so-called animal magnetism or Mesmerism which differs in nature from all other medicines. This curative power was a wonderful, priceless gift of God, granted to humanity. The life force of a healthy mesmerist, gifted with this power dynamically streams into another human being by means of touch or even without it – indeed at some distance. It does so through the powerful will of a well-intentioned individual. The mesmerist's life force dynamically streams into another human being just as one of the poles of a powerful magnet dynamically streams into a rod of raw steel. (Hahnemann 1842, cited O'Reilley 1996: 258)

Regardless of widespread scepticism of Mesmer's seemingly strange methods, the researcher's view is that he was the first person to draw the attention of the world to the importance of acknowledging that mental treatment had a direct bearing on illnesses of the body, and that psychological investigations can help to elucidate the cause of disease in humans (Paret n.d.).

Mesmer believed that psychic ether pervaded all of space, and that the astral bodies far and near cause tidal fluctuations in this magnetic fluid which he termed 'animal

magnetism' (Paret n.d.). Paret (n.d.) also asserts that this theory has similarities with theories of 'dark matter' today.

Mesmer cultivated techniques that he was convinced could re-establish the equilibrium of the magnetic fluid, and as a result, any diseases could be cured. Mesmer based his theories on the belief that perfect health was dependent upon an individual maintaining a right relationship with the heavenly bodies and was convinced that the same forces that held the sun, moon and planets in place regulated human health. The researcher sees a similarity in this to the philosophic principles of aether in hermetic teachings which suggest that heavenly bodies in the solar system are tied in and influence the seven metals (mercury, iron, copper, silver, gold, lead and tin) which were then used as talismans and elixirs.

Thus, when Mesmer brought a magnet into contact with a patient, the subtle and mysterious fluid exuded by the magnet entered the body of the patient and healed them of their complaint supposedly. He called this form of fluid exchange "animal magnetism", later to be known as 'Mesmerism' (Paret n.d.).

Mesmer reportedly would walk around his crowd of patients touching each one with a wand, calling on them to yield themselves to the magnetic fluids about them. He would tell them that they could only be cured if they were able to focus on the heavenly powers that existed within their sick bodies. According to Paret's (n.d.) anecdotes, he would press his patients to "reach further into your mind". He drove his patients to reach what Mesmer termed 'a grand crisis', which in today's terms could be seen as a grand mal convulsive seizure. Mesmer reported that this grand crisis was the reason many of his patients were cured, as it was a sign that the blocked magnetic fluid was being released. Paret (n.d.) speculates that such behaviour could have been induced by hypnosis and could actually have been episodes of epilepsy.

Mesmer concluded that particular individuals had this gift of being able to control the flow of this mysterious 'fluid' and these individuals had the power to make the fluid flow from themselves into ill patients and cure them of their illnesses. Furthermore, this could also be accomplished indirectly by 'magnetizing' almost any object, such as a bottle of water which would be consumed, or by magnetizing objects that would then presumably pass on the 'fluid' to anyone who consumed or touched them (Paret n.d.).

Mesmer insisted that there should be a close interest in and a symbiotic sympathy between the physician and the patient. This he called 'rapport'; French for 'harmony' or 'connection'. These terms are similar to those employed in psychoanalytic techniques to describe therapeutic relationship in which the doctor has an interest in, and gains the cooperation of, his/her patient (Paret n.d.).

Mesmer used many strange tools and contraptions in his practice, one of which was an apparatus which he called a *baquet*; an oak tub filled with iron filings and broken glass. Protruding from the wooden top were dozens of bottles with the necks pointing in the direction of the patients. Placed inside the bottles were iron rods whose purpose, according to Mesmer's theories, was to create a spray of magnetic rays on the subject. These bottles were filled with supposedly magnetised water (Paret n.d.). Patients would gather around the *baquet*, each holding the hand of the patient on either side, the whole party forming a kind of 'magnetic ring'. Ethereal soft music would play and the lights would be dimmed. Some of the patients would start singing during these strange 'séances' (Paret n.d.), with a few patients experiencing spasms or a 'crisis' after which they would emerge from the experience feeling improved in health. Occasionally young aristocratic women would return for the pleasure of the experience even though they no longer had any medical condition to treat (Paret n.d.).

It was established by Paret (n.d.) that Mesmer obtained his doctorate for a plagiarised dissertation on how the planets affect health. Mesmer met Maximilian Hell, a Viennese Jesuit and healer who became Mesmer's teacher in his art of healing. Hell cured people with a magnetic steel plate. Hell's 'proof' of magnetic healing was that it worked, i.e., he had a great number of satisfied customers. Mesmer plagiarised Hell's magnetic therapy and asserted that it worked because there is a very subtle magnetic fluid flowing through everything but which sometimes gets disturbed and needs to be restored to its proper flow. Mesmer theorised that Hell was unblocking the flow of this magnetic fluid with his magnetic therapy techniques. Mesmer however in time discovered that he obtained the same results without the magnets. He posited that "animal magnetism" accounted for his ability to correct the flow of the universal magnetic fluid. Today, the term "animal magnetism" is synonymous with mesmerism or hypnotic power (Paret n.d.).

Some scholars claim that Mesmer was practising a crude form of hypnotherapy, but it would probably be more accurate to state that he was a shamanistic healer whose methods included hypnotherapy. According to Paret (n.d.) Mesmer's conduct during therapy sessions was impressive, with as much drama to be a performance, as much as anything else. His clinic was furnished to maximise suggestion: the light was dim, everyone conversed in whispers, and music was used to alter the patients' mood according to what was required at each stage of the healing process, according to reports from patients. There were four baquets in the room, three for paying patients and the fourth for those being treated free. Mesmer, as a "Master of Ceremonies", was elaborately dressed and carried a wand, which he pointed at patients or used to touch or stroke them. The patients gasped, twitched, went into trance, or experienced convulsions or catalepsy. Mesmer's assistants ministered to the more severely afflicted and if necessary took them into one of the padded crisis rooms (Paret n.d.).

An incident was recorded where a wealthy English dame passing through Vienna, where a Jesuit professor had been studying the theories of Mesmer, was put to a test when she complained of severe stomach cramps. Professor Hehl laid a powerful magnet on her stomach, and to her astonishment, the cramps quickly dissipated. He then suggested to Mesmer that the magnetic force quite possibly had an influence in moving the etheric fluid of the body. The medical profession was highly sceptical but relying on his own instincts and those of his like-minded friends, Mesmer was soon making use of magnets to effect his cures (Paret n.d.).

As his fame grew, so did the outrageousness of his methods. Mesmer devised a simple apparatus purported to distribute the magnetic forces to whole groups of willing patients. He constructed a whole system of healing tools designed to reach the greatest number of people in the least amount of time. One such tool involved immersing magnets in several jars of water connected with steel bands. He then collected the jars into a wooden tub resonating with iron filings and more water and attached a hose and nozzle to this contraption to help spray the magnetised healing about the room or garden area busy with patients lounging and holding hands by the dozens. As was to be expected, results were astounding (Paret n.d.).

Mesmer later moved to Paris where his successes continued. His sensual healing techniques became the talk of society. King Louis XVI offered the practitioner a lifetime

pension if he would sign a contract to remain in Paris and furnish proofs of his discoveries. Mesmer declined both conditions and in the spirit of bargaining-table bluff, according to Paret (n.d.), threatened to leave France if the pension was not provided without the conditions the king wanted to impose.

Investigating doctors however were soon convinced that no evidence of a magnetic fluid existed, although they agreed Mesmer seemed to possess great powers of suggestion (Paret n.d.).

Long before Freud and analytical psychology, Mesmer seemed to realise the effects of sexual repression and nervous hysteria in the cause of physical ailments. His seductive techniques allowed many neurotic patients to experience at least temporarily, freedom from the bondage of the host of mental and sexual insecurities society at the time encouraged (Paret n.d.).

The combined faith of both healer and the patient in the process certainly was a persuasive factor in these cures and likely a form of placebo. The effects of placebo are well documented today, although the mechanisms of its action are still poorly understood.

Mesmer's contribution to science is that he understood that illness was not natural. Mesmer pointed out that some kind of blockage of natural forces can promote stagnation and sickness. He had an instinctive desire to free the vital forces from such restraint, which a forerunner of many psychological theories which evolved in later years, such as those of Sigmund Freud (1995).

After Mesmer died in 1815, his discovery of the hypnotic state was rediscovered by accident by one of Mesmer's disciples, the Marquis de Puységur, while trying to magnetise a young shepherd boy. Rubbing the boy's head had put the lad into a hypnotic or spasmodic sleep (as he termed it). Trying to arouse the lad to consciousness, the Marquis gave several commands, such as stand up, walk, and sit down, and was astounded to observe the boy obey, yet still remain in his sleeping state. When the shepherd boy finally woke up, he had no memory of these events (Paret n.d.).

Though his success was steeped in controversy, Mesmer's theories on animal magnetism found merit with Hahnemann who agreed that there was some kind of correlation with vital force and electromagnetism as shown in the following quotations:

What was dynamic influence, dynamic power? We perceive that, by some secret invisible force, our earth conducts its moon around itself in twenty-eight days and a few hours, and the moon, in turn, raises our northern seas to flood tide at set hours and, in an equal number of hours, lets it sink again to ebb tide (allowing for some variation at the full and new moons). We see this and are amazed because our senses do not perceive how this happens. Clearly this does not happen through material instruments, nor through mechanical arrangements like human works. We also see about us a great many other events as the effect of one event upon another where one cannot discern a sense-perceptible connection between the cause and effect. Only someone who was cultivated and therefore exercised in comparison and abstraction can form a kind of super-sensible idea of this, keeping far from his thoughts all that was material or mechanical. He terms such actions dynamic, virtual, taking place by the absolute, specific, pure, power and action of one [event] upon another. (Hahnemann 1842, cited O'Reilly 1996: 66)

In the same way, the dynamic action of morbid influences on the healthy person as well as the dynamic power of medicines on the life principle in order to make the person healthy again, are nothing other than contagion. They are as utterly non-material, as utterly non-mechanical, as the power of a bar magnet was when it forcibly attracts to itself a piece of iron or steel lying next to it. (Hahnemann 1842, cited O'Reilly 1996: 66)

A magnet's action upon a nearby piece of iron or a steel needle was neither material nor mechanical. One sees that the piece of iron was attracted by one end (pole) of the magnet but does not see how this takes place. This invisible power of the magnet needs no mechanical (material) helping means, no hook or lever to attract the iron. It attracts it to itself and acts upon the piece of iron or on the steel needle by means of its own (pure) immaterial, invisible, spirit-like energy, that is, it does so dynamically. Moreover, the magnet invisibly (dynamically) transmits magnetic energy to the steel needle which, in turn, becomes magnetic, even at a distance, without the magnet touching it. The steel needle can then transmit the same magnetic property to other steel needles (dynamically). (Hahnemann 1842, cited O'Reilly 1996: 67)

In a similar way, a child with smallpox or measles transmits the disease to a nearby healthy child, even without touching him. This contamination takes place invisibly (dynamically) at a distance, without something material having come (or having been able to come) into the affected child from the contagious one, just as there was no material transmission between the magnet and the steel needle. (Hahnemann 1842, cited O'Reilly 1996: 67)

Though the practice of Mesmerism pretty much ceased with the passing of its founder, similar therapies continued to be practised based on the notion of a magnetic energetic force that governs the body's functions. Modern-day psychology has taken many elements of Mesmer's work and incorporated them into psychoanalysis (Eden 1993: 28). Over the next 100 years, a huge corpus of evidence and related neurological and psychological theory accumulated and led to the proposal that mental events, mesmeric trance states, rapport, the therapist's will to cure, the concentration of attention, mental suggestion, psychic trauma, the dissociation of consciousness, and catharsis effect radical alterations in the state of the body. No psychology publications of the late 1800s and early 1900s could afford to ignore such compelling material and its significant implications for the conceptualisation of the nature of the relationship between mind and body (Wozniak 2014).

Vital energy therapies today such as Dr Stone's "Polarity Therapy" incorporate Mesmer's work and are further augmented by the theories and principles of qi in acupuncture and yogic teachings of the chakra system and the concept of Prana (Stone 1986: 14).

2.6 Paracelsus, alchemy and the concept of aether

"The ethereal body of a man may know what another man thinks at a distance of 100 miles or more." (Paracelsus cited in Waite 1894)

Hermetic science and philosophy stemmed from the remnant knowledge safe guarded at the city of Alexandria in the Hellenistic period around 323 BCE. Alexandria contained many ancient Greek and Egyptian writings on medicine, astronomy and mathematical applications from as far back as 1300-1600 BCE. With Alexandria's decline, however, the knowledge became scattered and lost, and only started resurfacing again between the 1st and 3rd century CE. It was during this period that

hermeticists, deeply philosophical and obsessed with lost knowledge, started to practice alchemy (Lawrence 2012: 9-12).

This lost knowledge was compiled in writings such as the Kybalion, written by authors known only as “Three Initiates”. In this work 7 principles were discussed namely:

- I. The principle of mentalism - “the All is mind; the Universe is Mental.” (Three Initiates 1908/2010: 9).
- II. The principle of correspondence – “As above so below, so below as above.” (Three Initiates, 1908/2010: 10).
- III. The principle of vibration – “Nothing rests; everything moves; everything vibrates.” (Three Initiates, 1908/2010: 11).
- IV. The principle of polarity – “Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.” (Three Initiates, 1908/2010:12).
- V. The principle of rhythm – “Everything flows, out and in: everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of swing to the left; rhythm compensates.” (Three Initiates 1908/2010: 14).
- VI. The principle of cause and effect – “Every cause has an effect; every effect has its cause; everything happens according to law; chance is but a name for a law not recognised; there are many planes of causation, but nothing escapes the law.” (Three Initiates 1908/2010: 15).
- VII. The principle of gender – “Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes.” (1908/2010: 16).

These principles sum up how ether behaves naturally. Ether is understood to be an omnipresent force existing throughout the cosmos and in all matter. However, ether within living things was termed archeausby the alchemists of old believed because they that it had a more complex role to play in living systems. Paracelsus (1493-1541) was not the first to support the idea of a hidden dimension or force that came to be called aether. Aristotle (384-322), 16 centuries before him introduced this fifth element named ‘ether’ which, despite its immateriality, he considered to be the “first matter”, the quintessence of all things. Cockren (1941) equated Aristotle’s ether as the entire

universe's ponderable matter that was comprised and held together by this imponderable ether, an abstract and primordial quantum field.

Paracelsus, the famous alchemist and physician, viewed the universe as one coherent organism pervaded by a uniting life-giving spirit (ether), and this in its entirety, including humans and nature, he claimed was 'God'. His belief subsequently put him at odds with the church and the medical schools that taught the Hippocratic and Galenic teachings based on the treatment of the body's humours. Paracelsus, as with many alchemists, perceived that the health of the body relied on the harmony of humans as a microcosm with nature as the macrocosm. His belief did not simply promote soul purification, like others before him and some of his contemporaries did, but rather, he identified many similarities between the microcosm and macrocosm and knew that human health depended upon a harmonious relationship between the two (Waite 1894).

The Bhagavad Gita states that a fifth element exists that has a non-material nature, unlike the four classical elements, termed akasha, translated as space or quintessence or aether/ether in the alchemical paradigm. Unlike the terrestrial elements, akasha is described as not possessing any of the classical qualities of hot, dry, wet, cold, fixed, mobile, dark or light. Furthermore, Aristotle taught that unlike the classical elements that displayed linear motion, ether moves through the cosmos in a spiral fashion. This fifth element was believed to be the mediating dynamic between spirit and matter and was the field in which the four elements manifested in the material world. Ether was regarded as being related to primal substance or essence and was the original, undifferentiated quality of life itself, as well as the vital quality of matter which mediates between primal essence and the multitude of forms of matter (Norland 2007: 8).

Alchemists believe that all space is filled with, and emanates from, this subtle presence of ether. It permeates throughout interplanetary relations, inner matter, and inter-organic substances. This force is present in metal, mineral, tree, plant, animals and humans (Cockren 1941).

In hermetic philosophy alchemical ether, also described as astral light by some hermeticists, determines the constitution of bodies. Hardness and softness, solidity and liquidity of a substance all depend on the relative proportion of ethereal and

ponderable matter of which they are composed. The whole range of physical phenomena proceed from the primary ether, even arbitrary division and classification of physical science which had reduced matter to nothing but ether. Even though solid matter is still matter, ether is considered the first ever matter that existed in the universe according to the alchemists. When it comes to matter which we tend to think of as solid material or substance, has been proven in fact not to be solid, but merely a stress or strain in the etheric field of time and space by modern science. As atoms comprise of over 99% empty space, electrons, protons and neutrons of which matter is composed move in this vast space like a sea of ether (in accordance with this theory of alchemy) so that the very air we breathe, the bodies we inhabit, and all things tangible that exist are moving in this sea of ether, the parent element from which all manifestation has come as Higgins (1997) describes.

This principle that all things proceeded from one thing is demonstrable in biology also, as multicellular organisms, complex as they are in their sophisticated structure, nevertheless arose from a single cell that multiplied into a complex system of specialised cells that function as a unit. Modern science has proposed that all matter is composed of atoms; these atoms, however, are composed of protons, neutrons and electrons and those in turn are composed of still finer components for example quarks and gluons. This ether was believed to be a universal connecting medium, filling all space to its furthest limits, penetrating the interstices of matter and even that of atoms without a break in its continuity. Higgins (1997) stated: "So completely does it fill space that it was sometimes identified with space itself, and has, in fact, been spoken of as Absolute Space".

"The Ether of space," according to the physicist Sir Oliver Lodge (cited in Higgins 1997) is:

... a theme of unknown and apparently infinite magnitude and of a reality beyond the present conception of man. It was that of which everyday material consists, a link between the worlds, a consummate substance of overpowering grandeur. By a kind of instinct, one feels it to be the home of spiritual existence, the realm of the awe-inspiring, and supernal. It was co-extensive with the physical universe and was absent from no part of space. Beyond the furthest star the Ether extends, in the heart of the atom it has its being. It permeates and controls and dominates all. It eludes the human senses and can only be envisaged by the powers of the mind. Yet the Ether was a physical

thing; it was not a physical entity, yet it has definite properties. It was not matter any more than hydrogen and oxygen are water, but it was the vehicle of both matter and spirit.

The alchemists divide matter, seen and unseen, into seven principles or planes, and of these the fifth principle named quintessence or ether, corresponds to science's concept of ether known in more contemporary parlance as the space-time continuum. If modern science would be willing to admit that there was some truth in this relationship of ideas, then it may be possible to begin to see that alchemy is based on an absolute law. All the known forces that our scientists have estimated and calculated to exist originated from this vital principle, a single collective life. Our life force could be considered a part of, or an aspect of, this one universal life (Higgins 1997).

The alchemists believed that ether was distributed from the highest of heavenly/astral planes where it was most concentrated to the lower denser realms where it was least concentrated. Archeus, or archaeus, was the term that generally referred to the lowest and most dense phase of the astral plane which presided over the growth and continuation of all living beings. The term was first used by medieval alchemist, Paracelsus as well as by those who came after him, most notably Jan Baptist van Helmont (Waite 1893).

The philosophers of old defined this principle and were later supported by Paracelsus who claimed that: "the archeus was the segment of the closest quadrant of the higher worlds which blends with some similarity to the highest vibrations of our physical world". It is seen as the grey area wherein matter, parallel and not laterally, begins to transmute into spiritual energies. It can be considered the glue which binds the heavens to the material, as echoed by the maxim of the Kybalion "as above so below" (Hermes Trismegistus, 1862, cited in Waite 1893).

Archeus is also known as the Anima Mundi, Soul of the World, Spirit of the World, The Path of Saturn (connecting Malkuth and Yesod in the system of Jewish mysticism called the Kabbalah), the Earth Sphere and the Zone Girdling the Earth. It is also simply named the lower astral sphere, or rather the 'geographic' region of it, as everything in the archeus parallels physical manifestation (Waite 1893).

Waite (1893) also stated that ether 'essence' was used to describe the spirit-like nature of fire, or the 'fire lodged in the centre of the earth', which was credited with the generation of metals and minerals.

The researcher felt it was also important to mention that the aether can be broken down into four different ethers: chemical, life, light, and reflective, described as follows:

The chemical ether composes the substances within which energies responsible for the perpetuation of chemical actions in the world exist. The life ether composes the substances through which the vital force exists and was transmitted, and which forms a matrix to hold in the life spark of a living thing. All living things contain both a chemical and life aura to them; the former, to the clairvoyant, was usually a subtle light-red flame. The latter was usually a static streaming of blue and white light. The light ether was the highest ether at play in the physical world and was the actual medium by which means the programmed virtues of objects travel down from the higher spheres of existence and impregnate their appropriate physical vessels. It was with the property of this ether that we are most concerned, for some of the greatest miracles in magic are accomplished by manipulating the virtues which objects and circumstances receive. It bears mentioning that it was through this life ether that the soul of a living thing was given unto a body. The reflective ether does not so much importantly act upon the physical world but does in occasion anyway. If the Akashic Library was to be seen as the Memory of God, then the reflective ether would be the memory of Earth. It was through the replay of such memories that so-called hauntings are often created. (Waite 1893)

The light ether conveys virtues from higher spheres of existence down into this one in a chain of descent from what is known as the first cause, which some call God, all the way to our physical world. This first cause is omnipotent and contains all things as one, combined whole. As all things emanated outwards from this first because they began to divide according to their individual intelligent design. Like started to attract like, opposites began to repel one another, and in a short space of time there was a vast arrangement of different combinations of energies which may have been identified as their own units of measure (Waite 1893).

The researcher noted that the manner in which aether is described resembles much of what modern physicists and scientists describe in their respective fields of study. For example, the researcher questions how medieval alchemists knew that at the

centre of the earth existed a 'fire' that produced the minerals we discover on the earth's surface? Medieval alchemists knew then what modern geologists today have only relatively recently explained that there is a core at the centre of the earth moving the mantle of the earth to move minerals and metals to the crust. How did they conceptualize an idea that first there was God and from it sprang all the different 'ether' that attracted and repelled each other, which to the researcher appears to resemble what astrophysicists today describe as the first few moments of the big bang?

Waite (1893) explains that alchemists believe that throughout a person's life there is a presence, a finely diffused form of matter, like a vapour filling not merely every part of the physical body but actually stored in some parts. This matter is constantly renewed by the vital chemistry, a substance as easily disposed of as the breath as soon as the breath has served its purpose. Paracelsus named this first matter of life the archeus, meaning the oldest principle. Paracelsus stated:

The archeus was an essence that was equally distributed in all parts of the human body. The Spiritus Vitae (Spirit of Life) takes its origin from the Spiritus Mundi (Spirit of the Universe). Being an emanation of the latter, the archeus contains the elements of all cosmic influences and was therefore the cause by which the actions of the cosmic forces act upon the body. (cited in Waite 1893)

The archeus has a magnetic nature and is therefore not enclosed in a body but radiates within and around it as a luminous sphere. Alchemists single-handedly, within the current historical epoch, succeeded in obtaining a substantial element, or a particle of homogeneous matter, as understood by the researcher. This was the true "Mysterium Magnum" as Waite (1893) described it, the age-old science whereby alchemists sought to set free this vital principle in their laboratories, by destroying the body of the metal on which they were working, purify its salt, and reassemble its principles together in a higher form. These alchemical processes were perceived as miniature reproductions of superior cosmic processes in operation around humans all the time.

As noted by Paracelsus:

Nothing of true value was located in the body of a substance, but in the virtue thereof, and this was the principle of the Quintessence, which reduces, say 20 lbs. of a given substance into a single Ounce, and that ounce far exceeds the 20 lbs. in potency.

Hence the less there was of body, the more in proportion was the virtue thereof. (cited in Cockren 1941)

The principle of healing used in hermetic pharmacology, chemistry, and therapeutics was originally one of the secret sciences of a secretive priestcraft, and the mystery of its source was an obscure one. These advanced forms of knowledge were originally in the possession of sacerdotal castes who safeguarded it from the public.

During the Middle Ages, however these long-ignored axioms and formulas of hermetic wisdom were re-assembled, chronicled, and systematically re-tested for their accuracy. This was conducted by a man named Theophrastus of Hohenheim, who then called himself by the name Paracelsus, meaning 'greater than Celsus'. Paracelsus devoted his entire life to the study of hermetic philosophy, while members of the medical fraternity of the time belittled his memory as they opposed his system of healing. On the one hand the occult world knew his merit and recognised him as the greatest physician of all time. Regardless of his reputation he was one of the few great minds who intelligently sought to reconcile the art of healing with the philosophical and religious systems of paganism and Christianity (Waite 1893).

Paracelsus was a skilled observer, and those who knew him named him 'The Second Hermes' and 'The Trismegistus of Switzerland' (Waite 1893). He journeyed throughout Europe and was said to have even penetrated Eastern lands while dispelling superstitions by seeking out lost doctrines. During his time spent with gypsies and Arabians he learned much concerning the uses of simple remedies, the making of talismans and the influences of the celestial bodies. Paracelsus was one of a few who felt that the healing of the sick was of far greater importance than maintaining an orthodox medical standing. He sacrificed what might otherwise have been considered a dignified medical career and endured lifelong persecution for standing up against the therapeutic systems of his time.

One of Paracelsus's fundamental hypotheses was that everything in the universe has a therapeutic use. This may explain the bizarre accounts of him collecting fungi from tombstones and dew on glass plates at midnight for medicinal use (Waite 1893). The researcher noticed that he was an explorer of nature's arcanum (the mysteries) which resulted in many authors and scholars being of the opinion that he was the inspiration of Mesmerism, and that Mesmer developed the art by studying his writings.

The researcher noticed that Paracelsus, much like Hahnemann, felt utter contempt for the narrow systems of medicine practised in their respective times. Paracelsus expressed his grievances as follows:

But the number of diseases that originate from some unknown causes was far greater than those that come from mechanical causes, and for such diseases our physicians know no cure because not knowing such causes they cannot remove them. All they can prudently do was to observe the patient and make their guesses about his condition; and the patient may rest satisfied if the medicines administered to him do no serious harm, and do not prevent his recovery. The best of our popular physicians are the ones that do least harm. But, unfortunately, some poison their patients with mercury; others purge them or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense, and there are others who care a great deal more for their own profit than for the health of their patients. A disease does not change its state to accommodate itself to the knowledge of the physician, but the physician should understand the causes of the disease. A physician should be a servant of Nature, and not her enemy; he should be able to guide and direct her in her struggle for life and not throw, by his unreasonable interference, fresh obstacles in the way of recovery. (cited by Waite 1893)

Paracelsus emphasised the principle that virtually all diseases had their origin in the 'invisible nature of man' which he termed the astrum or astral form which subsequently became a fundamental teaching of hermetic medicine. The researcher also understood that hermeticists in no way disregarded the physical body, however, were of the view that human's material constitution was an emanation from an objectification of his/her invisible spiritual principles (Waite 1893).

Waite (1893) stated that hermeticists believe there to be one vital substance in nature upon which all things are based called 'edarchæus' which, according to the researcher's understanding, in homoeopathic terms, is the vital force. The term 'edarchæus' is used interchangeably with astral light or spiritual air.

Eliphas Levi wrote:

Light, that creative agent, the vibrations of which are the movement and life of all things; light, latent in the universal ether, radiating about absorbing centres, which, being saturated thereby, project movement and life in their turn, so forming creative currents; light, astralized in the stars, animalised in animals, humanized in human

beings; light, which vegetates all plants, glistens in metals, produces all forms of Nature and equilibrates all by the laws of universal sympathy—this was the light which exhibits the phenomena of magnetism, divined by Paracelsus, which tinctures the blood, being released from the air as it was inhaled and discharged by the hermetic bellows of the lungs.(cited in Waite 1893)

Hermeticists believe that this vital energy has its origin in the spiritual body of the earth. Furthermore, the researcher grasped that every manifestation of creation consists of two bodies, one visible and tangible, the other invisible and transcendent. The latter consists of an ethereal equivalent. As this archæus is subtler in substance than the material/earthly body, the etheric double is far more susceptible to impulses and disharmony. Therefore, it is believed that derangements of this astral light body cause disease. Paracelsus believed that a person with a morbid mental attitude would poison his/her own etheric nature; this infection then diverting the natural flow of vital life force which would later lead to physical ailments. All plants and minerals have an invisible nature composed of this archæus, however each manifests it in its own unique blueprint (Waite 1893). The researcher noted the same type of language in the aphorisms of Hahnemann and concludes that the work of Paracelsus must have had a great influence in the later writings of Hahnemann.

As observed by Hahnemann at a later date, Paracelsus observed that derangements of the etheric double is the primary cause of disease. He thus sought to reharmonise its substances by bringing it in contact with another body whose vital energy could supply the substance needed to recover from illness. Removing the invisible cause results in the ailment vanishing and the recovery of the sufferer (Waite 1893). The researcher noticed a startling resemblance to the practices of Mesmerism.

Paracelsus named the vehicle for the archæus, or vital life force, as the 'mumia'. The physical mumia is equated to a vaccine, as the vehicle of a semi-astral virus. Anything which serves as a vehicle for the transmission of the archæus, whether organic or inorganic, physical or spiritualised, is known as a mumia. The most universal form of the mumia is ether. According to Waite (1893), modern science has yet to formulate a hypothesis about the medium that connects the realm of vital energy and that of matter. According to the writings of DeMeo (2009), Reich, in the early 1970s, attempted to prove the existence of this medium by means of his experiments.

According to Waite (1893), Paracelsus believed that full control of universal energy is virtually impossible except through the mumia. The most common example is food; humans secure nourishment when they integrate the structures of plant or animal tissue into their own body but they first have to gain control over the mumia, or etheric double, of the animal or plant. Having then obtained this control, humans are then able to redirect the flow of this archæus for the use of their own bodies.

Waite (1893) cited Paracelsus as saying: "That which constitutes life was contained in the Mumia, and by imparting the Mumia we impart life". The researcher understands that this is the secret of the remedial properties of talismans and amulets because, according to Paracelsus, the mumia of the substances of which they are composed serve as the channel to connect the person wearing them with a particular manifestation of the universal vital life force

Waite (1892) wrote that in the same manner in which plants purify the atmosphere by incorporating carbon dioxide exhaled by animals and humans into their constitutions, so too can plants and animals accept disease elements transferred to them by human beings. These life forms, being different from humans and being regarded as lower forms of life by Paracelsus, are often able to assimilate these substances without ill effect. At other times the plant or animal dies, sacrificed in order that human life may survive. Paracelsus discovered that in either case the patient is gradually relieved of their malady when the lower life has either completely assimilated the foreign mumia from the patient, or has died and disintegrated as the result of its inability to do so (Waite 1893). The researcher can only imagine how many years of investigation it must have taken to determine which herb or animal would most readily accept the mumia of each disease.

Paracelsus discovered that in many cases plants reveal the particular organs of the human body which they serve most effectively by their shape, which is the basis for the doctrine of signatures. Paracelsus's medical system is based on the theory that by removing the diseased etheric mumia from the patient and causing it to be accepted into the nature of some distant and disinterested thing of comparatively little value, it is possible to divert from the patient the flow of the archæus which had been continually revitalising and nourishing the malady. Its vehicle of expression being exchanged, the patient recovered (Waite 1893).

According to the hermetic philosophers, seven primary causes of disease existed. The first was evil spirits, regarded as etheric creatures born of degenerate actions, able to parasitise the vital energies of those to whom they attached themselves. The second cause was a derangement of the relationship between spiritual nature and material nature. Failure to coordinate the two produced mental and physical abnormalities which led to diseased states. The third was an unhealthy or abnormal mental attitude termed melancholia which included morbid emotions and excessive feelings (such as passions, lusts, greed, and hate), which affected the *mumia*. This reacted in the physical body, producing conditions described by Paracelsus as ulcers, tumours, cancers, fevers, and tuberculosis. This, according to today's understanding, would be explained as a disease-causing germ, a unit of *mumia* impregnated with the emanations from evil influences it had been in contact with. Germs therefore, were regarded by early hermetecists as minute creatures born out of human's evil thoughts and actions according to Sumner (2005).

The fourth cause of disease is known as 'karma' in the east, also known as the Universal Law of Compensation, which demands that the individual pay in full for the indiscretions and delinquencies of the past. Hermetic physicians had to be very careful of interfering with the workings of this law, lest they meddle with the universal laws of justice. The fifth cause was the motion and aspects of the heavenly bodies influencing the physical body which did not so much compel the diseased state as impel, according to the understanding of the researcher. The hermeticists taught that a strong and a wise person ruled their stars, but that a negative, weak person was ruled by them. These five causes of disease were all super-physical in nature and thus were estimated by inductive or deductive reasoning, by means of careful consideration of the life and temperament of the patient which is accomplished through mindful case taking (Sumner 2005).

The sixth cause of disease was a misuse of faculty, organ, or function, such as overstraining a particular organ system or overtaxing the nerves – another concept adopted by Hahnemann. The seventh cause was the presence in the system of foreign substances such as pollutants, impurities, or obstructions. The hermetic physician had to carefully consider diet, air, sunlight, and the presence of foreign bodies that predetermine the cause of physical disease. These are also methods by which the Law of Karma frequently expresses itself (Sumner 2005).

The researcher perceives that the backward progression of medicine was due to the superstitions imposed by Christian beliefs which influenced treatment methods of disease. The researcher observes that in the time of Hippocrates, superstitious notions were disregarded, and keen observation followed by good powers of deduction determined the cause and treatment of disease. According to the hermeticists, however, disease could be prevented or successfully combatted by seven methods, including some of which could be regarded as being based on superstitious notions. The first means of treatment was the use of spells and invocations, where a physician ordered the evil spirit causing the disease to depart from the patient. This procedure was probably based on the Biblical account of a man possessed by evil spirits whom Jesus healed by commanding the evil spirits to leave him and enter into a nearby herd of swine (Sumner 2005).

The second method of healing used sound vibrations which were thought to neutralise disharmonies in the body. This was achieved by chanting spells and intoning sacred names or by playing musical instruments and singing. Occasionally articles of various colours were exposed to the sight of the sick which Sumner (2005) believed to have been an early application of colour therapy.

The third method used talismans, charms, and amulets which hermetic physicians associated with the planets that controlled the functions of the human body. Making charms out of the different metals associated with these celestial bodies aided the treatment of specific conditions, an example being the forging of a talisman from iron with the astrological sign of Mars. Iron, being associated with Mars, would stimulate the haemopoietic system to combat ailments like anaemia. Should there have been too much iron in the system however; the patient would be subjected to the influence of a talisman composed of the metal corresponding to some planet having an antipathy to Mars which would then offset the Mars energy and restore harmony (Sumner 2005).

The fourth method used herbs and simples (supplementary elixers made from herbs and minerals) which were favoured by the ancient physicians as the majority of them disapproved of mineral medicine in any form for internal use. The metals were associated with planetary systems as were the herbs. Having made a diagnosis using the stars, the sickness and its cause, the physician would administer the herbal and/or simple antidote accordingly (Sumner 2005).

The fifth method of healing disease was by means of prayer as ancient peoples believed in the compassionate intervention of deities for the alleviation of human suffering. Sumner (2005) stated that Paracelsus in part agreed that faith could cure all disease but argued that few people possessed a sufficient degree of faith to accomplish a full cure by faith alone.

The sixth method was through implementing preventative measures such as regulation of diet and daily habits of life. The ancients believed that disease was the result of human's disregard of the dictates of nature and by avoiding the things which caused illness humans could remain well (Sumner 2005).

The seventh method was better known as 'practical medicine', consisting chiefly of bleeding, purging, and similar lines of treatment (Sumner 2005). These procedures were useful in moderation, however dangerous in excess and more often than not carried out with a lack of understanding. Many patients died as a result of drastic purging or of having all the blood drained out of their body, which led Paracelsus and later Hahnemann to strongly criticise the procedure.

Paracelsus made use of all seven methods of treatment in moderation and specific to the needs of his patients through implementing his excellent powers of observation. Even his worst adversaries at times admitted that the results he accomplished were almost miraculous in character. Near Paracelsus's old estate in Hohenheim, the dew fell heavily at particular seasons and he discovered that by gathering the dew under certain configurations of the planets he obtained a water possessing marvellous medicinal virtue; he believed that this water had absorbed the properties of the heavenly bodies (Sumner 2005). It is interesting to note that Bach flower remedies are prepared in a similar fashion, although flower essences and not the astrological imprints are the source of remedial therapy.

According to Waite (1983), Culpeper's correlation of astrology and herbalism resonated with the intuitive knowledge of Paracelsus. Each plant was under the jurisdiction of one of the planets or luminaries much like Paracelsus believed that disease was controlled by celestial configurations. Culpeper summed up his system of treatment as follows:

You may oppose diseases by Herbs of the planet opposite to the planet that causes them: as diseases of Jupiter by Herbs of Mercury, and the contrary; diseases of the Luminaries by the Herbs of Saturn, and the contrary; diseases of Mars by Herbs of Venus and the contrary. There was a way to cure diseases sometimes by Sympathy, and so every planet cures his own disease; as the Sun and Moon by their Herbs cure the Eyes, Saturn the Spleen, Jupiter the Liver, Mars the Gall and diseases of choler, and Venus diseases in the Instruments of Generation.(Culpeper cited in Waite 1983)

Medieval European herbalists rediscovered only in part the ancient hermetic secrets of Egypt and Greece, most of which were lost in the siege of Alexandria. These earlier nations conceptualised the fundamentals of nearly all modern arts and sciences, but it was thanks to Paracelsus that this ancient knowledge was not completely lost in time as he brought this knowledge to light (Waite1983).

2.7 The philosophy of Traditional Chinese Medicine and the concept of Qi

Traditional Chinese Medicine arose from the writings of Huangdi (also commonly referred to as the Yellow Emperor) who lived from 2698-2598 BCE. His inner canon or Huangdi Neijing was a question-and-answer based writing of the accounts of his wisdom that he shared with his ministers. This work however was only made available around 1100 BCE and properly put into practice between the periods 475-221 BCE, according to Wiseman and Ellis (1994: 24).

Traditional Chinese Medicine has come a long way in its estimated 2,500 year evolution and has become a very rich and sophisticated system of rational medicine with a great diversity of theories and applications (Eisen 2011). At its core it seeks to understand and facilitate harmony in human life and is based on a very simple principle: any system that is in harmony tends towards health, wellbeing, and sustainability. Conversely a system that is considered to be in disharmony is inclined towards illness, disease, suffering, and collapse. The two fundamental concepts that are unique to Chinese medicine are qi, which can loosely be translated as 'vital energy' and the principles of yin and yang – the harmony of all the opposite elements and forces that make up existence. These two concepts form what is regarded as the 'roots' of Chinese medicine (Graham 2008).

The ancient Chinese believed that 'life force' or ch'i(qi) permeated everything and unified human beings and their surroundings. Understanding the rhythms and flow of

qi is the key to stability and longevity. It is described as a flow of energy around and through the body forming a cohesive and functioning unit that can be guided by exercises like tai chi and ch'i gung and treatments such as TCM and acupuncture to promote health (Frantzis 2008).

From these root concepts of qi, yin and yang, come the 'stems' of Chinese medicine, and resting on these two principles are the applications of TCM theory such as the causes of patterns of disharmony which form the 'branches' (Thambirajah 2008).

Qi encompasses all manifestations of energy, from the most material aspects of energy in the form of matter to the most immaterial aspects of energy such as light, movement, heat, nerve impulses, thought, and emotion (Graham 2008). A healthy (and happy) human being is a dynamically harmonious mixture of all the aspects of qi that make up who we are (Wiseman and Ellis 1994). In TCM the concept of qi has similarities with prana in Ayurveda and relates to the life force that animates and energises living organisms although by way of a complex meridian system rather than the nadis that draw 'divine energy' through the breath. A balanced state of health, according to the Chinese Taoist tradition, depends upon the balance of all the elemental forces of wood, water, fire, earth, and metal for an optimal flow of qi into the body from the surrounding environment (Makewell 2008).

Qi is always in a state of continuous flux endlessly transforming from one aspect of qi into another. As in modern physics, qi, as a form of energy, is neither created nor destroyed or reduced but simply changes its manifestation according to Eisen (2011).

In order to elaborate on the relationships between the various aspects and manifestations of qi within a given context, Chinese philosophy utilises the concept of yin and yang (Eisen 2011). Chinese healers stress the great importance of "taking everything as a whole", that all things are relative. An aspect can only be understood in relation to something else. This is the essence of the idea behind the use of the terms yin and yang (Thambirajah 2008). Yin and yang are concepts describing the relative opposite qualities or manifestations of qi. Therefore, if yin is form, then yang is function, and if yin is material, then yang is the immaterial aspect (Eisen 2011).

Yin is denoted as the aspects or manifestations of qi that are relatively material, substantial, condensing, solid, heavy, descending, cold, moist, cooling, dark, passive

and quiescent. Yang represents the aspects or manifestations of qi that are relatively immaterial, amorphous, expanding, hollow, light, ascending, hot, dry, warming, bright, aggressive, and active (Eisen 2011).

However, all that is yin contains some element of yang within it, and everything that is yang contains some element of yin. Eisen (2011) states:

There was nothing so solid or material (yin) that does not contain some energetic vibration (yang), and nothing so kinetic or immaterial (yang) that does not also contain some material substance (yin).

Eisen (2011) stated that even light, as Einstein tells us, has mass, and physical matter has a vibratory frequency as matter can exist as both particle and electromagnetic wavelength, oscillating between the two forms of existence.

According to Eisen (2011), yin and yang are continuously changing and constantly adjusting to one another as they are endlessly transforming from one into the other. This wonderful concept of change is beautifully illustrated in the simple image of the yin-yang symbol (Figure 2).

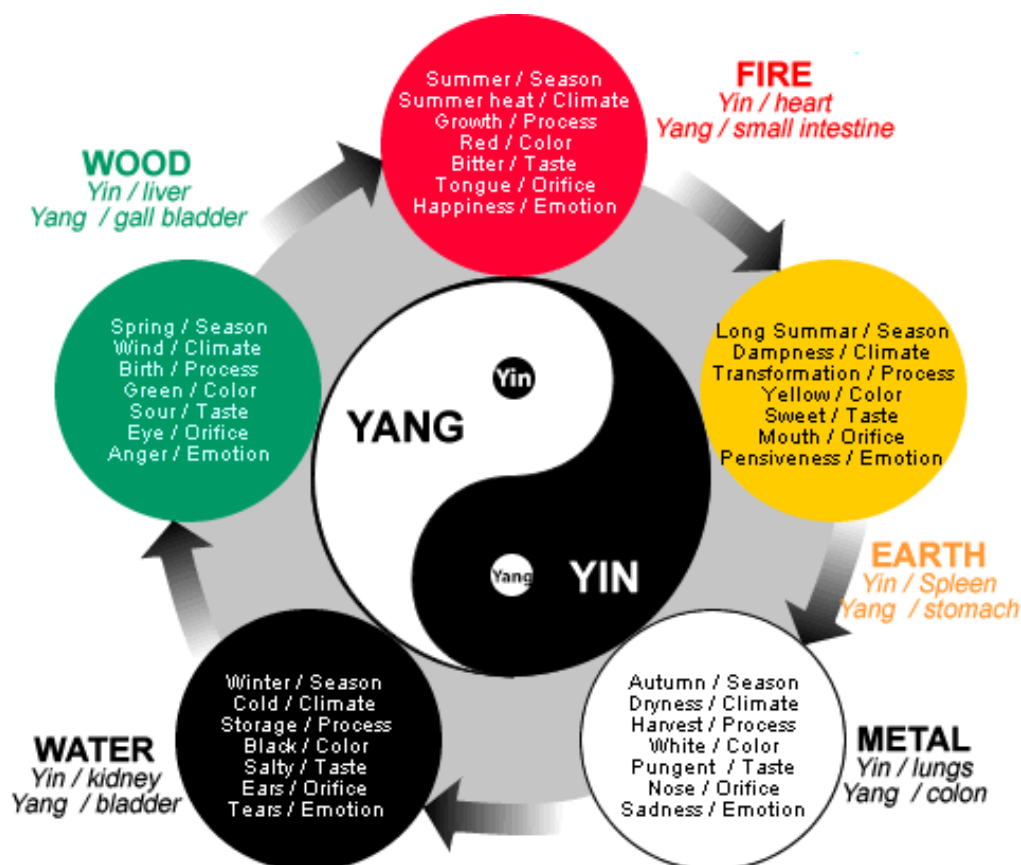


Figure 2: Yin and Yang

Source: Ageless Herbs (2014)

Health can only be maintained when all of the yin and yang aspects of qi are in harmony with one another, which is achieved when one is in a state of wellbeing and contentment. When yin and yang are in disharmony this means that there is too much or too little of one aspect of qi relative to the other, and illness results due to pain and suffering (Eisen 2011).

Traditional Chinese Medicine therefore provides guidelines for both practitioners and patients on how to best facilitate harmony between yin and yang in any set of maladjusted circumstances and how to best circulate an abundance of qi to sustain health and wellbeing. These are known as the 'stems' of TCM which spring from the root concepts of qi, yin and yang (Eisen 2011).

TCM has different 'maps' that helped to explain what was happening in the human body according to the needs of the individual constitution. The more commonly used maps in TCM include the Five Phases of Transformation (also referred to as the "Five Elements") which considered the stages of change or transformation that qi goes through as it shifts between yin and yang (Eisen 2011). Vital Substances refers to the various ways in which qi manifests in the body. The TCM Organ Systems called Zang Fu which describes how the various forms of qi are used as vital substances, are created, used, and stored in the body. The TCM Channel System also known as Jing Luo describes and maps out how qi and the various vital substances circulate throughout the body (Eisen 2011). The TCM Pathogenesis Theory is a collection of several theories which describes how disharmony was generated in the body and how best to address it by addition or subtraction of certain elements of qi (Eisen 2011).

The elemental forces (wood, water, fire, earth, and metal) not only govern the phases of qi transformation but also have specific organ affinities and governance over those organ systems. Moreover, TCM considers the five elements as constitutional archetypes that provide indications to the practitioner how best to treat the patient as a whole by giving them a basic guideline regarding the fundamental disharmony that could occur within a patient. The researcher perceives this to be similar to the 'archetypal' presentation of homoeopathic remedies and miasms which are observed by homoeopathic practitioners when treating patients. Such a homoeopathic

'archetype' can be observed not only through the physical, emotional and mental problems that arise within the patient but also the general demeanour and characteristics of the patient, all of which contribute to a particular remedy picture or miasmatic tendency.

In accordance with the five elements or phases of transformation, the wood element is considered the pioneer or strategist and directs yang or masculine character. The principal attributes of wood are considered to be strength and flexibility, and it is associated with qualities of generosity, idealism and growth. The wood element is a symbol of leadership, one that seeks always to grow and expand. The wood typology is often aggressive, assertive, direct, with strong tempers and drive. Hartmann (2016: 20) regards wood individuals as socially conscious, and outgoing, who can appear to be insensitive at times. The wood element is associated with negative feelings of anger, and positive feelings of patience and altruism.

The fire element person fits the archetype of the wizard, socialiser and master at marketing. Fire is yang (masculine) in character; directing energy upward and toward expansion. According to Hartmann (2016: 36), fire is dynamic, strong and persistent; however, it is also restless. The fire element provides, warmth, enthusiasm and creativity, but an excess of it can bring about aggression, impatience and impulsive behaviour. In the same way that fire can provide heat and warmth, it can also scald. Fire is the element responsible for the passionate resonance which compels one to follow a calling. It is the joy and laughter associated with playfulness. Hartmann (2016: 38) describes the fire character as charming, fun, mischievous, easily excitable, and changeable as they enjoy constant change and stimulation.

The earth element is the mediator and peacemaker. Earth is the balance of yin and yang energy in one individual resulting in a well-grounded person with balanced feminine and masculine attributes (Hartmann 2016: 53). Its motion is characterised by inward movement and centering as it is a stabilising energy associated with conservation. Earth is associated with patience, thoughtfulness, practicality, hard work and stability. It is thought to be nurturing, bringing people together, bringing harmony, and providing rootedness and stability. Other attributes associated with earth included ambition, stubbornness, responsibility and long-term planning. The negative side to earth archetypes is selfishness and self-centredness. According to Hartmann (2016:

56), earth type people are usually warm, kind and supportive but can also be overprotective and tend to merge with their environment and have difficulties with boundaries.

The metal element archetype is likened to the alchemist and the judge, known for their exceptional organising skills. Metal is a strong yin or feminine character, its motion being inwards and its energy being contracting. The metal aspect is the fully realised individual performing at their best, confident in their own self-worth. It is the element which corresponds to the air element found in Western and Vata in Ayurvedic paradigms respectively. Metal individuals respect others and themselves and are described as having a willingness to give and receive acknowledgement. Metal is also unyielding, rigid, persistent, strong, and determined. Hartmann (2016: 76) considers them to be minimalists or drawn to a minimalist lifestyle. Hartmann (2016: 74) described them as organised, clean, and contained, however they can be controlling, ambitious, forceful and set in their ways as metal is very strong. They are often described as self-reliant and prefer to handle their problems alone. The negative emotion associated with metal is grief, while the positive emotion is courage.

The water archetype is, according to Hartmann (2016: 94), the philosopher and thinker, is yin or feminine in character, and its energy is directed downward. Motion tends toward stillness and conservation. In Chinese Taoist thought water represents intelligence, wisdom, flexibility, softness and pliancy, however, an over-abundance of the element can cause difficulty and indecisiveness. The water element in balance uses energy, time, contacts, and money wisely, neither hoarding nor squandering that which it is given. Water is also associated with stillness and rest. According to Hartmann (2016: 97), water archetypes appear reserved, yet are very creative and sometimes eccentric. They appear cool, stoic, still and deeply reflective. The negative emotion associated with the water archetype is fear, and the positive emotion is calmness.

The five elements and their associations are presented in Figure 3.

According to the principles of TCM, the potential causes of disharmony fall into two categories: deficiency and excess. This usually denotes specifically a deficiency of one or more of the manifestations of qi within the body. But it could also refer more generally to an insufficiency of any factor or nutrient that would normally sustain and nourish the body and mind, such as food, warmth, shelter, physical and mental stimulation, and the intimate interaction with other living beings such as the exchange of love (Frantzis 2008: 83). To make an appropriate response to the ever-shifting dynamics of yin and yang, we must have a sufficient amount of qi. Given that most of the qi we use in life is extracted from our diet and the air that we breathe, Chinese medicine places a considerable amount of importance on having an adequate and appropriate diet of fresh, good quality food, and the opportunity to breathe good, clean air (Frantzis 2008: 84). Excesses in our lives in many aspects are also detrimental to our health and noted by the researcher as a very prevalent problem in today's society. Examples of excess factors include:

- Environmental toxins and exposure to pollution or toxic chemicals
- Excessive environmental influences, such as too much heat, cold or humidity
- Dietary excesses
- Excessive or exaggerated emotions such as too much worry, pensiveness, sadness, grief, fear, anger, and even excessive joy
- Excessive physical activity
- Too much thinking; and
- Excessive sexual activity.

According to Frantzis (2008: 86), in order for one to avoid these disharmonies, be they deficiency or excess, we must exercise mindfulness and mental clarity when perceiving the world and determining our needs in order to successfully determine how we can meet our needs, and do so without creating new problems for ourselves or creating disharmony in the world around us. An unquiet and disordered mind such as a distracted mind or a mind engaged in perpetual multi-tasking, filled with worry and excessive stress can be considered to be not only the result of disharmony but also the potential propagator of further disharmony (Frantzis 2008: 87).

Thus, the cultivation of a quiet mind is essential in the cultivation of health and wellbeing. Meditation, tai chi, qigong and other yogic-like practices have always been central in the practice of Chinese medicine and most TCM practitioners agree that the

cultivation of a quiet mind is the single most important thing we can do for ourselves to promote a healthy mind and body.

Frantzis (2008: 80) states:

Pattern differentiation, and the treatment principles and strategies of TCM form what was known as the “branches” of Chinese medicine, and from these many branches come the fruits of Chinese medicine: good health, a quiet mind, and a contented, harmonious presence in the world”.

A system comprises everything that creates and sustains it, and therefore everything is interconnected and interdependent. If all of the individual components of a system are in harmony with one another, then the whole system is in harmony. Disturb one aspect thereof and you create a disturbance that ripples through the whole system. This principle applies to any and all systems as much as it applies to a human being, including a family, a community or the environment. Consequently, we must take care to consider our actions and foster a ‘bigger picture’ understanding of things (Frantzis 2008:87).

The theory of qi is based on the ancient Chinese observation of natural phenomena and is thus understood to be the most vital substance that exists in the world. All things in creation exist because of the movement, flow and changes of qi. This concept was introduced into TCM from Taoism and has become one of its fundamental principles.

Qi in the human body has two sources (Eisen 2011). One of these sources is the innate vital substance inherited from one's parents before birth. The other is obtained from air, water and food in the natural world. The materials obtained in these ways are processed and transformed by the viscera and bowels before becoming the qi of the human body. This process of qi formation occurs as follows:

1. The innate vital substance acts upon the kidneys and comes out of what is termed ‘the gate of life’ (the portion between the two kidneys) and moves up to what is known as ‘the middle warmer’.
2. The vital substance combines with the food essence coming from the spleen/pancreas and continues upwards to combine with the fresh air inhaled by the lungs which is then turned into qi.

3. The qi of the human body is formed through the joint work of the kidneys, the spleen, the stomach and the lungs to combine the innate vital substances taken from one's parents, the food essence received from water and food, and the fresh air obtained from nature (Eisen 2011).

Qi has a promoting action and is a source of vitality. It activates growth and development of the human body, promotes the physiological functions of each organ system such as the bowels, channels, collaterals, and tissues and speeds up the formation and circulation of blood and the metabolism of body fluid. Thus, if the above functions are weakened as a result of the deficiency of qi, the following would occur: late and slow growth and development of the human body or senilism, weakened functions of viscera and bowels, channels and collaterals, tissues and other organs, insufficient blood formation or stagnation in blood vessels, and disturbance in the metabolism of body fluid (Eisen 2011).

Nan Jing was a principle according to *the Classic on Medical Problems* which stated that: "Qi has a warming action" (Eisen 2011). A deficiency of qi caused lowered body temperature, intolerance to cold and cold extremities leading to diseases caused by exposure.

The defending action of qi was demonstrated in its two aspects. The first aspect was to guard the surface of the skin against what Eisen (2011) described as exopathogens. When the defending function of qi became weaker however the ability of the human body to fight this exopathogen was lowered, and the body was easily invaded; diseases manifested and were difficult to cure.

The consolidating and governing action of qi meant that qi had the ability to command, control and consolidate the liquid substances in the human body and also had a profound action on the organs in the abdominal cavity. The consolidating qi did this by keeping blood flowing within and not extravasating out of blood vessels. A decrease in the consolidating functions of qi may cause various kinds of hemorrhage, polyuria, excess bodily excretions, prolapse of the abdominal organs in the form of hernias, and prolapse of the uterus.

The harmonization and equilibrium of these two functions were essential for maintaining a normal blood circulation, pressure, water and electrolyte balance in the body (Eisen 2011).

"Qi hua" was a specific term in TCM which referred the metabolism of fundamental substances such as vital energy, blood, body fluid, and the transformations that occur amid these different substances and eventual production and elimination of waste products.

The dysfunction of qi in performing this action would affect the entire metabolism of the body. Thus, the researcher understood that it would affect the digestion, absorption, transformation and transportation of food, the formation, movement and transformation of vital energy, blood and body fluid, and the excretion of faeces, urine and sweat thus causing various symptoms associated with abnormal metabolism as stated by Eisen (2011).

The ranges of functions of qi were all performed by its movement which TCM terms the "functional activities of Qi". Different types of qi moved in four basic ways namely: ascending, descending, exiting and entering. These movements of qi were considered vital to life and the harmonious functions of the body. If these movements stagnated or stopped, disharmonies occurred, and life processes came to an end (Eisen 2011). This was demonstrable in the lung system performing its function; exhaling as exiting, inhaling as entering, dispersing as ascending and keeping the inspired air flowing downward was descending. This however was an exception as all four types of movement didn't apply to each organ function. Some organs only function in a particular direction, for example the qi of the spleen to ascend and the qi of the stomach to descend. However, in view of all the physiological activities of the body, these four movements of qi had to be coordinated and balanced in their respective organ systems. Therefore, the researcher interpreted it was only in this way that the physiological functions of the human body could remain normal. In TCM the physiological state in which the four basic movements of qi were coordinated and balanced was called "harmonious functional activities of qi". When these were uncoordinated and unbalanced it was termed "disharmonious functional activities of qi". Due to the fact that the movements of qi differed, the disharmonious functional activities of qi were demonstrated in various ways. For example, over-ascending was

known as "the abnormal rising of qi"; not descending on time: "the non-descending of qi", and not ascending on time or over-descending: "the sinking of qi" according to Eisen (2011). When there was too much exiting qi or poor containment of qi, the state was termed "the escape of qi", while an excessive accumulation due to an inability to exit was known as "the accumulation of qi" or "depressed qi", and even "closed qi" when the accumulation was more severe. If qi had difficulty in moving or its flow was even partially obstructed, it was called "the stagnation of qi". Moreover concerning individual internal organs, the examples of the disharmonious functional activities of qi are as follows: the non-descending of the qi of the lung, the sinking of the qi of the spleen, the adverse rising of the qi of the stomach, the non-consolidation of the qi of the kidney were some of the examples that the researcher detected.

The qi of the human body was further classified into several different forms of qi, namely: inborn qi, pectoral qi, nourishing qi, and defending qi respectively.

Insufficient inborn qi leads to late or slow growth, development, and reduces all physiological functions which are indicated by lassitude, general debility and susceptibility to diseases (Eisen 2011).

Eisen (2011) stated that pectoral qi accumulated in the chest and transferred into the channels of the heart and lung. Pectoral qi had two functions as it coursed through the respiratory tract supporting the respiratory movement of the lung and was also responsible for the loudness or softness of voice. The other function was that it filled the heart channel promoting and adjusting its heartbeat and rhythm, which in turn promoted and adjusted the circulation of blood and vital energy as suggested by Eisen (2011).

‘Nourishing qi’ referred to the qi that circulated within the blood vessels and had a nourishing function as it distributed throughout the body. In fact since it flowed through the blood vessels in such a close relationship with blood, TCM often referred to them in combination as ‘nourishing blood’ according to Eisen (2011). ‘Defending qi’ was the qi that moved outside the boundaries of the conduits having a protective function. Compared to nourishing qi however, defending qi was more yang in nature,

Defending qi had three functions namely:

- Guarding the surface of the body against exopathogens,

- Keeping a relatively constant body temperature by controlling the opening and closing of the pores and adjusting the excretion of sweat,
- Nourishing the viscera, bowels, muscles, skin and hair.

According to Eisen (2011) the three significant energetic substances for the function of the body were jing, qi and shen, which represented different stages or phases of life phenomenon. These were known in the traditional philosophy as the 'Three Treasures' or 'San Bao' the researcher understood. Jing and qi were the material foundations that were transformed to shen (Mind). This hypothesis was used in Chinese medicine because jing, qi and shen represented three different states of condensation of Qi, from a state of coarse to subtle and immaterial, respectively. If jing and qi were healthy and plentiful, the mind would be happy and content. However, if both jing and qi were deficient, the mind would suffer by developing unbalanced delusions and disorders. If qi was understood as the function, jing would be understood to be the physiological structure. This meant that if qi could be considered a vital energy, then jing would be the physiological systems that support that energy.

Three different types of jing exist according to Eisen (2011) who stated that the first was prenatal jing as at the moment of conception, prenatal jing passed from the parents to the embryo. Prenatal jing determined the basic constitution of the individual such as, strength, vitality, and individual uniqueness inherited from the parents as the researcher came to understand. Postnatal jing was the complex of essences extracted and refined from food and drink by the spleen and stomach. The lungs extracted Qi from the air and these essences form the material basis for the normal functional activity of the internal organs and metabolism of the body. The kidneys stored any surplus jing that could be released whenever the body required it. Kidney jing arose from both prenatal and postnatal jing as reported by Eisen (2011) and was also hereditary, similar to prenatal jing, it determined one's constitution.

Yuan qi was the principle dynamic force and the foundation of vitality that motivated the functional activity of internal organs. It circulated through the body through the meridian channels. Wei qi or protective qi was fast moving and described as "slippery" in its motion which had more yang than nutritive qi. It flowed primarily under the skin and in between the muscles, most notably in the tendino-muscular meridians. Wei qi

was the qi that protected the body from exogenous pathogenic factors such as harsh weather conditions, microorganisms, harmful emotions, and evil spiritual forces. When wei qi was weakened or deficient it could make an individual prone to frequent infectious diseases Eisen (2011) suggested. There were three different wei qi fields which extended several feet from the body the researcher interpreted from Eisen's (2011) literature.

Traditional Chinese medicine, Acupuncture, Tai Chi, and Qi Gung are all therapies and techniques that use the movement of qi to facilitate health in their respective applications. Traditional Chinese Medicine uses herbal medicine and techniques such as cupping and moxibustion to promote the flow of qi whereas acupuncture uses needles in the acupuncture points on the meridian channels to promote the flow of qi. Tai chi and qi gung are exercises that promote the mobilisation of jing to be transformed to qi and then facilitate proper flow of qi by quieting the mind (shen). All of these therapies, though different in practice, are all based on the teachings of the Neijing Suwen the founding classical writings by the Yellow Emperor according to Thambirajah (2008).

2.8 The philosophy of Ayurvedic medicine and the concept of prana

Ayurveda, like TCM, has been practised since ancient times and is still very much alive today (McIntyre 2011). The word Ayurveda is derived from *ayur* meaning life and *veda* meaning knowledge in ancient Sanskrit. Furthermore, *ayus* is synonymous of the following principles according to van Loon (2003):

- Cetananuvrtti – continuance of consciousness
- Jivita – animation
- Anubandha – continuous flow
- Dhari – sustaining the body

The first known writings on Vedic philosophies on life and how to live are the *Rig Veda* compiled around 3000-2500 BCE. The practice and applications of Ayurveda as a system of medicine was finally compiled in the *Charak Samhita* around 800 BCE (Johari 2000).

Prana is a concept that is commonly referred to as the universal energy related to the breath, however, is much more than that, being regarded also as the basic constituent and source of all life. This vital force can also be considered as another name for the human aura and is an energy field consisting of many layers surrounding the physical body (Joshi 1997). This energy field is intricately interlinked to our physical body through the seven major chakras or energy vortices where prana collects. These vortices promote the flow of energy in and out of our auric field (Joshi 1997). Each of the seven major chakras metabolises and distributes the universal life force known as prana, flowing downward from the crown of the head and upward from the base of the coccyx. These chakras distribute subtle currents along the energetic threads called nadis to the nervous system, endocrine system, and the circulatory system to nourish the body. The chakras govern the levels of our hormonal secretion, influence our emotional states and mental perceptions, and control our immune system and our metabolism. The more freely the energy flows, the healthier we will be. Illnesses are, therefore, a result of the imbalance or the blocking of energy distribution in the body (Makewell 2008).

Yogic teachings and Ayurvedic principles go hand in hand (Makewell 2008) as it is believed that the chakra system metabolise and distribute the 'universal life force' or prana as subtle currents along the energetic threads or 'nadis' called the pingala, ida and shushumna. Ayurvedic doctors believe that chakras are located at the same surface anatomical points as the major endocrine glands (Makewell 2008):

- Sahasrara – crown chakra – pituitary gland
- Ajna – brow chakra/ third eye chakra – pineal gland
- Vishuddha – throat chakra – thyroid gland
- Anahata – heart chakra – thymus
- Manipura – solar plexus chakra – pancreas
- Svadhistana – sacral chakra – adrenal glands; and
- Muladhara – root chakra – testicles and ovaries

A healthy state is achieved in the energy centres of the body when the elemental aspects are in balance (Makewell 2008). Traditional Chinese medicine practitioners believe when there is balance of all the elemental forces of water, fire, earth, wood and metal within the body then the dan tiens (shen, chi, and jing) will be in balance too. Similarly, Ayurvedic practitioners believe that the balance between vata (air and

ether), pitta (fire and water) and kapha (earth and water) in Ayurvedic principles described the nature of prana as it flowed and governed their respective organ systems and influenced the energy centres of the chakras.

According to Vivekananda, (1896) pranayama means the control of prana which is achieved in yoga. Much like the Chinese concept of qi described earlier, prana is also obtained from clean air through proper, slow and deep breathing. The ancient philosophic sages of India conceived of the whole universe being composed of two materials, one of which they named akasha and the other prana. Akasha manifests in the air, the waters, the solids, the sun, the earth, the moon, and the stars, as well as the human body, the animal body, the plants, every form that we know to exist, and every experience that can sense (Vivekananda 1896). According to Vivekananda (1896) at the beginning of creation only akasha existed and at the end of its physical cycle everything from solids, liquids, and gases all melt back into akasha, and the next creation similarly proceeds out of this akasha.

Just as akasha is the infinite, omnipresent material of this universe, prana is the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything is akasha, and all the forces that are within the universe resolve back into prana. Everything that we call force and energy is prana manifesting as motion, gravitation, magnetism, weak and strong forces. Prana is what manifests as the actions of the body, the nerve currents, and thought processes. The sum total of all forces in the universe, mental and physical, are all resolved back to their original state as prana, as explained by Vivekananda (1896):

At the end of a cycle the energies now displayed in the universe quiet down and become potential. At the beginning of the next cycle they start up, strike upon the Akasha, and out of the Akasha evolve these various forms, and as the Akasha changes, this Prana changes also into all these manifestations of energy. He who has controlled the Prana has controlled his body, and all the bodies that exist, because the Prana was the generalised manifestation of force. The knowledge and control of this Prana was really what was meant by Pranayama.

In Vivekananda's literature he described that the mind as being like a little wave of prana which is a representation of our own energy both mental and physical, and the nearest to us of all the waves of the infinite ocean of prana in the universe. Therefore,

if we can succeed in controlling our 'little wave' then we can eventually control the whole of prana. Prana is the vital force in every being.

Ancient yogis believed that in this universe there was one continuous substance on every plane of existence in such a way that there is no difference between the sun and a person, for example. Scientists would agree, we are all made up of the same stuff (Lad 1990: 4), and therefore the reality is that there is no real difference between a table and a person. The table is but one point in the mass of matter, including a person, the sun, and distant stars. The researcher was stunned to note that this principle also has correlations with Heisenberg's uncertainty principle which asserts that there is a fundamental limit to the precision with which certain pairs of physical properties of a particle, known as complementary variables (such as position and momentum) can be known. Moreover, that the more accurately the position of a particle is determined, the less precisely its momentum can be identified and vice versa (Sen 2014).

Vivekananda (1896) stated that every unique form in the universe represents one whirlpool in the infinite ocean of matter, of which not one is constant:

Just as in a rushing stream there may be millions of whirlpools, the water in each of which was different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe was one constantly changing mass of matter, in which all forms of existence are so many whirlpools. A mass of matter enters into one whirlpool, say a human body, stays there for a period, becomes changed, and goes out into another, say an animal body this time, from which again after a few years, it enters into another whirlpool, called a lump of mineral. It was a constant change. Not one body was constant. There was no such thing as my body, or your body, except in words. Of the one huge mass of matter, one point was called a moon, a sun, another a man, the earth, another a plant, and a mineral. Not one was constant, but everything was changing, matter eternally concreting and disintegrating. (Vivekananda 1896)

So it was with the mind that matter was represented by the ether; when the action of Prana was most subtle, this very ether, in the finer state of vibration, will represent the mind and there it will be still one unbroken mass. If you can simply get to that subtle vibration, you will see and feel that the whole universe was composed of subtle vibrations. (Vivekananda 1896)

As mentioned earlier, Ayurveda perceives energy as existing in two forms, akasha which is potential, toned down, and calmed, and prana which is a manifestation of all the various forces. This polarity is shared in TCM as the flow of qi as yin and yang, the flow of energy to substance and back again. McTaggart (2001: 132) explains it as a constant oscillation between a state of particle and wavelength that moves in and out of our known existence. Vivekananda (1896) correlates this as follows: "Thus it (prana) goes on evolving and involving through eternity".

The most obvious manifestation of prana in the human body is the motion of the lungs; when this stops all the other manifestations of force in the body will immediately stop as a result. Pranayama is a means of controlling this motion of the lungs and this motion is associated with the breath. Breath does not produce it, conversely, it is prana that produces breath. The motion of the diaphragm and thoracic muscles draw in the air by pump-like action. The prana is the force moving the lungs, and the movement of the lungs draws in the air. Therefore, pranayama is not so much breathing, but learning to control that muscular power which moves the lungs. According to Vivekananda (1896):

That muscular power which goes out through the nerves to the muscles and from them to the lungs, making them move in a certain manner, was the Prana, which we have to control in the practice of Pranayama.

When our prana is under our control, Vivekananda claims that it is then that we find all the other actions of prana in the body slowly coming under control as well.

Thus, every part of the body is filled with prana, otherwise known as vital force, which if under our control results in us having the ability to control the whole body the researcher understood. All the maladies, sickness and dysfunction felt in the body can then be perfectly controlled and adjusted. Moreover, it is said that it is even possible to be able to control another's body, as Mesmer supposedly demonstrated. Vivekananda stated that everything has an infectious nature in this world, good and bad. If your body is in a certain state of tension, it will have a propensity to produce the same tension in others around you. For example, if you are strong and healthy, those that live near you will also tend to be strong and healthy, however if you are sick and weak, those around you will tend to suffer the same. Vivekananda (1896) explained that in the case of one person trying to heal another, the idea is to first transfer his/her own

health to the other. Thus, one can therefore can either consciously or unconsciously transmit health. This concept is similar to Mesmer's animal magnetism and the researcher wonders whether Mesmer might have come across the philosophies of the Vedas and drawn inspiration from them. Reich's therapies and theory of orgonomic energy and the orgasm make reference to the Vedic teachings of prana and TCM's concept of qi stating; these are, indeed, the same phenomena.

In the body the supply of prana gravitates more or less to one part of the body, usually toward one chakra or the other. The balance becomes disturbed, and when this balance of prana is disturbed, this results in disease. Therefore, redistributing the superfluous prana, or supplying the prana that is deficient, is the way to cure disease (McIntyre 2011).

In Ayurveda the mind and heart are regarded as one and the same, meaning that the prana of the mind has the same influence as the prana of the physical body to affect either part of the body, as both are closely interlinked. Thus, mental stress can affect the health and harmony of the physical body and conversely the sickened body can affect the mind. The link between the two is prana as it is no different in the mind as it is in the body. The key to balancing the two aspects of the mind and body therefore is to find balance within the three elemental aspects of prana known as doshas within the body that govern each different part (Frawley 2014).

The notion that the "mind resides in the heart", means the physical heart as well as the heart of our pure awareness (Bloom 2014). Therefore, the mind resides in all of the body, or, rather, the body is subject to the influence of the mind. The three doshas or elements in Ayurveda are also said to reside in the heart, along with prana, namely, tejas (aura, or also what is described when prana expresses heat), ojas (translated as 'essential life energy' or vigour), agni (the 'digestive fire' responsible for absorbing nutrients), as well as the three gunas namely:

- Sattwa (goodness, constructive, harmonious quality)
- Rajas (passionate, active and confused quality); and
- Tamas (darkness, destructive and chaotic quality).

The gunas are present in everyone and it is the interplay of these gunas that determines the character of a person in the same way that miasms in homoeopathy affect the underlying state of health in a person. Thus, all these influences have an

impact on our mental and emotional state and the mind has the power to substantially influence our physical health. All our experiences in life possess thoughts and feelings and influence the functioning of the doshas which subsequently influence our health; however, this process can also occur in the reverse from physical to mental and emotional. Mental health is considered to be a state of sensory, mental, intellectual and spiritual wellbeing (Bloom 2014).

The three main doshas that relate to our mental, emotional state and wellbeing are: prana vata, sadhaka pitta, and tarpakakapha.

Prana vata is the element of air, space and in some texts is viewed as ether. Its literal meaning is 'to move' and is therefore the element that governs movement of the body from the wilful movements of the extremities to the autonomic movements such as the peristaltic movements of the bowels seems to coincide with the air element in TCM which also governs the large intestine. Its qualities are what we attribute to the wind: dry, cold, light, irregular, quick, mobile, rough and rarefied. According to Frawley (2014), vata is also responsible for the movements regarding heart rhythm, reflexes, breathing rate, and regulating our speech pattern. Pitta and kapha are regarded as incapable of movement without vata, and therefore vata is considered the most important of the doshas.

Vata people tend towards an endomorphic (thin) figure and having thin dry skin and hair, long delicate fingers, and oval faces. and made great musicians, dancers, actors and artists, as they appeared vivacious and full of exuberance. Their minds were very changeable but could come up with many creative ideas at once, however, often had a tendency to not finish what they start as we see in ADHD. Vata people were considered to be quite impatient, often distracted, and were seen as people who complain a lot. They were described as those who worry about the future rather than staying in the present, focusing on their current situation, which often lead to the development of headaches.

Constant vata motion created inner turbulence which lead to energy going awry, causing disharmony and being exhausted easily. Vata imbalances included anxiety, panic attacks, low self-esteem, insomnia, constipation, chronic headaches, tremors, nervous twitches, general debility and weakness, memory loss, osteoporosis, and could lead to heart attacks.

Prana vata, the researcher understood, was associated with the higher cerebral functions, thus governed the processes of the mind, thoughts and feelings which correlated with the brain's neuro-electrical activity. In a healthy state, prana vata promoted enthusiasm, inspiration, and mental adaptability, also proper communication and coordinated fluent ideas in the mind. Prana vata was regarded as the most important aspect of vata and directed the other 4 sub-doshas of vata. Since vata directed the body as a whole, keeping prana vata in balance was most important for overall health according to Frawley (2014).

Sadhaka pitta governs biochemical substances such as enzymes, neurotransmitters (dopamine and serotonin) and is also responsible for circulation through the heart, thus influencing the emotions associated with it such as anger. It is this aspect that pitta Frawley (2014) describes as being responsible for digesting and metabolising our experiences, thus it analyses our experiences and determines our emotional reaction to them. When balanced, sadhaka pitta promotes good self-confidence, healthy desires, motivation, passion and fulfilment.

Sadhaka pitta is the energy of transformation and consisted of the elements fire and water. It is responsible for thermal energy in the body, metabolism and energy production through digestion, so therefore closely influences the principle of agni. Its nature is equated to that of the sun: hot, oily, light, intense, sharp, fluid, liquid and acidic.

Pitta people were typically regarded as mesomorphic (medium) in build with good muscle tone, pink skin dotted with moles and freckles, straight silky hair with early grey or balding, often wore glasses or contact lenses, had pink finger nail beds, and sharp facial features. Frawley (2014) described them as having sharp intellect and tongue, quick-witted, organized, and disciplined. They were considered fantastic athletes, lawyers, politicians, and went into any occupation that had a competitive nature. Consequently pitta people tended to carry many burdens whilst holding in a lot of stress due to the fact that they wanted to ensure high quality results and also because they preferred their own approach on tasks according to Bloom (2014).

Pitta imbalances were often a result of excesses of work, stress and heat which resulted in conditions such as eczema, eye problems, high blood pressure, acid reflux, heartburn, blood or liver disorders, acute and chronic inflammation. In accordance with

Ayurvedic principles however, giving an exacerbated pitta person something to cool them down would help to dissolve their irritation as they often desired something cold Bloom (2014) proposed. The researcher felt that this typology had striking parallels to the TCM archetype of a driven (Yang) fire element as well.

When out of balance pitta could cause negative emotions to well up and overwhelm a person. Such negative emotions may include self-criticism, low self-esteem, jealousy, mood swings, getting easily upset or angry, being overly analytical or judgmental, aggressive, and overly ambitious. Since Pitta types were considered extremely competitive and feared failure this would cause them to be aggravated at times from work pressures. They often suppressed their emotions to the point where their anger exploded. They often get headaches, burning sensations in the head and eyes, palpitations from raised blood pressure and insomnia could also occur when they are incapable of shutting down their mind, typically lying awake between 10 pm and 2 am according to Frawley (2014).

Tarpaka kapha is a combination of the elements water and earth so therefore has the energy of stability, potential energy, lubrication and structure. It is governed by a lunar influence just as pitta is governed by a solar influence. Its qualities are regarded as cold, wet, heavy, oily, static, gross, dull, dense and viscous. It is responsible for bringing stability, proportioned structure, resistance and fluid balance in the body (Bloom 2014). Kapha means 'to stick' so is responsible for 'sticking' everything together, and bringing coolness and creation, without which pitta and vata would flow without direction. Kapha energy is cool, heavy, and wet – moistened vata and cooled pitta, while 'sticking' these doshas together.

Kapha people were regarded as mentally and physically strong individuals, they had a sturdy exomorphic build with thick joints, however preferred not to move too vigorously. One would find that they had oily skin, thick lustrous hair, substantial fingers and hands, round angelic facial features, long eyelashes, and strong teeth. (The researcher equated this type to that of the *Calcareo carbonicum* constitution that was categorised within the Psoric miasm in accordance with Hahnemann's proposed miasmatic theory). Kapha people were typically the caretakers, nurturers, chefs, and singers. They often got stuck and lived in the past, tending to linger on sadness, grief, or past trauma that was hard for them to process as Frawley (2014) disclosed.

Tarpaka kapha according to Frawley (2014) supplied nutrition, strength, protection and lubrication to the nerves, thus promoted storage and recall of sensory input such as memory. It enveloped the myelin sheath, the meninges, the cerebrospinal fluid the brain and spinal cord to circulate around and protect it.

Kapha people were described as those who carried extra emotional, physical, and material energy which appended to the sense of heaviness about them. Characteristic kapha imbalances consisted of depression, uncontrolled weight gain, obesity, water retention, swelling, allergies, excessive mucous production, mucous congestion, lethargy, laziness, brain fog, and grief.

Deficiency of tarpaka kapha on the other hand caused nervousness, insomnia and symptoms of excess prana vata including memory loss, lack of contentment and problems such as multiple sclerosis, and early onset of dementia according to Frawley (2014).

Chakras are regarded as energy centres that behave much like vortices where prana is collected and balanced by the doshas. The lower two chakras are muladhara and svadhisthana (balanced by kapha), the middle two are svadhisthana and manipura (balanced by pitta), and the middle and upper chakras are anahata and vishuddha (balanced by vata) (Figure 5 and Table 1).

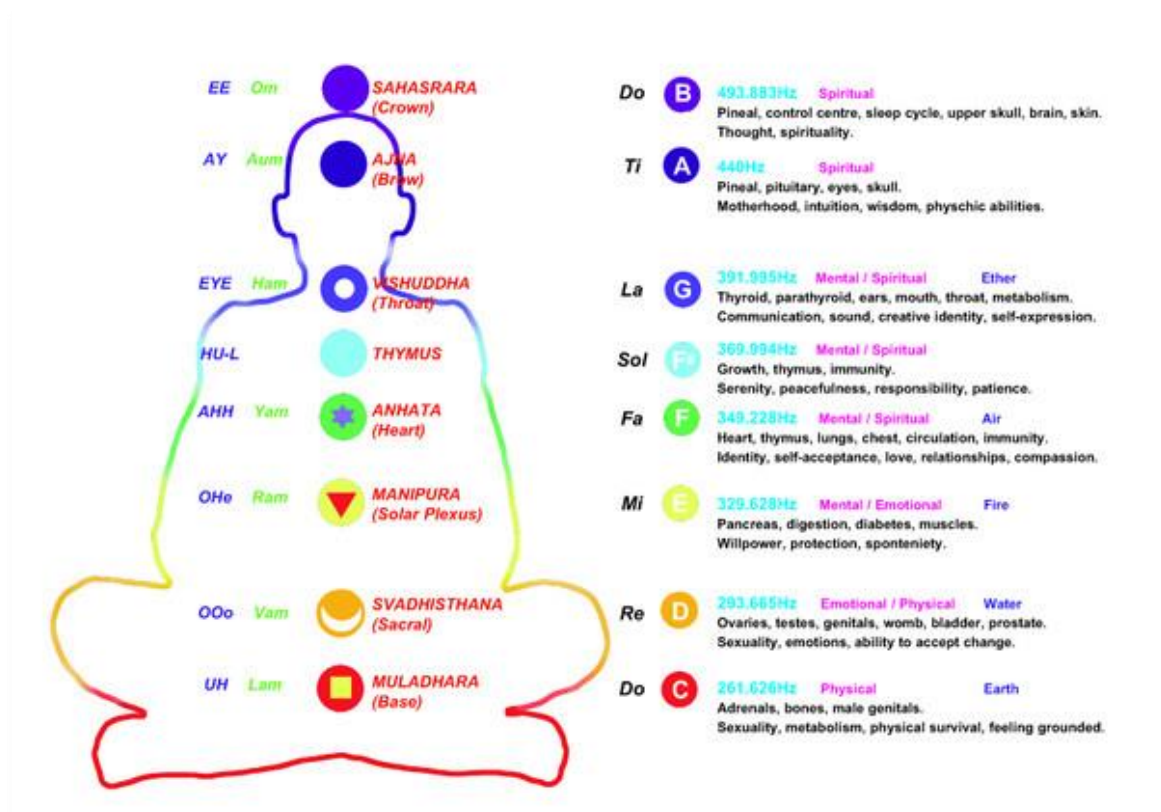


Figure 4: The chakras
Source: Makewell (2008a)

Table 1: The chakras

Chakras	Nerve Plexus	Physiological System	Endocrine System
Base	Coccygeal	Governs Skeletal System (spine), Kidneys	Adrenal glands
Sacral	Sacral	Governs Reproductive System	Gonads
Solar Plexus	Solar Plexus	Digestive System, Liver, Gall Bladder	Pancreas
Heart	Heart Plexus	Heart & Blood, Circulatory System	Thymus
Throat	Cervical Plexus	Respiratory, Lungs, Larynx, Pharynx	Thyroid
Third Eye	Hypothalamus, Pituitary	Lower Brain, Autonomic Nervous System	Pituitary
Crown	Cerebral Cortex, Pineal	Upper Brain, Central Nervous System	Pineal

Source: Makewell (2008b)

According to Makewell (2008), the seven major chakras not only have a close relationship with our physiological functions in the body but are also associated with the development of consciousness. It is within this inter-connectedness that each level

of manifestation serves as a mirror to the corresponding chakra. The chakras are thus considered to be the gateways or 'exchange stations' between our physiological systems, the universal cosmic source energy, and the energies emanated through individualised belief systems and perceptions that impact on our thoughts, attitudes, emotions, and feelings. Thus, they may determine and therefore influence how we manifest the creative energies in our lives and thus our state of health. Although the chakras are not considered physical entities in and of themselves, they have a powerful effect on the physical body as they are coincidentally located in the regions of major endocrine glands. Makewell (2008) therefore views chakras as the embodiments of the spiritual energy in our physical bodies, so our health and vitality consequently depended on the appropriate functioning of the chakra system.

The table below from Makewell's article briefly outlines developmental tasks, traumas and abuses, their related physical, mental, and emotional disorders that could be correlated with an imbalanced chakra.

Table 2: The soul expression of the chakras

Chakras	Developmental Task	Traumas & Abuses	Physical, Mental, Emotional Disorders
Base/Root	Grounding; Instincts of survival & self-preservation; Issues of identity; Foundation of core beliefs; Human potential	Birth trauma; Abandonment; Poor bonding with mother; Neglect; Abusive/violent environment	Disorders of the bone structure, bowel, intestine; Weight issues; Eating disorders (e.g. anorexia) Fear of scarcity
Sacral	Creativity & sexuality; Primary inter-personal relationships; Intimacy; Ability to feel joy, pleasure	Sexual/emotional abuse; Lack of mirroring; Rejection; Denial of feeling	Disorders of the reproductive organs, spleen & urinary system; Sciatica; Lower back pain; Fear of intimacy
Solar Plexus	Autonomy; Self-definition; Power drive; Social identification; Manifestation; Self-esteem	Shaming; Domination of will; Emotional manipulation; Physical abuse; Fear of punishment	Hypoglycemia; Liver disease; Peptic ulcers; Muscular disorders; Digestive problems; Low self-esteem; Powerlessness
Heart	Acceptance of self & others; Relationship with Other; Higher emotions - compassion, love	Unacknowledged grief; Rejection; Shaming; Constant criticism; Betrayal; Conditional love	Immune system disorders; Allergies; Disorders of the heart, lungs, thymus, breast; CFS; Inferiority; Poor boundaries
Throat	Creative expression; Truth; True expression of the soul	Verbal abuse; Lies; Excessive criticism; Secrets; Suppressed verbal expression of thoughts & feelings; Mixed messages	Disorders of the throat, larynx, pharynx, jaws, teeth; Toxicity; Thyroid problem; Asthma; Bronchitis; Dogmatism; Inability to speak one's truth
Third Eye	Personal identity; Perceive patterns; Visualisation; Power of mind; Heightened self-awareness	Incongruence in what one sees & what one is told; Prejudice; Inclination to be judgmental; Experience of family violence or war	Migraines; Vision problem; Mental illness; Hearing problem; Sinusitis; Catarrh; Inability to perceive the big picture; Manipulative behaviour
Crown	Assimilation of knowledge; Developing wisdom; Self-knowledge; Enlightenment; Unity; Belief system that opens to other possibilities beyond the confines of the physical	Rigid belief system; Materialism; Greed; Domination of others; Spiritual criticism from one's environment	Coma; Epilepsy; Confusion; Alzheimer's; Dementia; Depression; Brain tumours; Parkinson's; Schizophrenia; Egotism; Rigid belief system; Sadism; Dominating

Source: Makewell (2008b)

Nadi literally means river, channel or passageway, and the pulse. Innumerable nadis exist in the human body, from the most subtle to the very gross, carrying life supporting substances into, out of, and throughout the body according to Lad (1990).

Nadis are considered channels or tubes in the human body that predominantly carry prana (life force) and can be regarded as both physical aspects of the body such as

the circulatory system and the autonomic nervous system but also the subtle body (Kripalu 2008, cited in Bean 2009). Nadis are similar to meridians in TCM, however unlike meridians, nadis are not defined in the limbs (McAllister 1998). According to yogic philosophy there are a total of 72000 nadis in the human body that branch off of the three main nadis namely the ida, pingala and shushumna nadis (Johari 2000). Figure 6 shows the three main nadis.

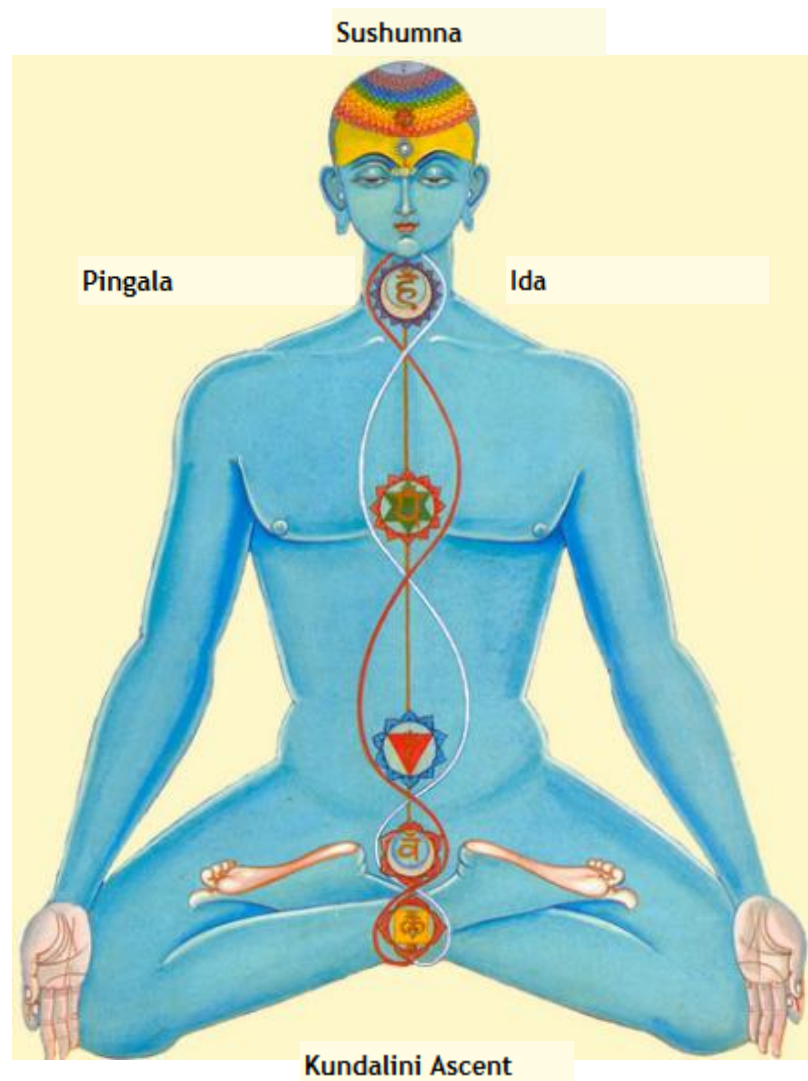


Figure 5: Pingala, ida and shushumna
Source: Johari (2016)

The chakras are all so closely related to the nadis according to McAllister (1998), who states: “the petals of the manipura chakra all correspond to nadis.” (cited in Bean 2009)

The lotus aspect of the chakras is due to the fact that the nadis are connected to them (Kripalu 2008). The seven chakras play an important role in governing the energetic body while the nadis distribute prana energy from them.

Our life experiences are reflected in the flow of substances and energies from the chakras to these tubes called nadis (Kripalu 2008). Therefore, the researcher understands that in order to remain health, these tubes have to remain freely open and unblocked. Painful life experiences cause restriction of the flow of the nadis, subsequently leading to survival mechanisms such as physical numbness and emotional disassociation (Kripalu 2008). These blockages ultimately lead to physical health problems, so, in order to get back into a state of health and wellbeing we have to get in touch with our true selves by opening the nadis (Kripalu 2008).

Kripalu (2008) states that the nadis are found within the physical body and manifest as the nervous system, the circulatory system, the digestive system, the respiratory system, and the lymphatic systems. Nadis are also subtle in nature as they carry thoughts, feelings, and nerve impulses. When the nadis are blocked an individual loses the ability to feel and truly connect with others, with their environment, and even with themselves. Various pranayama techniques are available for keeping these nadi channels open (Kripalu 2008).

The researcher notices great similarity in the principles of TCM and Ayurveda as well as Taoism and the yogic teachings of the Vedas. The researcher perceives that both approaches seek to understand the spiritual nature of the human being and our place in the cosmos, finding the source that connects us to nature, and, through keen observation seek methods to enhance our wellbeing and to align us to the natural laws of the cosmos to promote health. The researcher appreciates the insights of Eisen (2011) and McIntyre (2011) who explain the concepts of qi and prana from a modern perspective making clear connections to quantum mechanics. This raised the question: this vital principle, does it exist within a quantum field? Moreover, is there a means to quantify a vital principle? The researcher found that many scientists of the 20th century explored this concept and have attempted in their research to quantify and measure this phenomenon, one of these scientists being Dr. Wilhelm Reich.

2.9 Reich's discoveries on Orgone, a modern view on vitalism

Dr Wilhelm Reich (M.D.) (1897-1957) was the founder of somatic psychology, a study of the effects of psychological conditions on the body. Reich was a student of Sigmund Freud, the founder of psychoanalysis which is the study of human psychological patterns, functions and behaviours. Reich recognised a powerful universal life energy

in his pursuit to understand the function of sexual orgasm on the psyche and found ways to measure, capture and use this energy, which he called orgone (Lochhead 2009).

Orgone was a term coined by Reich because he was fascinated with libido and thus chose a name to form an association with the word orgasm. Reich believed libido to be a physical, biological energy and he determined that orgasmic impotency (the inability to experience a full orgasmic release) was due to blocked emotions and sexual repression that lead to mental illness and neurosis. Conversely, Reich also established that orgasmic potency (the experience of a full orgasmic release) alleviated these symptoms and promoted optimum wellbeing (Lochhead 2009).

Later in his career he disagreed with Freud as he felt that psychoanalytic theory was well developed to determine causality and confirm a diagnosis, but often produced no cure. Reich observed that psychoanalysis therapy could go on for years without yielding any result. Moreover, even when there was an improvement both therapist and patient were at a loss to explain why. Reich suspected that there was a basic mistake in the concept "I think, therefore I am", in that it only involved the experiences of the mind and that it wasn't a holistic view of the entirety of 'being' (Simonian 2010).

Reich's approach contrasted with the psychoanalytic approach and other psychological counselling techniques which relied mostly on the patient's words and on what patients expressed through talking. Simonian's (2010) summation of Reich's theory is: "words may lie, the attitude and character never lies". Reich believed that what was going on inside a person's head was accurately reflected in their body, but also that the body had some form of self-awareness that was equally reflected in the mind (Lochhead 2009).

Reich felt that one could not change one's thought at a basic level without changing the body, or external world, through what one does on a day to day basis. Reich struggled to understand why psychoanalysts refused to pay attention to a person's observable behaviour, focusing instead on their dreams and subconscious feelings and imagery. Reich's approach was called 'character analysis' which focused on the person's observable behaviour in the practice room. This came about when Reich questioned why people resisted, in life, in sex, and in therapy (Lochhead 2009).

During psychoanalysis Reich observed that people would give the same information again and again, going around in circles. Reich pondered on the reason why people resisted awareness and realised that breaking this pattern of resistance was the key to freeing his patients from their psychological prison and became the basis of his therapy. According to Lochhead (2009), Reich believed that the pattern of resistance held the neurotic behaviour in place, even after its meaning was understood by the patient. When the patient was made aware of how they resisted awareness they were allowed to choose to carry on like that, or go deeper, at a pace that suited them.

Further, Reich noticed that resistance was also held in the body and could be seen in the way a person walked, moved and behaved, and in subtle mannerisms such as how they breathed, laughed, and held themselves. Reich termed this 'armouring' and saw optimum health as a full body emotional response to life whereas armouring deadens the pain, but then also deadens the joy. He saw that a character was a structure or facade built as a defence against the environment, but which could also imprison emotions and experiences. The stereotypical reactions that were carried out again and again he termed 'characterological armouring'. This described the conflict between what a person wanted to do, and what they thought they ought to do. Armouring, Reich believed, existed on a physical level as body armouring which is noticeable in the muscular system (Lochhead 2009).

Reich theorised that a muscular armour develops in order to keep potentially explosive emotions inside, but also to ward off the emotions of others, especially rage, anxiety and sexual excitation. Individuals who have developed armouring rarely recognise it; Reich noted that men, in particular, had the greatest difficulty taking their armour off as they have been indoctrinated by society to become used to suppressing feelings and emotions (Lochhead 2009).

Reich (1972), in his book *Character Analysis*, explained that character armouring and muscular armouring functioned much the same way and could be considered to be the sum total of all the years a person has spent their life living in their particular way, with an attitude that has become incorporated into their character. The longer this is perpetuated the more likely physical problems will set in, such as cancers, autoimmune conditions and chronic inflammation, and the more likely psychological problems will also take root.

This armouring also affected libido, as described by Reich (1972): “Where instead of being soft and gentle the sexual experience sex becomes hard and brutal”.

According to Reich (1972) a full orgasmic potency is only achieved when an individual has the ability to surrender without any inhibition during sexual intercourse, which he noted was almost always lacking in neurotic individuals. Men often boast about how many times a night they are able to perform, however without feeling the completeness of a full body orgasm. Sexual release can leave people feeling empty and dissatisfied. Women are often left feeling guilty after such experiences.

For Reich a simple ejaculation alone was not enough to be called an orgasm. An orgasm Reich described as being a complete and full release of emotional and sexual excitation from the organotic field which was felt as a current running throughout the body.

Before orgasm, both men and women experience involuntary muscular movements termed ‘spontaneous orgasm’ by Reich. Reich (1972) described “A deep and delicious current runs up and down the body” meaning a total body orgasm. This is, according to Reich, a sign that the lovers are being freed of their armouring, otherwise these sensations would be cut off and climax limited to the loins only and not felt as a full body experience. The researcher perceives this description to be similar to the movement of kundalini energy in yogic teachings and that these two vastly different practices and principles are describing the same phenomena occurring in the body, hence making a point for comparison.

Reich viewed this ability to lose ourselves completely in sexual ecstasy as the ultimate measure of wellbeing, which is also described in the writings on tantra. Tantra is about being both physically and spiritually fully present in the sexual act to fully utilise the mixing of creative energy (Johari 2000). This requires both partners to give love fully and receive love fully (love in all forms). Reich discovered how essential this was for optimal health, that our daily stresses and emotional history be released from us through full presence in the sexual act. When we are not capable of releasing this armour we exacerbate our stress and emotional coping mechanisms which ultimately result in physical ailments, most notably cancer. Reich believed that cancer was more likely in individuals holding onto their armour as a coping mechanism to deal with their hostile environment (Morton 2003).

This same 'holding on' theme was also described by the British Homoeopath Dr. Donald Foubister in the mid-1900's as the central disturbance of the cancer miasm (Ullman and Reichenberg-Ullman 2015) the researcher noted.

Reich's goal in his therapies was to restore this natural, vibrant, loving sensuality, and to restore the ability to completely let go, which is an essential primal human instinct. Freud theorised that neurosis stemmed from natural sexual instincts that were repressed by social denial leading to frustration of those instincts. In order to resolve this conflict Freud argued that culture should take precedence and sexuality should rather be adapted to social tradition. This idea however existed only in a perfect world according to Reich, and in reality the world is stricken with neurosis, psychosis, war and social conflict and unrest. This reality is both the cause and result of this repressed need for emotional release (Morton 2003).

Thus, Reich (1972) took a different approach to this notion by stating:

You have to revamp your whole way of thinking, so you don't think from the standpoint of the state and the culture, but from the standpoint of what people need and what they suffer from. Then you arrange your social institutions accordingly.

This difference in opinion eventually led to the breakdown of the professional relationship between Freud and Reich. This was also largely due to Reich's disagreement with Freud's concept of libido (Morton 2003).

In Freud's earlier work he described libido as "Something capable of increase, decrease, displacement and discharge, and which extends itself over the memory-traces an idea like an electricity charge over the surface of the body". However, in later exploration of the concept he concluded libido to be a psychological concept and not a physical one, essentially an idea. At the time Reich argued it to be more than just an idea in that libido wasn't just psychic energy, but was a real physical energy which could potentially be a measurable form of energy (Maglione 2011). "It was sexual energy which governs the structure of human thinking and feeling." (Reich 1973).

In Reich's view, libido is a biological sexual energy which builds up in the body quite naturally, however in the instance where it built up too much, it stagnates and fuels neurotic disorders. Reich grasped the essential function of the total orgasm as being the way in which the body discharges this energy and maintains a healthy equilibrium.

When this energy is not adequately released it results in rage which the person then attempts to suppress. Using armouring techniques as a means to cope with this pent-up emotion causes further inability to fully express and release the sexual energy. Therefore, when there is sexual intercourse, instead of it being meaningful, natural and loving, it becomes brutal, mechanical and the ejaculation does not fulfil the person or its intended natural purpose (Morton 2003). Reich believed that deep sexual satisfaction alleviated neurotic symptoms and considered a full orgasm to be necessary to maintain balance and a sense of inner peace.

According to Simonian (2010), Reich saw widespread misery among humanity and concluded that prevention was better than cure. Reich worked tirelessly to promote awareness on the importance of getting in touch with and expressing a deeper, more loving sense of sensuality and sexuality. He worked to educate working class people about the importance of sexuality and successfully ran six clinics in Vienna. He attempted to reach even more people by working with the Socialist and Communist parties to promote sex education. This included birth control, divorce rights and better housing (Simonian 2010).

Reich developed therapeutic techniques that allowed him to discover what interfered with or prevented the flow of orgone, caused the discharge of energy, how to eliminate blockages, how to restore the natural flow and equilibrium or the orgonotic field, and restore peace and harmony to promote optimum wellbeing. He did so by researching the concept of a physical, biological energy expressed in emotions and discovered a charge on the skin's surface, which related directly to feelings of pleasure or anxiety. This charge he noticed increased when his patients felt pleasure and conversely decreased when they felt anxiety. Reich finally felt he had made a breakthrough in his research and was then when he termed this energy 'orgone' (Simonian 2010). He described it as: "A subtle biophysical energy which permeates all living things". This substance permeates all of space in different concentrations and is taken into the body by means of breathing. This is similar to the understanding of qi, prana and aether. 'Orgone' very likely originated from *org*-which means impulse or excitement, the same root as *orgasm*, in combination with *-one*, which is the same root as *ozone* (Lochhead 2009).

Reich conducted further experiments and noticed that pleasure had a flow of energy moving from the centre towards the periphery whereas anxiety caused a movement of this energy from the outside towards the centre. Reich's model of the personality was like a circle: at the centre was natural sexuality, capacity for love, spontaneous enjoyment of life and a natural sociability. At the next level, related to Freud's unconscious, were all perversions including sadism, greed, and envy originated from. The outer ring, or circle, related to control which included compulsiveness, insincerity and false sociability which related to Jung's concept of persona (Simonian 2010). Therefore, according to Reich, our basic nature at its core is loving and spontaneous, relating to pleasurable feelings, which naturally flow outwards then through the body. These feelings and sensations as a result of this energy that can be measured on the skin's surface by means of scientific instruments.

Reich was of the mind that if we are incapable of trusting our basic nature, or the basic nature of others, we try to exert strong measures of control. Reich believed this split between mind and body (which Reich explained as being "disconnected from the core energy") results in us ultimately destroying ourselves, each other and our planet. Reich was convinced that this was what allowed people to justify waging war. In his study of Nazi Germany Reich asked an important question: "Why did people support the Nazi's?". Common sense dictated that the Nazi agenda was not economically beneficial to lower middle-class Germany, therefore what was it about the fascist ideology that compelled people to support it? In his research he found that it was the combination of a desire to comply and also to rebel. This was termed 'The Ego Delusion' by Reich. People strongly admired authoritarian figures above them who were also rebellious in nature. Therefore, it was possible for charismatic characters such as Hitler and Stalin to get people to both rebel (identify with a sense of rebellion) and submit at the same time (Maglione 2011).

Freud postulated that human's basic nature was aggressive and destructive and that at the core of every man or woman on some level there is a desire to rape and murder, furthermore that you cannot trust people. According to Reich, Freud was of the mind that he had found the core nature of humanity, however, he had not gone deep enough, and only scratched the surface of humanity's true nature (Lochhead 2009). In his subsequent work he motivated that orgone energy existed not only within the body, but outside it as well. He started to see this energy as a universal (cosmic) life-

giving (sexual) energy (Lochhead 2009). This concept of orgone started to overlap with that of the concept of prana and the chakra system and the TCM concept of qi, and shared commonalities with the ancient ideas of vital force and aether, as perceived by the researcher.

Reich developed boxes to attract and concentrate this orgone from the atmosphere for therapeutic use, which he called orgone energy accumulators. He noticed that when plants were placed in an accumulator, they grew quicker, stronger and freer of pests than the control group sample that stood outside in a suburban area. Maglione (2011) explained that Reich later made bigger accumulators for people to sit in after he had promising results with cancerous lab mice.

He treated terminally ill cancer patients, however offered no cure and took no money for these treatments. He found that his patients claimed to have their pain eased, and their blood tests showed improvement as tumour markers decreased. Some gained weight and tumours were shrunk and, in some cases, eliminated. Despite this most of his patients still succumbed to their cancers but showed improvement in their life expectancy and way of life. After these extraordinary results and claims the FDA incarcerated Reich and launched an investigation on the notion that he had communist ties and was spying on the US government. They destroyed all his orgone harnessing technology and spared little of his written works according to Maglione (2011). Despite the FDA's unfounded accusations against Reich a growing number of his followers continued his work exploring and confirming his findings through other sciences such as physics and biology. Psychiatric orgonomy has become a recognised therapy that has helped improve the lives of countless patients.

Reich stated:

I am well aware of the fact that the human race has known about the existence of a universal energy related to life for many ages. However, the basic task of natural science consists in making this energy usable. This is the sole difference between my work and all preceding knowledge. (cited in Lochhead 2009).

According to DeMeo (2005) Reich dedicated his life to quantifying the biological charge of the human being that enlivened healthy living organisms. Moreover, DeMeo (2005) stated that Reich discovered that the entire human energy field had an

oscillatory nature which could be observed from the bio-molecular level to the major organ systems. Kirlian and his wife developed a technology to observe and capture this 'biological charge' in Kirlian photography and conducted several experiments on live, diseased and dead plant and animal tissue samples (Seebauer 2006).

Reich's exploration of the biological charge of living organisms led him to the conclusion that an omnipresent life energy, which he termed 'orgone', permeated the universe and was able to organise matter into forms of life. In the 1930s Reich observed an energy field around blood corpuscles that he believed become the energetic transition point where organic particulates organised into forms of life, which he called bions. Reich found this energy field to have an expansive and contractile nature depending on the general health status of the organism. The bions Reich discovered were markers for determining the health status of the patient. Depending on the nature and shape of these bions, one could determine if a patient was susceptible to developing a 'biopathy' or diseased state according to DeMeo (2005). Reich having identified this energy in patients through psychiatric orgone therapy as an emotional-sexual energy, he turned to other scientific fields to observe and measure this phenomenon in other lifeforms using scientific instruments. Under bright field light microscopy Reich observed what he termed bions to be blueish in colour and pulsating, demonstrating the effect of energy exchange. The term bions stemmed from the Greek word for life. He later discovered that these bions created a protective barrier against bacteria and cancerous cells. Reich further postulated that these bions formed the base defence mechanism for the survival of all living cells against harmful exogenous agents behaving similarly to an energetic force field according to Maglione (2011).

Using specialised photography, Reich later observed this energy as a blueish aura around trees and mountain ranges as well and postulated that orgone exists in a free form in the atmosphere. He theorised that an 'envelope' of this blueish energy embraces the earth which was later confirmed by satellite photographs during the first space exploration programmes Maglione (2011) elaborated.

All biological functions of the body were regulated by the unimpeded oscillation of expansion and contraction (pulsation) of biological orgone energy from cellular level to the vital organ systems of the body. This oscillation of orgone energy was called the

plasmatic system which maintained the vital functions of the organism. It had two major regulatory divisions: the autonomic nervous system (ANS) and the vascular system and together these systems along with the pulsatory function of the endocrine system within the organism maintained the orgonotic charge at a certain level above the orgonotic capacity of the environment. Shock was the term in orgonomy which described a life-threatening situation in which the level of the organism's orgonotic (biological) charge was suddenly diminished. Shock occurred on two levels namely neurogenic shock which involved the vegetative division of the plasmatic system (ANS) and vascular shock (cardiogenic) which involved the vascular division. The involvement of these two divisions of the plasmatic system in maintaining the energetic integrity of the organism was called the vital apparatus Konia (2006a: 43) explained. In a healthy state there was an unimpeded oscillation between the contraction of the orgone energy field in the sympathetic division and expansion in parasympathetic divisions of the ANS. In the process of psychiatric orgone therapy the patient is asked, much like in a normal psychiatric session, to divulge their personal issues. The therapist observes any facial muscular twitching and explores sensations in the muscles or the body that are unfamiliar to the patient. In this way patients are able to recognise the meanings of these movements and sensations and explore the physical manifestations of their emotional armouring (Simonian 2010).

Muscular contractions (armouring) contain the anchored, suppressed feelings of the patient. Orgonomic therapists knew that the kinetic energy attached to the sensation in the armoured muscle also describes the feelings attached to them (grief, fear, rage, etc.) and also further energizes those feelings and exacerbated them. By means of gradual resolution of muscular armouring, the energy which is initially suppressed by the muscular contraction can be released. This energy surfaces as its original feeling, together with movements and fasciculation of the muscle which is an indication that there has been a resolution of the armour. The affect is thus released, often accompanied by the expression of that emotion or feeling (Simonian 2010). Resolution of the defensive forces is essential in liberating the impulses that are embedded in the conflict. Simply analysing, detecting, or comprehending these impulses can provide an intellectual understanding of the inner conflict but the defensive forces would still be operating according to Simonian (2010).

This bio-psycho-sexual energy (orgone energy) that energised the instincts and from which feelings draw their energy, is vegetative. The vegetative (autonomic) nervous system in the human organism has a major role to play in producing but also withdrawing energy in the expanding and contracting of the organism as a whole. The lower division of the abdominal cavity is rich in vegetative (autonomic) ganglia and is considered to be the centre or area most dense with autonomic ganglia from where the energy is emitted with pulsatory impulses. Breathing techniques causing contraction of the abdominal walls by contracting the musculature and inhaling and holding the breath causing suppression of the solar plexus causes resolution of the production of energy and therefore abates anxiety (Simonian 2010). The researcher presumes that Reich took much from the Eastern philosophies of qi and prana in terms of yogic postures and breathing techniques to release stagnated energy, which is corroborated by the citations of Simonian (2011).

Furthermore, the researcher notes that the idea that orgone centres around areas in the body called 'ganglia' shares similarities with the chakras and nadis in yogic teachings and qi meridians and dantians in TCM. Moreover, the researcher believes this to correlate with the principle of cure in Vithoulkas' model of health and disease in homoeopathic philosophy as well.

In psychiatric orgone therapy, resolution of armour starts from the uppermost segment of the body and gradually proceeds to the lower segments. The resolution of armour corresponds with the release of feelings and memories that have been anchored in the contraction of those muscles. The resolution of armour in the pelvic area is the last and deepest segment that the therapist deals with. Resolution at this level frees the orgasm reflex which constitutes the involuntary movement of the pelvis back and forth as in a state of heightened sexual excitation which is beyond one's voluntary control. Total resolution of armour in this segment becomes possible when psychiatric orgone therapy progresses to the stage where all other segments are free of armouring and pelvic armour has been resolved (Simonian 2010).

2.10 Conclusion

In this chapter the researcher has explored many vitalist concepts from many viewpoints and medicinal doctrines and therapies. The researcher is of the view that there is definite merit in the vitalist concept and medicinal paradigms based on the

vitalist theories examined, the sheer volume of literature on the subject providing added evidence of this. However, as Hahnemann observed in his time, one has to scrutinise and carefully study the works of others to determine if there is any value in their theories. In his research the researcher discovered that there was a definite distinction in terms of the literature from authors who fully grasped the concept of vitalism and could motivate their argument, and those that could not. One example of this was in the literature by Nikam (2009) who proposed that the vital force is oxygen. Though he went into some detail to motivate his argument, how he motivated his viewpoint was neither conclusive nor convincing, in the researcher's opinion.

Lane (2005) stated an interesting perspective regarding Hahnemann's concept of vital force, looking at the facts from the point of view of current scientific knowledge. He makes use of the following example in terms of just how much energy output the body produces compared to that of the sun at the microscopic level of the mitochondrion. The sun's luminosity is estimated to be about 4×10^{26} watts and its total mass to be 2×10^{30} kg. Over its projected lifetime, about 10 billion years, each gram of solar material produces about 60 million kilojoules of energy. The generation of this energy is a slow smoulder and provides a uniform and long-lived rate of energy production. At any given moment, only a mere fraction of the sun's vast mass is involved in nuclear fusions, and these reactions take place only in its dense core, which explains why the sun can burn for so long. However, should you divide the luminosity of the sun by its mass, each gram of solar mass yields around 0.0002 milliwatts of energy, which translates to 0.0000002 joules of energy per gram per second ($0.2 \mu\text{J/g/sec}$). Bearing this in mind, if we take the average body weight of 70kg, and propose that 12 600 kilojoules on average is consumed (about 3000 calories [sic]) per day) to be converted into heat, physical activity or fat deposition, energy production averages 2 millijoules per gram per second (2 mJ/g/sec) or about 2 milliwatts per gram, which amounts to 10 000 times greater than the sun.

Chemiosmotic theory has been proposed as a radical new hypothesis in the scientific journal *Nature* in 1961 by Peter Mitchell with his life-long research colleague Jennifer Moyle, and others. They proved that a mitochondria generates a pH gradient as well as an electrical charge of about 150 millivolts across its inner membrane. This voltage might not seem like much (roughly a tenth of that available from a AA torch battery) but in molecular terms the membrane is 5 nm thick, therefore the voltage experienced

from one side to the other is equivalent to 30 million volts per metre which is a comparable voltage to that of a bolt of lightning, and 1000 times the capacity of normal household wiring according to Lane (2005). The purpose of the respiratory chain, according to Mitchell, is for the purpose of pushing protons over the membrane to create a reservoir of protons on the other side. The membrane acts as a dam so that this pent-up force of protons, trapped behind this dam, can be released as needed to drive the formation of ATP. It is therefore a fundamental property of life and in support of the notion that the origin of life itself is bound to the natural energy of proton gradients, as suggested by Lane (2005).

So, going back to vitalist theory, it is apparent to the researcher that the interplay between energy and matter is a fundamental principle related to the origins and sustenance of life itself. It is clear to the researcher that the answer lies somewhere between science and vitalist philosophy. In functional medicine the emphasis on mitochondrial health asserts that all diseases stem from a dysfunction in the process of methylation (Jones 2010). Methylation is a cornerstone process in the body whereby energy is derived from nutrients we consume to fuel the process of oxidative phosphorylation and ATP production. However, the researcher views this as one aspect of the 'measurable picture' as it is describing energy exchange at the molecular level in the physical body. The vitalistic view postulates that another force even more subtle in nature drives this process with clockwork precision, organising and facilitating all aspects of the living processes in humans and their whole environmental context, as explained by Close (2003) regarding the vital principle. The researcher wonders about the possibility of the quantum field having some intelligent design to it, and that maybe it is this super radiance field that organises and maintains such chemical and energetic processes, as suggested by McTaggart (2001: 90) in her literature.

CHAPTER 3: METHODOLOGY

3.1 Introduction

This study followed a qualitative methodology using NVivo® 10 to identify and extract themes. Data from key source texts within each of the stated vitalist philosophical and medical traditions were extracted and interpreted. This data was compared to similarly derived data extracted from homoeopathic writings regarding the vital force (viz. Hahnemann, Kent and Close) as the frame of reference.

The researcher felt it was necessary to explore the different concepts of vital energy and conduct a comparison because of the incomplete understanding of the vital force as proposed by Kent (2004). This formed the grounds for comparison because homoeopaths and other alternative healers loosely refer to homoeopathic vital force, qi, and prana as the same concept despite there being clear differences between these concepts. It was imperative, therefore, to clarify the vitalist concepts from other traditions then compare these to the writings of Hahnemann and others to determine if these concepts were describing the same phenomenon.

3.2 Study design description

The comparative analysis of data from the different traditions using NVivo 10® sought to explore, examine, and recognise patterns (or "themes") within data. Themes are patterns or trends in data sets regarded as significant to the description of a phenomenon associated with a specific research question (Gliksman 1997). The themes were derived through coding to create established and meaningful patterns. The researcher familiarised himself with the data, generated initial codes, searched for themes among codes, reviewed themes, defined and named themes, then produced the final report as per Gliksman (1997).

The researcher believed that a thematic comparative analysis was the most effective method to use in order to capture intricacies of meaning within a data set. A thematic comparative analysis helps to focus qualitative research through examining specific corroborating themes within different data sets. Thematic analysis does not simply count phrases or words in a text but goes on to identify implicit and explicit ideas within

the different data sets. Coding was the process used for the development and organisation of themes within the raw data in this study through the recognition of relevant moments in the data which were encoded prior to interpretation using the NVivo®10 system. The interpretation of codes included comparing theme frequencies, identifying theme co-occurrence, and then graphically displaying relationships between the different themes (Gliksman 1997).

Hahnemann's writings were the frame of reference for the grounds of comparison which hypothesised that the vitalist phenomenon described by the different alternative healing philosophies described the same occurrence. Due to the nature of this reference-based thesis the organisational scheme had to adopt both a text-by-text and point-by-point comparison (Walk 1998). This was accomplished by performing a text-by-text description and comparison in the literature review (Chapter 2), and a point-by-point analysis and comparison of the themes (Chapter 4). The general discussion in Chapter 5 explores additional themes that appear in the literature tying the different concepts together.

3.3 Data collection and analysis

3.3.1 Data collection

the researcher found that some authors viewed their respective philosophies in their historic context and others had a more modern understanding. The researcher incorporated both views so as to provide a complete picture. Data was collected from key source texts found in the Durban University of Technology library and from online data bases such as orgonomy.org and interhomoeopathy.com which provided essential data. Furthermore, confirmatory emails to authors and practitioners of the respective medical disciplines and philosophical traditions further aided the researcher in obtaining online links to use as references to corroborate and supplement the available data. All the relevant data of the different vitalist concepts was summarised in the literature review (Chapter 2) and compared in a text-by-text fashion. The data presented in the literature review was then categorised, coded and analysed according to the coded theme nodes: Nature, Function, Role and Other Attributes in Chapter 4. The main themes were narrowed down to sub themes which isolated data in a coherent fashion with a point-by-point outline of the themes which made it easier to demonstrate corroborating themes.

3.3.2 Data analysis

Themes of each vitalist principle (qi, prana, aether, animal magnetism and orgone) were analysed under the following headings: nature, function, role in maintenance of health and then compared to the homoeopathic concept of the vital force. An additional heading 'Other Attributes' outlined other information that set the respective concept apart from the concept of vital force. This approach was adopted because Kent (2004) stated that the concept of vital force was incomplete, which then formed the base argument in the research. Other attributes described concepts and terms that were not originally articulated in homoeopathic philosophy, but introduced by later homoeopaths such as Kent, Close and Vithoulkasto explain vital force in modern terms.

Data analysis began with 'familiarisation and immersion' with the data. Note-making, tables and diagrams were used to focus and organise information. Common themes were identified, with coding of the data by means of NVivo 10[®] software according to these themes. The data was revised until there was a suitable representation of all the information. The data was then interpreted, relationships identified, differences in concepts outlined and then presented in an informative and descriptive manner in Chapter 4 (Terre Blanche *et al.* 2006:322-326).

This was accomplished in the following manner:

1. Vital force was described as viewed in the classical writings of Hahnemann in terms of its nature, function and role in the maintenance of health, and as described by authors such as Kent, Close and Vithoulkas.
2. Qi (TCM), prana (Ayurveda), aether (Alchemy), animal magnetism (Mesmerism), and orgone (Orgonemy) was described in terms of their nature, function and role in the maintenance of health as described in the literature review. Outlines of the similarities and other distinguishing features that set them apart from each other were described, including Hahnemann's concept of vital force from the literature review.
3. Data was coded according to the themes described in the literature review in terms of nature, function, role and other attributes of the respective concepts in terms of maintenance of health and disease management.

4. Conducting NVivo analysis by creating the main nodes of nature, function, role, and other attributes with their respective sub-nodes to concentrate the data.
5. Presentation of theme analysis in Chapter 4.

3.4 Conclusion

Data was coded from the relevant literature concerning vital force, aether, animal magnetism, prana, qi and orgone under the main nodes of nature, function, role and other attributes. The main nodes contained further sub-nodes that focused the data more concisely which aided the researcher to crystallise the data and further understand the intricacies of each vitalist phenomenon.

The data of each vitalist concept that was coded into nodes was compared and analysed by comparing corresponding nodes and sub-nodes of each vitalist concept to each other. This allowed the researcher to clearly view and compare data which was then analysed and presented in the analysis of themes in Chapter 4.

CHAPTER 4: ANALYSIS OF VITALIST THEMES

4.1 Introduction

In the process of coding themes, it became evident to the researcher that the vitalist principles shared certain similarities. However, some vitalist concepts had more in common with Hahnemann's vital force than others, as some were poorly defined and remain steeped in mystery because there are no detailed writings and documentation as is the case with animal magnetism. Prana and qi seem to have strongest parallels to vital force, but also have other attributes that set them apart from the concept of vital force. The concepts of orgone and aether also show a strong similarity to vital force, aether, because much of homoeopathic philosophy is based on hermetic alchemical knowledge.

In this chapter the analysis of themes occurs first in terms of their definitions and keywords. This is followed by Hahnemann's description of vital force according to his writings in the *Organon of the Medical Art* as the basis for comparison with other vitalist principles.

Data was coded according to the themes described in the literature review in terms of nature, function, role and other elements regarding health and disease management (Table 2 and Figure 6).

Table 3: Main nodes and sub-nodes

Main nodes	Sub-nodes
Nature	Encompass whole being Immaterial/ethereal Enlivens material
Function	In health maintenance In disease management
Role	In health maintenance In disease management
Other attributes	Relation to body Directive force

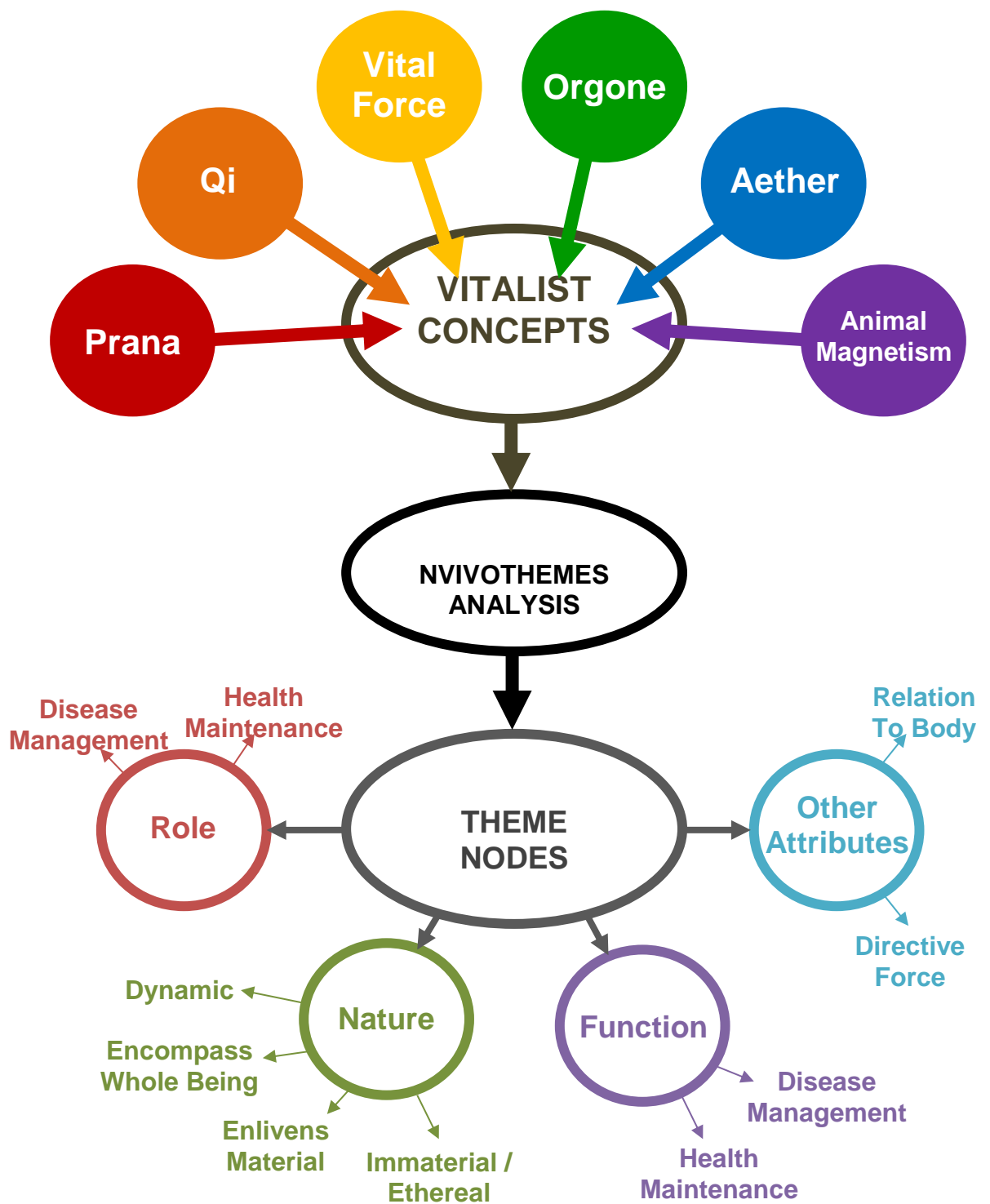


Figure 6: Theme node tree in NVivo Analysis

4.2 Nature

4.2.1 Dynamic

Dynamic by its definition means to constantly change, adapt, engage in activity or progress. In the analysis the researcher looked for synonyms and key words that best described vitalist concepts in terms of a 'dynamic force'. The researcher came to understand that within the literature of Hahnemann a vital principle needs to be able to adapt to its environment and constantly engage with environmental and pathogenic forces in order to preserve the material body which, without this force, would become a nidus for disease and succumb to death.

Keywords: Dynamis, flow, movement, change, transformation, perturb, flux, influence, interact.

Hahnemann stated in the *Organon of the Medical Art* that the vital force had a 'spiritual nature' and a 'spiritual dynamic power'. Furthermore, the vital force manifested disease within the being when this life force was dynamically mistuned.

This mistuned state of the vital force, Hahnemann argued, presented symptoms that were caused by the influence of a dynamic impingement upon the life force which could only be cured with a medicine that had an equally dynamic effect on the vital force to reset it into a harmonious tune.

Hahnemann described the vital force as a dynamis, adapting to and being perturbing by changes in the environment and that the vital force is "organized by the dynamis in the organism", which regulates the functions of the body "in a spirit-like, dynamic way" (Hahnemann 1842, cited O'Reilley 1996: 64).

Thus, according to Hahnemann, correctly selected medicine can re-establish health and life's harmony because they have a dynamic action on the life principle (O'Reilley 1996: 65).

...only way the medical-art practitioner can remove such morbid mistunements (the disease) from the dynamis by the spirit-like (dynamic, virtual) tenement-altering energies of the serviceable medicines acting upon our spirit-like life force. (Hahnemann 1842, cited O'Reilley 1996: 65)

In terms of qi, Eisen (2011) stated that a healthy human being was “a dynamic but harmonious mixture of all the aspects of qi that make up who we are”. Qi is in a state of continuous transformation and flux. It transforms endlessly from one aspect of qi into another and can neither be created nor destroyed.

The researcher understands that the fundamental dynamic polarities of qi, called yin and yang, constantly interact with one another and are responsible for the dynamic nature of qi and facilitate the transformative phases or elemental phases through which qi is transformed.

Eisen (2011) describes these forces as follows:

Yang refers to aspects or manifestations of Qi that are relatively immaterial, amorphous, expanding, hollow, light, ascending, hot, dry, warming, bright, aggressive, and active'. Everything that was yin contains some element of yang, and everything that was yang contains some element of yin. There was nothing so solid or material (yin) that does not contain some energetic vibration (yang), and nothing so kinetic or immaterial (yang) that does not also contain some material substance (yin). Even light, so Einstein tells us, has mass. Yin and yang are continuously changing; they constantly adjust to one another, and are endlessly transforming one into the other in an eternal dance. Because the dynamics of yin and yang are always shifting and changing in the world around us, we must continuously respond to these changes in order to maintain the harmony of yin and yang in our lives and so maintain our health and wellbeing. To make an appropriate response to the ever-shifting dynamics of yin and yang, we must have a sufficient amount of Qi.

The researcher perceives that the five phases of transformation (also called the 'Five Elements'), are the stages of change or transformation that qi undergoes as it shifts between yin and yang as per Graham's (2008) interpretation.

Frantzis (2008) describes the movement of qi as follows:

Ascending refers to the movement from below; descending, from above; exiting from the interior; and entering from the exterior. These movements of Qi are vital to life.

According to Frantzis (2008), the rhythms and flow of qi is the key to stability of qi and therefore longevity of the body. Qi is the flow of energy around and through the body, forming a cohesive and functioning unit.

Even though Hahnemann did not describe a flow of vital force in any specific way, he did demonstrate that it was dynamic and ever changing in its expression. The researcher notes that this same movement of the vital principle is also described by Vithoulkas and in orgonomy.

In terms of the hermetic knowledge of medicinal alchemy, the researcher perceives that aether is also described as having a dynamic 'vibratory' nature, and that it encompasses all things in the universe therefore all matter in the universe interacts energetically. It was believed, for example, that Mars had influence and dominion over iron, Saturn over lead, etc. In this way, celestial bodies had influence over crude matter much like the action of magnetism and thus even over humans. This view is remarkably similar to modern physics which recognises subtle forces such as van der Waals forces and the interactions of protons and electrons and their influence on matter and between matter. The hermetic alchemists perceived that matter influenced other matter therefore there must be a dynamic spiritual/universal force acting upon them.

Waite (1894) described aether as a radiating force that has absorbing centres which he describes as being "saturated thereby, project movement and life in their turn, so forming creative currents." These currents he further described as

light, astralized in the stars, animalised in animals, humanized in human beings; light, which vegetates all plants, glistens in metals, produces all forms of nature and equilibrates all by the laws of universal sympathy.

Waite (1894) stated that Paracelsus recognised that derangements of the etheric counterpart spirit body was the most important cause of disease. This statement made by Waite reminded the researcher of what Hahnemann stated about vital force in the *Organon of the Medical Art* noting the similarities in the description of vital force to that of aether. Waite (1894) also stated that Paracelsus sought to reharmonise the substance of aether by bringing it into contact with other bodies whose vital energy could supply elements needed to aid the sufferer in overcoming the disease state. This description the researcher found to be very similar to animal magnetism and how Mesmer worked on his patients using similar techniques. The focus was in removing the invisible cause which would result in the ailment being resolved quickly, according to Paracelsus's observations.

Waite (1893) also describes this phenomenon as “...spirit in substance; for then, by reason of their likeness, they do more to stir up, attract and transform the spirit.” Waite’s (1893) statement, the researcher feels, resonates with the aphorisms of Hahnemann, as they reflect the same meaning. Hahnemann did in fact draw much from hermetic knowledge, as proposed by Whitmont (1991: 53).

Hahnemann and Mesmer both described a dynamic life force. They both adopted the hermetic philosophies of aether and focused them in terms of their medical application. However, Hahnemann, unlike Mesmer, did not stress the vital force’s universal influences as much as Mesmer did, although Hahnemann does acknowledge Mesmer’s work in the last chapter of the *Organon of the Medical Art*, stating:

The life force of a healthy mesmerist gifted with this power dynamically streams into another human being by means of touch or even without it – indeed at some distance. The mesmerist’s life force dynamically streams into another human being just as one of the poles of a powerful magnet dynamically streams into a rod of raw steel. (Hahnemann 1842, cited O’Reilly 1996: 258)

The researcher recognised that Hahnemann focused on treating a dynamic vital force with an equally dynamic medicine whereas Mesmer believed that it could be accomplished through the dynamic interactions of another person’s healthy vital force which he termed animal magnetism. However, the universality of vital force was later described in detail by homoeopaths such as Kent, Close and Vithoulkas with the advance of 21st century knowledge. Hahnemann’s focus was treating patients with a dynamic medicine that as much as possible resonated with a specific dynamically mistuned vital force, and to perfect his form of medicine to have greater effect as was seen in his later years he potentised remedies ever higher. He recognised that the higher the potency of his remedies the deeper their action on the vital force and it seemed evident to the researcher that Hahnemann attempted to match that frequency of vital force through his medicine.

According to Paret (n.d.) animal magnetism is a force that is easily manipulated by the presence and action of another person’s ‘magnetic fluid’:

Paret (n.d.) goes further to state that: “...this ether operating in individuals, when flowing naturally, results in a normal healthy condition throughout creation.”

Paret (n.d.) furthermore cited from Mesmer's work and emphasised the fluidity and impressionability of this force. "...magnetic force quite possibly was moving the etheric fluid" and "...that his own body must be some sort of magnetic force".

This seems to show that Mesmer was familiar with hermetic teaching which states the same: that the gravitational forces of the heavenly bodies influence our health, hence being dynamically influenced like magnets. Paret (n.d.) noted that this dynamic field was subtle and easily perturbed into disharmony as observed by Mesmer.

The researcher also recognises that within Ayurveda and yogic teachings, prana is also perceived as being a dynamic force constantly adjusting and changing with its environment. McIntyre (2011) writes:

Every experience we have, each thought and feelings, has its impact on the doshas and subsequently on our health and vice versa.

Makewell (2008) states:

within this framework of the chakras our vital force was in constant flux...It can either be strengthened or weakened with our individual input of energies.

Makewell (2008) also affirms that the chakras are the vortices where prana accumulates and circulates and are sensitive to emotional and physical imbalances which cause blockages of the prana energy. Furthermore, the chakras can become underactive if the energy in that chakra becomes stagnant or an adjacent chakra is overactive and can then leech prana energy from a weaker chakra. Also, that the flow can become entirely blocked if a chakra has sustained a massive emotional or physical trauma. Overactive chakras are due to overstimulation and over-indulgences that affect that particular chakra.

Vivekananda stated:

Out of this Prana was evolved everything that we call energy. Everything that we call force. It was the Prana that was manifesting as motion; it was the Prana that was manifesting as gravitation, as magnetism. It was the Prana that was manifesting as the actions of the body, as the nerve currents, as thought force. From thought down to the lowest force, everything was but the manifestation of Prana. (Vivekananda 1896a)

In orgonomy the researcher understands that the orgonomic field surrounding and penetrating the body also is dynamic in its nature. It constantly adjusts to stress as explained by Konia (2006a:45) such that when the economy of the human being is in a state of stress, a sympathetic nervous system response causes contraction inward within the orgonotic field of a person. Moreover, prolonged sympathetic reactions cause physical armouring in the body which causes physical ailments to appear. Conversely, when there is a parasympathetic reaction, the orgonotic field expands outward and, as Reich (1972) explained, is amplified and strengthened by a healthy human orgasm which in turn breaks down armouring.

DeMeo (2005) corroborated this same movement of expansion and contraction of the orgonotic field. DeMeo (2009) stated that orgone like qi and prana has a flowing oscillatory nature, interacting with the external environment but also maintaining an energetic frequency that wards off pathogenic influences. When this energetic field becomes weak due to traumas and armouring, these hostile influences can then penetrate and manifest in the body as disease.

Lochhead (2009) described orgone as flowing much the same way as qi or prana: “a deep and delicious current runs up and down the body” and “which naturally flow outwards, flowing through the body.”

The researcher perceives that all the respective concepts describe a dynamic force that changes constantly and is influenced by other subtle forces. A key factor regarding the integrity of this ‘force’ is that it has to remain in a state of perpetual motion as an impeded flow causes a disharmonious stasis and disease within the body. What is required to shift the stasis is the application of another dynamic force so as to re-establish harmonious flow and health. This is the goal of all the respective therapies: to stimulate harmonious flow of energy by dynamic means to achieve health.

4.2.2 Encompass whole being

In terms of ‘encompass, whole being’ the researcher sought to identify that these vitalist principles were present throughout the whole being of a person, that this force permeated throughout all the physical parts of the body, as well as the mental and emotional spheres of ‘being’. All of the above-mentioned medical disciplines are ‘holistic’ practices and emphasise treating the whole being which defines the very

essence of a vitalist paradigm. Holistic treatment seeks not to treat the disease or its symptoms as a separate entity but identifies that the problem arises from the diseased 'being'. The material being and the spiritual/etheric/energetic being are one and the same whole; this energy/force being described as universal in nature yet focused within the body and subtly connected with the outside environment.

Keywords: Indivisible, whole, entire, throughout, permeates, pervades, consummates, continuous, universal, omnipresent.

Hahnemann recognised that the vital force was one and the same with that of the physical body. This notion of indivisibility between physical body and ethereal vital principle was also understood by the researcher to be a theme in the yogic and Taoist traditions from which Ayurveda and TCM emerged, with the idea that the physical and spiritual interchange constantly in yin and yang, and prana and akasha, for example.

The researcher understood that Hahnemann (1842) described vital force and the material aspect of humans as 'an indivisible whole' (cited O'Reilley 1996:71), therefore it was predicted that disease would manifest within an individual when this life force was dynamically mistuned, as Hahnemann (1842) described:

The vital force governs without restriction and keeps all part of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence. (cited O'Reilley 1996:70)

Hahnemann (1842) emphasised this by stating that even though this force is subtle it is an 'enlivening dynamis that influences the entirety of the being' (cited O'Reilley 1996:71).

Roberts (1997:26) expanded upon Hahnemann's understanding of the indivisible nature of the vital force and stated: "...the vital energy continually flows through them which dominates the whole." Any disturbance to this vital principle results in a disturbance of the development of the whole human economy as this force is "intimately connected and delicately attuned with all parts of the organism", as stated by Roberts (1997: 27).

In the literature of TCM, the researcher noticed great emphasis is placed on the extent to which qi penetrates the being of humans but also everything else in the universe. Eisen (2011) stated:

Qi was universal; it embraces all manifestations of energy, from the most material aspects of energy (such as the earth beneath your feet, your computer, and flesh and blood) to the most immaterial aspects (light, movement, heat, nerve impulses, thought, and emotion).

Eisen (2011) emphasised that qi is interconnected and interdependent on the material even though it is spiritual in nature and permeates throughout existence. Eisen (2011) furthermore stated:

Qi was the physical and spiritual substratum of all human life. In Chinese medicine, the terminology employed depends on the state of the energy-matter. Energetic material, ranging from less dense to denser, was termed: Spirit (Shen), Energy (Qi), Essence (Jing), Blood (Xue), Body Fluids (Jin Ye), Marrow (Sui), and Bone (Gu).

Qi is described as a flow of energy around and through the body, forming a cohesive and functioning unit with that of the environment around humans and can be guided by exercises like tai chi and chi gung. Treatments such as TCM and acupuncture promote a healthy flow of this energy.

In coming to understand the concept of aether the researcher perceives that the hermetic alchemists also had the same basic understanding of the nature of this force as an all-encompassing, omnipresent force that permeates all things.

Cockren (1941) interpreted hermetic literature as describing the all-encompassing energy of aether to be like a primordial fluid or fabric of space that pervades everything and all matter throughout the universe.

The researcher noted that this is very similar to how the Vedic teachings described akasha which is likened to the yin aspect of qi, and yang being interchangeable with prana. These two aspects of qi constantly shift between the two states of yin and yang as do prana and akasha which transform from one state to the other.

Cockren (1941) places aether theory in a modern context by stating that the atom, its electrons and protons all move in a sea of ether. Therefore, in hermetic alchemy it is

theorised that the air we breath, the bodies we inhabit, and the celestial bodies in the solar system all stem from and move within the parent element from which all manifestation are born ether.

The researcher understands that ether was a universal connecting medium, filling all space to the furthest limits; “penetrating the interstices of the atoms without a break in its continuity” as Higgins (1997) states. Moreover Higgins (1997) describes ether as:

...consummate substance of overpowering grandeur

It permeates, controls and dominates all.

... it was the vehicle of both matter and spirit.

... one collective life.

... equally distributed in all parts of the human body.

Once again, the researcher noticed a reference like that of akasha and yin. There is a formative nature to this energy or force that shapes what makes an individual person different from another person and the objects in his/her environment. Everything consists of the same base energy yang or prana in the universe but also has its own unique energy blueprint that distinguishes it from another yin and akasha. However, these two forces together form a whole or complete representation of our being, the structure of the environment stretching out to the furthest part of the cosmos. The researcher did however notice that Hahnemann himself did not describe vital force in such a universal manner, but modern homoeopaths such as Kent, Close, Roberts and Vithoulkas have expanded on the concept of vital force as a universal substance.

Paret also stressed that Mesmer understood the universally encompassing extent of his idea of the vital principle which he termed animal magnetism.

Paret noted that Mesmer used the term ‘ether’ as well, leading the researcher to believe, like Hahnemann, that Mesmer also had exposure to hermetic knowledge. The universality of Mesmer’s magnetic fluid was also a big theme throughout Paret’s (n.d.) writings on Mesmer.

The researcher noted that different terms are used to describe this vital energy: when it permeates throughout space it is described as magnetic fluid/ether, and when it is

contained within the body it is described as animal magnetism, although both consist of the same essence.

Orgonomy perceives that orgone in addition has universal reach and forms a whole with the living organism, permeating from the living organism and into the environment. This is seen in the oscillatory nature of orgone expanding from and contracting into the being of the person. DeMeo (2005) describes orgone's all-encompassing nature as an omnipresent life energy that permeates throughout space and is able to organise matter and give it life-like properties. Lochhead (2006) confirms this by stating: "this energy exists not only in the body, but outside it as well." Also: "A subtle biophysical energy which permeates all living and non-living things"

It is evident, therefore, that as Hahnemann and Mesmer drew from hermetic knowledge, so too did Reich. He also had a knowledge base in Eastern philosophies, specifically of the concepts of qi and prana (Lochhead 2006). The researcher perceives that Reich, like Eisen had a modern understanding of old Eastern philosophy and married the old concepts of vital energy with those of modern science.

Vivekananda (1896) described prana and akasha as omnipresent and all-penetrating within which the whole universe exists. Vivekananda (1896) stated that:

Everything that has form, everything that was the result of combination, was evolved out of this Akasha.

The power of Prana, just as Akasha was the infinite, omnipresent material of this universe, so was this Prana the infinite, omnipresent manifesting power of this universe.

According to Vivekananda (1896), everything that we know as force is prana manifested as motion including gravitation and magnetism. Therefore, prana in the body manifests as the actions of the body, nerve currents and our cognitive ability.

The researcher notes that once again that the respective concepts place an emphasis on the universal scale of vital energy (or force) because it has a universal reach, that it shifts constantly from one state to the next and permeates throughout all matter. This force encompasses everything and is focused within the being of a person as a unique form in constant motion and conscious thought. The researcher perceives that all the respective concepts express that there is no division or separation in the forces outside

and inside the body, that they all stem from the same energy, and that they flow throughout all existence. The body is but a “ripple in an ocean of energy”, as articulated by Eisen (2011).

4.2.3 Enlivens material

The researcher recognises that the intuitive wisdom of our ancestors believed that all matter contained spirit; this concept that all material substances are animated and enlivened by the same etheric spirit was a common belief in antiquity. However, as time passed, reductionist science became less interested in the energetic value of substance but rather focused on its material properties and values. This paradigm spilled over into the thinking of modern-day medicine and created a divide between vitalist medicine and modern medicine (Roberts 1998). Now it seems that science has crossed paths with this wisdom through observations in experimental quantum theory as it is now well known in this field of study that all substances exist as both a physical material state and an electro-dynamic wavelength state (Vithoulkas 1980).

Keywords: ‘Without it was dead’, enliven, dominate, animate, sustain, preserve, energise, influence, govern, and vital.

It is well understood within the vitalist paradigm of homoeopathy and all the discussed vitalist-based medical disciplines that this force governs the homeostasis of the body and keeps all physiological processes in a balanced state. All the disciplines agree that lack of government of these forces results in the decay and death of the body. As Kent (2004: 68) states: “everything in the universe was subject to reduction.” Matter is reduced and broken down without the action of this governing principle to promote its integrity. The following quotations from Hahnemann illustrate this principle and stated:

in health the vital force kept all parts of the organism in harmony, that the material organism can only function by means of the immaterial ‘wesen’ (spirit-like-being) life force and without it was dead. (Hahnemann 1842, cited O’Reilly 1996: 70)

In the healthy human state, the spirit-like life force (autocracy) that enlivens the material organism as dynamis. (Hahnemann 1842, cited O’Reilly 1996: 70)

The material organism, thought of without life force, was capable of no sensibility, no activity, no self-preservation, it derives all sensibility and produce its life function solely by means of the immaterial wesen (the life principle, the life force) that enlivens the

material organism in health and in disease.(Hahnemann 1842, cited O'Reilley 1996:71)

The life principle was a power-wesen invisible only discernible by its effects on the organism. (Hahnemann 1842, cited O'Reilley 1996: 71)

Hahnemann promoted the view that disease is an inwardly hidden entity that is not separate from the living whole. Disease is a result of the mistuned dynamic and enlivening life force that governs the material body.

Kent (2004: 69) stated that in the case where the vital force is unable to dominate and control the morbid agent it cannot compensate for the external stresses which causes the body to decay at once. Kent furthermore stressed that all substances are subject to reduction and will continue to do so until only the energetic vital principle or 'simple substance' as he termed it, is left.

Roberts (1997: 26) stated:

Without the presence of the vital energy, the cell, the whole body, was inanimate and dead.

With regards to the principle of qi the researcher discovered similarity with regards to the governing power of this enlivening force and that its mistuned or uncompensated action leads to disease and death in the living organism. However, unlike Hahnemann, authors such as Eisen emphasise that qi exists in non-living materials as well.

Eisen (2011) stated:

...embraces all manifestations of energy, from the most material aspects of energy (such as flesh and blood) to the most immaterial aspects (light, movement, heat, nerve impulses, thought, and emotion).

The researcher therefore perceives that qi is viewed as enlivening not just living tissue but non-living material as well. This idea is shared by hermetic philosophy of medieval alchemy where the glistening sheen of gold is viewed as an enlivening attribute of gold, for example. The very nature of individual matter is viewed as an attribute of life. This is also seen in the idea of the yin and yang as illustrated by wood (Eisen 2011). Wood contains qi when it is living but also after it has died as it provides nutrients to fungi that grow on it for sustenance as it decays. Also, wood in itself can be seen as yin,

manifested as the formative, conservative energy that uses the earth element to form and shape it while at the same time containing the potential yang energy to produce fire when ignited. So, in terms of this idea of an enlivening principle, TCM and hermetic alchemists had a slightly different understanding.

DeMeo (2005) comments on Nichola Tesla's remark regarding the complexity of quartz crystals, that: "Crystals are forms of life man have yet to understand." Tesla conducted several experiments on quartz crystals and made startling discoveries, one of which was that they were able to store and transmit electromagnetic energy and resonate at a frequency of 32,768 kHz. Quartz silicae, as we know, is an important component in radios and televisions and without it we could not send or receive information via radio frequency. Moreover, quartz in its natural form grows (very slowly) and can heal when fractured over a long period of time. The researcher observes that this critiques the notion of the enlivening principle as only occurring in living matter as proposed in Westernised thought. As we have seen, some philosophies of other traditions, both medical and spiritual, argue that an enlivening principle exists in all matter.

Eisen (2011) states:

Yang refers to aspects or manifestations of Qi that are relatively immaterial, amorphous, expanding, hollow, light, ascending, hot, dry, warming, bright, aggressive, and active. Everything that was yin contains some element of yang, and everything that was yang contains some element of yin. There was nothing so solid or material (yin) that does not contain some energetic vibration (yang), and nothing so kinetic or immaterial (yang) that does not also contain some material substance (yin). Even light, so Einstein tells us, has mass.

Eisen (2011), Graham (2008), Kumar (2008), and Wiseman and Ellis (1994) all agree that within living beings/things qi becomes more organised and complex, incorporating all elements in a coherent fashion to establish a self-sustaining system, but in inanimate materials only one or two of the elements are present and the system is less complex.

As stated previously, hermetic alchemists view aether in much the same way as TCM view qi. Cockren (1941) emphasises that aether is the vehicle of both matter and spirit

and exist as one collective whole enlivening living and material matter. Waite (1893) stated:

Man's material constitution was an emanation from, or an objectification of, his invisible spiritual principles. The Life Ether composes the substances through which the vital force exists and was transmitted, and which forms a matrix to hold in the Life Spark of original, undifferentiated quality of life itself, as well as the vital quality of matter which mediates between primal essence and the multitude of forms of matter.

This corresponds to the principle stated by Waite (1893) that all matter contains life essence.

In Ayurveda the principle vital essence they call prana is also viewed as being contained within non-living things in the form of the doshas (elements). Ayurvedic medicines seek to balance the doshas within living beings; even though the herbs used are no longer living they still contain living essences that balance the doshas which regulate the living processes of the body (Bloom 2014).

Makewell (2008) added that prana is “a ‘life force’ which animates and energises living organisms.” He also stated that: “although prana that flowed through the chakras was not physical in and of itself it still had a powerful effect on the chakras and physical body.”

The researcher discerned within Paret's view that Mesmer was aware of the enlivening properties of animal magnetism and that he was able to use them effectively to treat a patient's mistuned vital principle with his own tuned vital principle using animal magnetism. Mesmer in his work recognised, as perceived by the researcher, that life energy was transferable from one person to another, however needed to be balanced and often replenished in the practitioner. Depletion of this life energy would lead to disease and death. Furthermore, Mesmer initially used magnets to treat patients but later alternated between using magnets and his own ‘animal magnetism’ to ensure that he wouldn't deplete his own vital energy.

This also suggested to the researcher that Mesmer was aware that other forms of energy such as magnetism had an effect on the animal magnetism of the human body, and that magnets could be used to strengthen it. However, the vital force could be influenced by external harmful forces as well. Just as the hermetic alchemists

believed celestial bodies influence our health and lives for good or bad,so too did Mesmer, as suggested by Paret (n.d.).

The notion that electromagnetic frequencies can be used to strengthen or weaken vital force coincides with Reich's proposal that radio waves and microwave radiation in today's modern living impacts our orgone energy in a negative way. Experiments conducted by DeMeo (2009) demonstrated this effect on human health and the influence that different radiation frequencies have on orgone (vital force) energy, with some being constructive or positive orgone frequencies (POR) that promote life, and others being destructive deadly orgone energy (DOR) which cause disharmony and promote decay.

4.2.4 Immaterial/ethereal

Ethereal by its definition means ghostly, delicate, subtle, spirit-like, insubstantial, and airy. The root of this word of course originates from the alchemical principle of ether (ether-eal) which is one of the concepts explored in this analysis. It describes something as light as air but that is without substance. Ether itself is described as being like the purest air that fills the astral plane (highest heavenly realm) (Waite 1983). The vital force was also described by Hahnemann as a spirit-like dynamis which refers to its non-material essence. In all the vitalist philosophies their respective vital principles were described as having this 'ghost-like' nature of being able to penetrate and influence matter.

Keywords: Intangible, invisible, spirit-like, ghost-like, ethereal, immaterial, non-material, life force, energy, essence, streaming, transmitting, subtle, influence.

Hahnemann described vital force as a spirit-like dynamis meaning it is without density or form but permeates and influences our bodies and our life on many levels. He described disease as being a manifestation of the mistunement of this immaterial force.

Hahnemann (1842) described the vital force as a: "spiritual nature of our life and the spiritual dynamic power of disease-arousing causes." (cited O'Reilly 1996:69)

He wrote that in a state of health the vital force keeps the entire economy of the organism in harmony, moreover that living organisms can only function by the actions

and presence of what he described as an immaterial 'wesen' (spirit-like-being) life force. Furthermore, he stated that in order to achieve health, medicine had to resonate as a dynamic force to re-attune this force into a state of balance, therefore material medicines could have very little positive effect on the vital force. He wrote:

The material organism, thought of without life force, was capable of no sensibility, no activity, no self-preservation, it derives all sensibility and produce its life function solely by means of the immaterial wesen (the life principle, the life force) that enlivens the material organism in health and in disease. (Hahnemann 1842, cited O'Reilley 1996:68):

[The] only way the medical-art practitioner can remove such morbid mistunements (the disease) from the dynamisis by the spirit-like (dynamic, virtual) tenement-altering energies of the serviceable medicines acting upon our spirit-like life force.(Hahnemann 1842, cited O'Reilley 1996:68)

Eisen (2011) placed emphasis on the fact that qi is essentially potential energy that can manifest in many forms and that yin and yang describe the concept that energy has both a physical form as matter (in the form of sub-atomic particles) and electromagnetic wavelength. This we can gather from Eisen's (2011) statement: "Qi was energy in the very broadest sense possible."

Eisen (2011) furthermore describes qi as being in a continuous flux, transforming endlessly from one aspect of qi into another. As in modern physics qi is neither created nor ever destroyed; it simply changes its manifestation. Qi is said to be in a balance between yin and yang, with yin being its most material manifestation and yang its most energetic. Eisen (2011) describes yin and yang as follows:

Just as with Kent (2004), it seems that Eisen (2011) attempts to describe qi within a more modern perspective in physics by describing qi as potential energy. However, Eisen (2011) still uses philosophical analogies to describe the ethereal nature of qi and how it can manifest as both energy and physical tangible form. It appears to the researcher that Kent (2004) deviated from the viewpoint of Hahnemann by describing vital force not only as an energetic ethereal force but as a tangible simple substance.

As stated previously the alchemists described aether as a substance that is purer than air penetrating and permeating throughout all matter. It is the substance that gives life,

animation and form to all things, which is the basis for Hahnemann's concept of vital force. Aether was described by the ancient Greeks and later alchemists as a substance that was not perceivable to human senses and isolating it was near impossible. Only its effects could be observed in life forms and in nature. Alchemists tried for centuries to find and isolate aether believing that refining substances to reveal their purest essence would reveal the aether concealed within matter.

Cockren (1941) describes aether in the following way:

It eludes the human senses and can only be envisaged by the powers of the mind.

...it was the vehicle of both matter and spirit.

... magnetic nature and was not enclosed in a body but radiates within and around it like a luminous sphere."

Waite (1893) translated the writings on aether in relation to the body as understood by the alchemists in much the same way that Hahnemann described the function of the vital force and its invisible spirit-like nature. According to Waite (1893) "nearly all diseases have their origin in the invisible nature of man" and "man's material constitution was an emanation from, or an objectification of, his invisible spiritual principles." Waite (1893) describes here the influence of aether in its different forms in the universe giving each entity its own unique form and quality. The researcher notes also that Waite (1893) described the origins of the vital principle as coming from the earth: "This vital energy has its origin in the spiritual body of the earth."

This idea was taken further by Steiner (1997) in his principles and philosophy of anthroposophical medicine in which he stated that there is a transference of energy from the materials obtained from the earth that make up the building blocks that constitute the entirety of our bodies. This concept is also emphasised by astrophysicists who remind us that we are made up of matter that originally came from the stars.

Waite (1893) describes duality in the being of humans and all things, in that they have both a spirit-like body and a physical one, exemplified by the following quotations:

Every created thing has two bodies, one visible and substantial, the other invisible and transcendent. The latter consists of an ethereal counterpart of the physical form; it constitutes the vehicle of archæus and may be called a vital body”

Being much finer in its substances than the earthly body, the etheric double was far more susceptible to impulses and inharmonies.

The philosophers of all ages have taught that the visible universe was but a fractional part of the whole, and that by analogy the physical body of man was in reality the least important part of his composite constitution.

Norland (2007: 8) equates aether to akasha which in the Vedic and Ayurvedic paradigm is the formative intelligence of the universe from where prana and existence originated:

A fifth element exists that has a non-material nature unlike the four classical elements termed Akasha, translated as space or quintessence or aether/ether in the alchemical paradigm.

Ether was regarded as being related to primal substance or essence and was the original, undifferentiated quality of life itself, as well as the vital quality of matter which mediates between primal essence and the multitude of forms of matter.

The researcher understands from the Vedic and Ayurvedic teaching that prana is in continuous flux with akasha where prana is the pure energy and driver for all creation and akasha is the formative intelligence. This is similar to the concepts in TCM of yin and yang. These forces, though powerful, are described as being as subtle as thought and are therefore interlinked. This has led to the notion in many of the vitalist traditions that the mind therefore influences our physical health. On this topic McIntyre (2011) states:

Every experience we have, each thought and feelings, has its impact on the doshas and subsequently on our health and vice versa.

Mental health was a state of sensory, mental, intellectual and spiritual well being.

Makewell (2008) emphasises that the chakras, which are the energy centres of the body governing different aspects of the being (physical, emotional and mental), though aligned with the major endocrine organs, are in and of themselves not physical in form. He states:

Although the chakras are not physical entities in and of themselves, they have a powerful effect on the physical body.

... the embodiment of the spiritual energy on the physical plane.

With regards to animal magnetism, both Hahnemann (1842) and Paret (n.d.) describe how this force can stream unseen from the practitioner to the patient and have a dynamic effect like magnetism on iron and dynamic interactions of magnets.

Hahnemann (1842) states:

The mesmerist's life force dynamically streams into another human being just as one of the poles of a powerful magnet dynamically streams into a rod of raw steel. (cited O'Reilly 1996:258)

According to Paret (n.d.), Mesmer said that "his own body must be some sort of magnetic force".

Paret (n.d.) writes that within the principle of animal magnetism, as with hermetic alchemy, the celestial bodies have influence on each other as they do on human lives. This coincides with the idea that physical bodies have an invisible influence on other bodies, be they celestial or human.

Lochhead (2009) describes the nature of orgone much the same way as qi is described and was commonly referenced as being the same thing by Reich (1973). Just as Waite (1893) describes aether as being a force that exists within the body and permeates outward, so too does Lochhead describe the ethereal nature of orgone. On this topic Lochhead (2009) states that:

...this energy exists not only in the body, but outside it as well. It permeates all space in different concentrations, taken into the body through breathing."

As an aside, it is interesting to note that the notion that this energy is taken up through breathing also exists in the philosophy and principles of Ayurveda and TCM.

Lochhead (2009) wrote that "He [Reich] now started to see this energy as a Universal (cosmic) life-giving (sexual) energy."

Simonian (2010) on the other hand described the ethereal nature of orgone in a more Jungian psychology way, linking orgone to the subconscious psyche. He describes

orgone as being a “...vegetative energy as a tangible form of the unconscious that really exists in the body”.

This idea of a vital principle that is linked to and influenced by the subtle suggestions of the mind is described in the philosophies of Ayurveda, TCM, Mesmerism, hermetecism, organism and homoeopathy. The researcher therefore deduces that since the vital force and the other respective principles are ethereal in nature and are influenced by subtle forces such as electromagnetic fields, that the energetic potentials of the frontal cortex of the brain generating thoughts and our limbic system dictating our emotional responses therefore could also influence the vital force. The researcher has considered the idea of such a force being both ethereal and tangible as some principles claim, noting the literature of Lane (2005) linking vital force to mitochondrial proton energy potentials in the cells, and Makewell (2008) correlating the influence of mental/emotional states on the chakra centres with the healthy function of the endocrine glands where they are situated. The researcher concludes that as in quantum theory, where energy manifests into matter, so too does vital force manifest in the body's physiological systems that are involved in regulating its healthy functioning.

4.3 Function

4.3.1 Disease management

The researcher defines ‘function in disease management’ as the activity that is natural to the vital principle in response to disease, therefore, how the vital principle goes about resolving disease. The vital principle does this by engaging defence mechanisms which are symptoms like pain and inflammation, to eliminate the foreign agents that have caused the disharmonious functioning in the body. Key words and phrases that supported this theme/trend have been isolated from reference texts and compared to that of similar key words and phrases that held the same fundamental notion or principle.

Keywords: Expel, eliminate, combat, fight, resist, regulate, symptoms, expression, respond, disharmony, irregularity, imbalance, mistuned, dysfunction, and disorder.

Hahnemann places great emphasis on the fact that the vital force, though immaterial in nature has the power to eliminate a pathogen or foreign agent from the body. The

effort by the vital force is expressed as a symptom and is the process by which the body expels a foreign agent from the body.

Hahnemann (1842) states:

The cause of our diseases cannot be material, since the least foreign material substance introduced into our blood vessels, however mild it may appear to us, was promptly expelled by the life force as a poison; and where this was not possible, death results. (cited O'Reilley 1996:66)

Hahnemann (1842, cited O'Reilley 1996:67) asserts that the vital force when 'mistuned', as he puts it, causes adverse sensations which we call symptoms and this mistuning causes irregular function which we called disease. This 'mistuned state' is the vital force functioning as a defence mechanism to protect the body from being compromised.

Hahnemann (1842) states:

The morbid mistunement of the life principle makes itself discernible by disease symptoms; in no other way can it make itself known.

It was the disease-tuned life force alone that brings forth diseases... (cited O'Reilley 1996:68)

These disease manifestations, according to Hahnemann (1842), are the 'morbid mistunement' of the 'inner dynamis' which demonstrates to the being (the patient) that there is a maladjustment to their normal functioning condition. He said:

The suffering of the morbidly mistuned, spirit-like dynamis (life force) enlivening our body in the invisible interior, and the complex of the outwardly perceptible symptoms portraying the present malady, which are organized by the dynamis in the organism, form a whole. (Hahnemann 1842, cited O'Reilley 1996: 68)

When a cure occurs through the taking away of the entire complex of perceptible signs and befallments (as per O'Reilley) of disease, the internal alteration of the life force which lying at its base (consequently the totality of the disease) is simultaneously lifted (Hahnemann 1842, cited O'Reilley 1996: 68).

Hahnemann (1842, cited O'Reilley 1996:69) emphasises that in order to take away the symptom complex and simultaneously lift or annihilate the internal alteration (i.e.

the morbid mistunement of the life principle), the totality of the disease has to be addressed by applying a dynamic medicine that corresponds with the totality of the disease in order to incite cure in a patient when the vital force is incapable of performing this function on its own. Thus, all aspects of the disease have to be addressed; if only one part is addressed the vital force will have what Hahnemann calls recurring symptoms. These recurring symptoms he theorised to be due to miasms, an inherent weakness in humans that act as an imperfection that allows disease to manifest. He writes: "When the disease was annihilated, health was restored" (Hahnemann 1842, cited O'Reilley 1996:69).

In the philosophy of TCM, 'disharmony' is similar to what Hahnemann describes as the mistuned state of the vital force. The notion that the vital principle of the body shifts from a normal state to an abnormal state causing disease to eliminate a pathogenic agent was noted by the researcher to resonate in other vitalist philosophy such as in the philosophy of qi in TCM. Eisen (2011) states:

A system that was in disharmony tends towards illness, disease, suffering, and collapse.

When yin and yang are in disharmony, when there was too much or too little of one aspect of Qi relative to another, then there was illness, pain and suffering.

If we do not make an appropriate response to change, then the harmony of yin and yang in our life may tilt into a pattern of disharmony and subsequently into illness, disease and suffering.

Excessive emotions (i.e. too much worry and pensiveness, too much sadness, grief, fear, anger, even too much joy can be harmful).

Other excesses such as dietary, over exertion of the mind and body are also noted by Eisen (2011). A yang imbalance (excess) of qi needs to be addressed by applying the opposite force yin to counteract the imbalance. This is done by administering yin promoting herbs and opening up yin channels in the meridian system. Normally a practitioner also advises rest. Frantzis (2008) describes a yin imbalance (excess) as causing stagnation and stunting in growth and repair of the body. This is addressed by applying herbs that stimulate a yang energy flow and open the yang dominant

meridians to stimulate qi to flow in a more balanced way, promoting a healthy, harmonious functioning of the body.

Thambirajah (2008: 65) states:

An unquiet or disordered mind (i.e. a distracted mind or a mind engaged in perpetual multi-tasking, a mind filled with worry, or a mind just plain "stressed out") could be considered to be not only the result of disharmony but also the potential cause of further disharmony.

Frantzis adds:

Disturb one thing and you create a disturbance that ripples through the whole system. Frantzis (2008: 82)

Functions are weakened as a result of the deficiency of Qi (vital energy), the following will occur: late and slow growth and development of the human body or senilism; weakened functions of viscera and bowels, channels and collaterals, tissues and other organs; insufficient blood formation or stagnation in blood vessels; and disturbance in the metabolism of body fluid. Frantzis (2008: 90)

Wiseman and Ellis state:

A deficiency of Qi can cause lowered body temperature, intolerance to cold and cold limbs. (Wiseman and Ellis 1994: 24)

When the defending function of Qi becomes weaker, when the ability of the human body to fight the exopathogen was lowered, the body was easily invaded and diseases are caused. (Wiseman and Ellis 1994: 24)

Wiseman and Ellis (2008: 23) here describe how an insufficient amount of qi energy can also cause the body to become a nidus for infection and allow exogenous agents to take hold and cause harm to the body. Hahnemann also describes this phenomenon, writing that when the vital force is deficient in its action to protect the body it cannot overcome the stimulus from an exogenous agent which can lead to death.

The researcher noticed that within Hahnemann's philosophy of the vital force there is no description of a flow of the vital principle as it is described in TCM philosophy on qi and Ayurvedic philosophy on prana. In both Eastern medicinal philosophies this harmonious flow is a key element to the promotion of health. Too much or too little

flow causes disharmony and a failure to flow causes such aberrant disharmony that it can lead to death. However, Hahnemann did understand that excesses, insufficiency and the lack of capability of the vital force being able to respond to the stresses of life can result in diseased states and these stresses can result in death.

Within the Ayurveda philosophy, vata, pitta and kapha and are responsible for regulating the harmonious flow of prana. When the balance is disturbed, one of the elements becomes dominant and causes disharmony and disease.

McIntyre (2011) states:

When Prana Vata was disturbed we may feel restless, anxious, ungrounded and spacey, disorganized or overwhelmed; it can cause fear and insecurity, insomnia (waking between 2 and 6am), nightmares and physical neurological problems including palpitations, tremors, Parkinson's disease, epilepsy and dementia. Long term disturbance of Prana Vata can lead to exhaustion, chronic anxiety, panic attacks, and depression that can be changeable and yet intense.

Pitta types are highly competitive and fear failure and can be aggravated at times of pressure, before exams and interviews. They tend to suppress their emotions until the point that their anger explodes. They may get headaches, burning sensations in head and eyes, palpitations, insomnia (lying awake between 10 and 2 am). They can be easily hurt and suffer from feelings of hopelessness and failure, which may lead to depression that can be deep and long lasting.

Excess Tarpaka Kapha causes them to become lethargic, withdrawn, unmotivated, possessive, and overly attached to people or things. They might comfort eat, put on weight and are reluctant to take exercise, sitting for hours doing very little. This creates a platform for prolonged depression and letting it go further and deeper into the system. Deficiency of Tarpaka Kapha can cause nervousness and insomnia and symptoms of excess Prana Vata, including memory loss, lack of contentment and problems such as Multiple Sclerosis, and dementia.

Blockages in the nadis and chakras also lead to the disharmonious flow of prana which cause imbalances in the body. Bean (2009) explains that these blockages are due to triggers like traumatic experiences. Makewell (2008) emphasises the notion that obstruction of the flow of prana and qi is the cause of disease and that re-adjusting this flow to its harmonious 'normal' state leads to health.

Thus, nadis and meridian are conduits for vital energy, and any aberration or impact that is made on the flow of this energy alters the normal functioning of the vital principle as a whole.

As with Hahnemann's understanding of vital force, the hermetic perspective is that disease originates from when aether is out of balance. This imbalance comes from the imbalance between the aether that resides within the body (also known as the archeus) with that of the aether outside of it in nature. When the two are harmoniously attuned health is achieved; however, if they are mistuned due to emotional upset or exogenous agents affecting the archeus, then disease results. The following quotations illustrate this principle:

Diseases have their origin in the invisible nature of man. (Waite 1893)

Waite (1894) quoted Paracelsus:

Paracelsus taught that a person with a morbid mental attitude could poison his own etheric nature, and this infection, diverting the natural flow of vital life force. (Waite 1894)

The second cause was a derangement of the spiritual nature and the material nature: these two, failing to coordinate.

Cockren (1941) explains that excesses of emotions affect the *mumia* of the archeus (essence of the vital principle of human life) in much the same way that Hahnemann describes emotional and mental imbalance as affecting the vital force, therefore emphasising that both are linked and could become an aetiology for manifestations of physical disease.

Cockren (1941) writes:

Melancholia, morbid emotions, excess of feeling, such as passions, lusts, greeds, and hates, affected the *mumia*, from which they reacted into the physical body, where they resulted in ulcers, tumours, cancers, fevers, and tuberculosis.

In hermetic teaching disease is viewed as an unnatural state of being and that it is human's disregard of the laws of nature that disrupts the flow of aether. This disruption causes depletion of the archeus which leads to disease. The function of disease is to warn the sufferer that their lifestyle is affecting both their health and the health of the

environment around them so therefore they need to return to a state of natural order to re-establish health in the body.

Orgonomy perceives the aetiology of disease in the physical body to be the psychic effects of shock. Reich (1972), believing that psychological derangement is the sole cause of physical disease in human, proposed that such derangement leads to armouring of the orgonotic field encompassing humans and presents itself as nervous agitation and muscular spasms in particular muscle groups. This leads to maladjustments of organ systems and results in a cascade of negative circumstances that present themselves as symptoms of physical disease. According to Konia (2006a:43):

Shock was the term in orgonomy which describes a life-threatening situation in which the level of the organism's orgonotic (biological) charge was suddenly diminished.

Shock occurs on two levels namely neurogenic shock which involves the vegetative division of the plasmatic system (ANS) and vascular shock (cardiogenic) which involves the vascular division.

Konia (2006b:73) explains that for the orgonotic field to maintain health the oscillatory nature of the field needs to be oriented toward expansion, as excessive contraction causes armouring which decreases expansion and results in disease. Contraction of this field corresponds to an excess in sympathetic nervous stimulation which we know today to be the case in nervous causes of disease due to stress.

Lochhead (2009), like Reich, believes libido to be a physical, biological energy and that orgasmic impotency (inability to experience a full orgasmic release) is because of blocked emotions and sexual repression which is what leads to mental illness and neurosis. Reich believed that libido is a physically measurable energy in the form of orgone and is an expression of health and disease within humans. Lochhead (2009) writes:

When this energy was not adequately released it causes rage. Which the person then tries to suppress. Using armouring techniques, which causes further inability to fully express and release the sexual energy.

Armouring is theorised to be the coping mechanism of the orgonotic field to protect the body from shock, however it can experience maladjustments in its normal functioning of governing the healthy flow of energy. This theory is explained by Simonian (2010):

The second theory, the theory of armoring, explains the chronic physical and muscular contractions that happen in the process of containing the flow of this energy. The vegetative energy becomes anchored and contained in these contractions and encrustations...

By that we mean the energy that was attached to the feeling which energizes the feelings. By gradual resolution of muscular armoring, the energy which was initially suppressed by the muscular contraction was released, and the energy surfaces with it's original form of feeling, concomitant with movements and fasciculation of the muscle which was an indication of the resolution of the armor...

Animal magnetism, according to Paret (n.d.) writings on Anton Mesmer, involves a life affirming magnetic field that surrounds the body like a magnet. This field can be perturbed by the influence of a morbidic agent or by the influence of a skilled practitioner who can adjust its flow back to a state of health. Like magnets, Mesmer believed that a universal magnetic fluid exists in all objects, organic and inorganic, and that this magnetic fluid has polarities that can be perturbed either into a state of disorder or health. This field (or fluid as Mesmer described it) can be triggered into a pathological state when weakened, however can be adjusted back to health by a skilled practitioner using his/her own magnetic fluid. The polarised nature of the aetheric field of the body functions as both a protective shield to morbidic agents but also can be manipulated to change particular states and functions in the body by interacting with its environment.

The researcher notes that the principles discussed in this section all propose that the influence of an outside morbidic force is what causes a cessation or stagnation of the flow of vital force energy which results in many of the symptoms of disease. However, Hahnemann didn't describe a movement of vital force through the body only that its presence was disturbed and if it was not present then life would cease. The researcher has developed the following analogy regarding a body of water as a way of understanding the difference between these two points of view. Qi, prana, animal magnetism, aether and orgone describe a flow of energy like a river; when a morbidic agent comes into the picture the flow dams up and becomes a stagnant body of water

filled with disease. Hahnemann, on the other hand views the vital force as a quiet body of water, still and harmoniously lapping its shores. When the body of water is disturbed by an exogenous agent turbulent waves are created which can be equated to a diseased state. The researcher wonders whether one or the other view is correct, or whether both could be correct in that they are the same view seen from different angles.

4.3.2 Health maintenance

'Function', in terms of health maintenance, represents the natural operations of the vital principle and its ability to maintain a healthy body and mind. This theme 'function in health maintenance' represents the aspect of the vital principle that is responsible for the continuation and prolongation of life.

Keywords: Normal function, maintains, sustains, regulates, harmony, regular, balanced, homeostasis, restoration, and stability.

Hahnemann emphasises that the function of the vital force is to maintain homeostasis in all parts of the body, mind and emotions. When this harmonious operation is disrupted due to an extraneous force it results in disharmony. This disharmony presents itself as symptoms which are a sign that the biological mechanisms are making an effort to get back to a state of homeostasis. In a modern context, a simple example is a fever with chills; the body produces heat to destroy a pathogenic organism from metabolising and multiplying while forcing the person to rest and recuperate. In Hahnemann's time microorganisms were not yet discovered, however, he was able to observe that some force was influencing the vital force negatively in his patients and that the intelligent design of the vital force could guide a patient to health through changing the normal behaviour of the patient to that of an acute diseased state. This the researcher recognises as the vital force's attempt (as per Hahnemann) to re-establish harmonious functioning of the whole being. This is illustrated by the following quotations from Hahnemann:

...in health the vital force kept all parts of the organism in harmony, that the material organism can only function by means of the immaterial 'wesen' (spirit-like-being) life force and without it was dead. (Hahnemann 1842, cited O'Reilly 1996: 65)

...governs without restriction and keeps all part of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence. (Hahnemann 1842, cited O'Reilley 1996: 65)

On the other hand, the disappearance, by curative means, of all disease manifestations (i.e., all noticeable alternations deviated from the healthy life process) just as certainly involves the restoration of the integrity of the life principle and, consequently, it necessarily presupposes the return of the health of the entire organism. (Hahnemann 1842, cited O'Reilley 1996:65)

The suffering of the morbidly mistuned, spirit-like dynamis (life force) enlivening our body in the invisible interior, and the complex of the outwardly perceptible symptoms portraying the present malady, which are organized by the dynamis in the organism, form a whole. (Hahnemann 1842, cited O'Reilley 1996: 66)

The organism was indeed a material instrument for life, but it was not conceivable without the life imparted to it by the instinctual, feeling and regulating dynamis. (Hahnemann 1842, cited O'Reilley 1996: 66)

Our life force, as spirit-like dynamis, cannot be seized and affected by damaging impingements on the healthy organism. (Hahnemann 1842, cited O'Reilley 1996: 66)

The researcher perceives that Hahnemann recognised that the vital force is itself intelligent and able to, in its disharmony, correct the functioning of the whole. If the vital force does not influence the other spheres of being through a physical ailment the patient may remain unaware that he or she was ill. The vital force seeks to adjust our behaviour as a whole in disease to guide us back to health.

Eisen also seems to understand this concept in relation to qi, writing that it behaves as a harmonious force that maintains health, but creates symptoms which can guide a practitioner to administration of the correct medicine. Qi, like vital force, is dynamic in nature, ever adjusting to its environment; when it is incapable of this it spirals into a state of disharmony which is expressed as disease symptoms. The researcher understands that qi has to consistently flow and change with its environment to maintain harmonious functioning. Eisen (2011) states that harmonious flow results in health whereas disharmony and stagnation causes disease.

...any system that was in harmony tends towards health, wellbeing, and sustainability.

A healthy (and happy) human being was a dynamic but harmonious mixture of all the aspects of Qi that make up who we are.

When all of the yin and yang aspects of Qi are in harmony with one another, there was health, wellbeing and contentment.

...create and circulate an abundance of Qi to sustain health and wellbeing.

Wiseman and Ellis place great emphasis on the polar aspects of qi, yin and yang needing to be in balance in order for a harmonious flow of qi to be maintained, with all the elements needing to be able to flow from one cycle to the next distributing qi to the vital systems of the body equally.

Similarly to vital force and qi, prana emphasises the concept of maintaining a harmonious operation via the doshas in terms of the vital principle in order to sustain a healthy organism. As McIntyre (2011) says:

This means that our mental and emotional state can be influenced by the balance of all of these and likewise the mind has the power to substantially influence our physical health.

These elements [Prana Vata, Sadhaka Pitta, Tarpaka Kapha] combine in the human body to form three life forces or energies, called doshas. They control how your body works. (Kiefer 2014)

Good health was achieved when your mind, body, and spirit are in harmony with the universe. (Kiefer 2014)

As with qi and vital force, health is achieved by means of maintaining harmonious distribution of prana to all parts of the being as a whole. Unequal distribution of energy leads to disharmony and disease.

Orgonomy perceives orgone to be oscillating between sympathetic and parasympathetic responses of the nervous system and similarly at the cellular level. Should orgone become stuck in one or the other phase, disease will result as too much of a sympathetic reaction creates more stress and armouring, whereas prolonged parasympathetic reactions lead to stagnation of orgone and a sedentary lifestyle. A balanced oscillation between the two states therefore is essential for health. This can be likened to the two aspects of qi (yin and yang) in terms of the nervous system

reactions described in the plasmatic system with regards to orgone. Konia (2006a:43) describes this as follows:

It has two major regulatory divisions: the autonomic nervous system (ANS) and the vascular system and together these systems along with the pulsatory function of the endocrine system within the organism maintain the orgonotic charge at a certain level above the orgonotic capacity of the environment.

This oscillation of orgone energy was called the plasmatic system that maintains the vital functions of the organism.

...unimpeded oscillation of expansion and contraction (pulsation) of biological orgone energy from cellular level to the vital organ systems of the body.

Thus, orgone (vital/libido) energy pulsates rhythmically not only within the nervous system but within cells as well. The researcher perceives this as being similar to what Close (2003:75) puts forward in his literature regarding vital force: vital energy emanates outwardly from a central operating system regulating the vital functions of the body. The following quotations elaborate further on the health mechanisms of orgone:

The involvement of these two divisions of the plasmatic system in maintaining the energetic integrity of the organism is called the vital apparatus. (Konia 2006b:70)

In a healthy state there was an unimpeded oscillation between the contraction of the orgone energy field in the sympathetic division and expansion in parasympathetic divisions of the ANS. (Konia 2006b:73)

Orgone energy, its expansion, contraction, and pulsation are mediated by the vegetative nervous system in the human organism. Therefore he equates it with vegetative energy. (Simonian 2010)

Orgonomy has many parallels, according to the researcher's observation, with Eastern philosophy on prana and qi, particularly the idea that vital energy moves from one state to the next, adjusting to stresses in the environment. Failure in this adjustment therefore leads to disease which Hahnemann described in the aphorisms concerning the vital force in his *Organon of the Medical Art* (6th edition).

In the literature regarding aether the researcher struggled to find any defining traits in terms of its function in the maintenance of health, although Cockren (1941) describes aether as having the following positive traits:

The Fount of Medicine, the preservation of life, the restoration of health, and in this may be the cherished renewal of lost youth and serene health be found.

However, in hermetic teachings there is a link with the concept of vital energy as a medium that moves from one phase to the next from physical to energetic and vice versa. Waite (1893) describes aether as serving as a medium between the realm of vital energy and that of organic and inorganic substance. Waite also described an initial concept of transference of vital energy from one state to the next in hermetic philosophy long before Steiner incorporated it into his concept of transmission in anthroposophical medicine. Waite (1893) stated:

Man does not secure nourishment from dead animal or plant organisms, but when he incorporates their structures into his own body he first gains control over the *mumia*, or etheric double, of the animal or plant. Having obtained this control, the human organism then diverts the flow of the *archæus* to its own uses.

The exact function of aether or *archæus* in the maintenance of health is unclear from the literature, except that there has to be a balance between the *archæus* and the world outside the body. If this balance is not in accordance with the laws of nature, then disease will ensue.

Mesmer described how animal magnetism flowed from within the body outward interacting with the environment surrounding it. Paret (n.d.) describes the role of this magnetism. Health, according to Mesmer, was achieved when stagnant/stuck energy was moved or perturbed by a practitioner such as himself in order to re-establish equilibrium:

...re-establish the equilibrium of the magnetic fluid. (Paret n.d.)

...very subtle magnetic fluid flowing through everything but which sometimes gets disturbed and needs to be restored to its proper flow. (Paret n.d.)

This idea of a harmonious flow is a central concept in the functioning of the vital principles of qi and prana. A consistently harmonious flow throughout the whole being

results in health and when this flow is perturbed it results in disease. In the writings of Hahnemann on the vital force and according to the principle of orgone, it was described that it had to maintain a certain resonance or a field in and around the body to ensure that the integrity of the being is not disturbed.

4.4 Role

4.4.1 Disease management

The researcher understands that the role of the vital principle in disease management entails managing a disease state in the body when diseases arise. Disease is a situation that calls upon the vital force to respond to an impingement or attack on the survival of the organism affecting its wellbeing. Where function denoted the 'how' in combating disease, role denotes the 'when' or the situation when the vital force responds and protects the vital functions of the body. The respective vital principles demonstrate that their roles are to protect against a diseased state, however when mistuned, they have to re-establish harmony within the economy of the entire being by means of producing disease symptoms. These disease symptoms prompt the affected organism to respond appropriately to facilitate re-harmonising the system to attain a state of health once again.

Keywords: Disease, upset, disharmony, unbalanced, susceptible, preservation, mistuned, morbidity, suffering.

Hahnemann understood that when the vital force was mistuned out of its normal function its response was disease. Disease served to alert the organism that something had gone wrong in the body and needed to be addressed. This was accomplished through disease symptoms. Something as simple as a fever in Hahnemann's time was poorly understood by 'Western' medicine, however Hahnemann recognised that it was the vital force's response to an unknown agent that had invaded the body. After his experiment with cinchona bark during which he experienced his characteristic malarial symptoms, he subsequently experimented and catalogued each symptom of substances he took as a peculiar response of the vital force. He postulated that diseases required an equally dynamic medicine made from these substances to readjust the vital force into a state of homeostasis.

Hahnemann (1842, cited O'Reilley 1996: 67) stated the following in the *Organon of the Medical Art*:

"...disease manifested in the organism only when the vital force was out of balance."

Hahnemann (1842, cited O'Reilley 1996: 68): "...disease causation also stemmed from psychic and emotional upsets that resulted in physical manifestation of disease."

Hahnemann (1842): "...organism needed to be in a susceptible state to become a reservoir for infection." (cited O'Reilley 1996: 69)

Hahnemann (1842): "...spiritual nature of our life and the spiritual dynamic power of disease-arousing causes." (cited O'Reilley 1996: 71)

The researcher interpreted Hahnemann as suggesting that the vital force's dynamic power tended to induce symptoms when it became threatened by an impingement of an exogenous force upon it, be it a pathogen or stress, and responded with symptoms which prompted an adjustment. Without this dynamic mistunement which he described, the body would not be able to survive the changes that presented in the environment of the organism. Hahnemann (1842) stated:

"The material organism, thought of without life force, was capable of no sensibility, no activity, no self-preservation, it derives all sensibility and produce its life function solely by means of the immaterial *wesen* (the life principle, the life force) that enlivens the material organism in health and in disease." (cited O'Reilley 1996:65)

Hahnemann (1842) furthermore stated that: "When a person falls ill, it was initially only this spirit-like, autonomic life force (life principle), everywhere present in the organism that was mistuned through the dynamic influence of a morbid agent inimical to life." (cited O'Reilley 1996:66)

Hahnemann (1842): "In other words, the morbid mistunement of the life principle makes itself discernible by disease symptoms; in no other way can it make itself known." (cited O'Reilley 1996:69)

Hahnemann (1842): "It was the disease-tuned life force alone that brings forth diseases." (cited O'Reilley 1996:69)

Hahnemann (1842): "These diseases are expressed by the disease manifestations perceptible to our senses conjointly with all internal alternations." (cited O'Reilley 1996:69)

Hahnemann (1842): "These [internal and external] disease manifestations express the entire morbid mistunement of the inner dynamis and bring the entire disease to the light of day." (cited O'Reilley 1996:70)

Hahnemann(1842): "The suffering of the morbidly mistuned, spirit-like dynamis (life force) enlivening our body in the invisible interior, and the complex of the outwardly perceptible symptoms portraying the present malady, which are organized by the dynamis in the organism, form a whole." (cited O'Reilley 1996:70)

Hahnemann (1842): "only way the medical-art practitioner can remove such morbid mistunements (the disease) from the dynamisis by the spirit-like (dynamic, virtual) tenement-altering energies of the serviceable medicines acting upon our spirit-like life force." (cited O'Reilley 1996:70)

Hahnemann (1842): "Accordingly, curative medicines can re-establish health and life's harmony only through dynamic action on the life principle." (cited O'Reilley 1996: 72)

Hahnemann (1842): "When a cure occurs through the taking away of the entire complex of perceptible signs and befallments of disease, the internal alteration of the life force which was lying at its base (consequently the totality of the disease) was simultaneously lifted." (cited O'Reilley 1996: 72)

Hahnemann (1842): "When the disease was annihilated, health was restored." (cited O'Reilley 1996:72)

With regards to qi, Eisen (2011) described that the system of qi when pushed into a disharmonious state, resulted in the manifestation of disease and further 'collapse of these symptoms' (exacerbation) as Eisen (2011) explained meant more severe consequences. The degree of influence upon the body's qi would influence the degree of symptoms produced.

Eisen (2011) stated: "When yin and yang are in disharmony, when there was too much or too little of one aspect of Qi relative to another, then there was illness, pain and suffering

Furthermore Eisen (2011) explained the role in which qi played to adjust to the ever-changing flows of yin and yang: “If we do not make an appropriate response to change, then the harmony of yin and yang in our life may tilt into a pattern of disharmony and subsequently into illness, disease and suffering.”

Thambirajah (2008: 21) stated that the influence of the mind also had the ability to cause an imbalance in the forces of yin and yang leading to disease: “An unquiet or disordered mind (i.e. a distracted mind or a mind engaged in perpetual multi-tasking, a mind filled with worry, or a mind just plain ‘stressed out’) could be considered to be not only the result of disharmony but also the potential cause of further disharmony.”

Wiseman and Ellis (1994: 34) stated: “...functions are weakened as a result of the deficiency of Qi (vital energy), the following will occur: late and slow growth and development of the human body or senilism; weakened functions of viscera and bowels, channels and collaterals, tissues and other organs; insufficient blood formation or stagnation in blood vessels; and disturbance in the metabolism of body fluid.”

Regarding qi the researcher understood that deficient qi, as with vital force, was not able to meet the demands of coping with its environment. However, an excess of qi could also cause disease, coinciding with Hahnemann’s notions that excesses in lifestyle could also cause excessive dynamic activity with vital force.

Eisen (2011): “...over-ascending was known as “the abnormal rising of Qi”; not descending on time, “the non-descending of Qi”; not ascending on time or over-descending, “the sinking of Qi”. Exiting too much because it was unable to be contained was known as “the escape of Qi”, while an accumulation inside due to its being unable to exit was known as “the accumulation of Qi” or “depressed Qi”, and even “closed Qi” when the accumulation was more severe.”

Graham (2008) stated: “If Qi has difficulty in moving or its flow was even partially obstructed it was called “the stagnation of Qi”...”. Regarding the movement of qi, Hahnemann’s vital force, the researcher noted did not describe movement but may have subtly suggested it describing it as a dynamic force. Implying there was a movement described in shifts and perturbation from the normal functioning. Though the detail in which qi’s movement was described in TCM and the movement of prana

in Vedic teachings was described more in the sense of flow like a that of a river. If the river was blocked the energy could not flow and and disease would manifest in the stagnation.

Bean (2009) explained that when painful traumas in life occurred they caused restrictions in the flow of prana through the nadis as well, which would lead to sensations of numbness and psychological disassociation.

Bean (2009): "When these nadis are blocked, we lose our ability to feel, to truly connect with others, to connect with our environment, and to even connect even ourselves."

Makewell (2008) alsomade reference to the irregular movements of prana causing disease: "...however illnesses manifest when there are imbalances or blockages of energy distribution in the body and between chakras."

Regarding animal magnetism Paret (n.d.) described that the magnetic fluid within the body was subject to changes in its environment and could potentially be pushed out of balance and result in disease.

Paret (n.d.) stated: "...the living body contained a magnetic field which could be manipulated for healing and surmised that this universal magnetic fluid existed in all objects that produced disease when it was out of balance in the human body."

As Paret (n.d.) explained, the mechanism by which Mesmer understood the body to responded to stress was to hold or knot up blockages of the magnetic fluid of the body which caused disease in the body, however prompted the organism to take steps toward releasing that blockage. This idea of a blockage of energy in the body was noticed by the researcher regarding both qi and prana as well but noticed thisidea of energy blockages within the scope of orgonomy as well which perhaps inspired Orgonomic studies by Reich and influenced his methodology.

Konia (2006a:40) stated: "Shock was the term in orgonomy which describes a life-threatening situation in which the level of the organism's orgonotic (biological) charge was suddenly diminished."

Konia (2006a:41): "Shock occurs on two levels namely neurogenic shock which involves the vegetative division of the plasmatic system (ANS) and vascular shock (cardiogenic) which involves the vascular division."

Lochhead (2009) furthermore stated: "Character armouring was the sum total of all the years a person has spent their life living this way, this attitude has become incorporated into their character."

Lochhead (2009): "...the longer it goes on the more likely physical problems will set in, such as cancer, arthritis, rheumatism. And the more likely psychological problems will occur."

Lochhead (2009): "When it builds up too much it stagnates and fuels neurotic disorders."

Lochhead (2009): "...anxiety was the movement of this energy from the outside towards the centre."

Simonian (2010) stated that: "The second theory, the theory of armoring, explains the chronic physical and muscular contractions that happen in the process of containing the flow of this energy. The vegetative energy becomes anchored and contained in these contractions and encrustations."

Simonian (2010): "By that we mean the energy that was attached to the feeling which energizes the feelings. By gradual resolution of muscular armoring, the energy which was initially suppressed by the muscular contraction was released, and the energy surfaces with its original form of feeling, concomitant with movements and fasciculation of the muscle which was an indication of the resolution of the armor."

Similar to Mesmer, Waite (1894) explained Paracelsus also made use of the vitality of others to reharmonise the mistuned state of a diseased person; this suggested that Mesmer might have come across this same technique. This would suggest that the presence of a healthy vital force had a role to play in the health of another diseased vital force, perhaps by aiding in resonance as Vithoulkas demonstrated with his tuning fork demonstration.

Waite (1894) further stated: "The second cause was a derangement of the spiritual nature and the material nature: these two, failing to coordinate."

Waite (1894): "...cause of disease was a misuse of faculty, organ, or function, such as overstraining a member or overtaxing the nerves."

The importance of the role of the respective vital principles could not be stressed more by the authors. The life (vital) principles had to make adjustments constantly to adapt to changes in the environment as well as changes within the body. If these changes were too extreme the body's natural flow would be overcome and would fall prey to illness due to blockage or cessation of the flow of energy. However, the role of the vital principle was not limited to just a protective role but also to the re-establish of harmony should it find itself out of balance. When this occurred, the respective vital principles would induce a disease state to attempt to cause the being to take appropriate steps to re-align this maladjustment in order to facilitate healing. An example would be the stress response of a panic attack so as to spur on an individual to escape a potentially dangerous situation or to induce a head cold or fever when exposed to the elements thereby prompting the individual to find shelter and warmth to prevent further impingement on the vital principle. So, its mechanism, the researcher understood, was to respond to such an impingement on the system by taking steps to alert the entire system that it was taking strain by producing symptoms. These symptoms prompted appropriate action and served as a feedback system to ensure its integrity and survival.

4.4.2 Health maintenance

The researcher's understanding of the role of the vital force in 'health maintenance' is that it maintains and sustains the overall wellbeing of the organism and keeps it in a healthy state. The researcher notes that this is an ongoing process that never ceases, and always requires adjustment, versatility and dynamic adaptability in an ever-changing environment. Failure to do so results in maladjustment and imbalances.

Keywords: Healthy state, strong, balanced, promoting, integrity, unaffected, sustainability, respond, order, and harmony.

The researcher interpreted from Hahnemann's writing, which in the healthy state the vital force was dynamic, able to change with its environment, capable of sensible self-preservation and promoted healthy growth.

Hahnemann (1842): "...its life functions solely by means of the immaterial *wesen* (the life principle, the life force) that enlivens the material organism in health and in disease." (cited O'Reilley 1996: 65)

Hahnemann(1842): "On the other hand, the disappearance, by curative means, of all disease manifestations (i.e., all noticeable alternations deviated from the healthy life process) just as certainly involves the restoration of the integrity of the life principle and, consequently, it necessarily presupposes the return of the health of the entire organism." (cited O'Reilley 1996:69)

Hahnemann (1842): "Our life force, as spirit-like *dynamis*, cannot be seized and affected by damaging impingements on the healthy organism." (cited O'Reilley 1996: 66)

Hahnemann (1842): "The organism was indeed a material instrument for life, but it was not conceivable without the life imparted to it by the instinctual, feeling and regulating *dynamis*." This referred to what the researcher interpreted as an intelligent dynamic behind the vital force which Kent described. This intelligent design was described as incredibly intuitive, adjusting to life's challenges to maintain a state of health within the body and the force that kept all parts of the universe in harmony. This theme of harmony permeating throughout the universe resurfaced again and again with other concepts such as *qi*, *prana* and *aether*. This omnipresent force's natural state was harmony and sought to adjust to stresses to maintain that harmony. Our inner (bodily) harmony was subject to be impinged upon but if we flowed with the natural rhythms of nature as the philosophies behind *qi*, *prana* and *aether* then we should fall into that state of balance and order." (cited O'Reilley 1996: 66)

Eisen (2011) described this harmonious state of *qi* as follows: "...any system that was in harmony tends towards health, wellbeing, and sustainability."

Eisen (2011): "A healthy (and happy) human being was a dynamic but harmonious mixture of all the aspects of *Qi* that make up who we are."

Eisen (2011): "When all of the yin and yang aspects of *Qi* are in harmony with one another, there was health, wellbeing and contentment."

Eisen (2011): "...create and circulate an abundance of Qi to sustain health and wellbeing."

Eisen (2011): "Because the dynamics of yin and yang are always shifting and changing in the world around us, we must continuously respond to these changes in order to maintain the harmony of yin and yang in our lives and so maintain our health and wellbeing."

Eisen (2011): "To make an appropriate response to the ever-shifting dynamics of yin and yang, we must have a sufficient amount of Qi."

Thambirajah (2008: 23) also described the importance of mindfulness and a state of peace with self as essential for the economy of the whole body not just the mind: "...mindfulness, and mental clarity to perceive the world and determine our needs, and we must determine how we can meet those needs without creating new problems for ourselves or creating disharmony in the world around us." The researcher interpreted that this was referring to the theme of 'harmony within resulting in harmony expressed in our environment'. This concept of harmony in the mind and spirit resulting in harmony within the body and manifesting outwardly in the person's immediate surroundings was a consistent theme within Taoism and yogic teachings which then translated further into the medical arts of TCM and Ayurveda respectively the researcher understood. Therefore harmonious functioning of the vital principles was a prerequisite for healthy maintenance thereof.

Thambirajah (2008: 24): "This was why the cultivation of a quiet mind was so important in the cultivation of health and wellbeing."

Eisen (2011): "If all of the parts of a system are in harmony with one another, then the whole system was in harmony."

Eisen (2011): "It can help activate the growth and development of the human body, promote the physiological functions of each viscus, bowel, channel, collateral, tissue and organ and speed up the formation and circulation of blood and the metabolism of body fluid as well."

Eisen (2011): "Qi was the main source of the heat needed by the human body. The body keeps its constant temperature mainly through the warming action of its Qi."

Frantzis (2008: 64) described how a strong balanced qi had the ability to keep out any pathogens: “One was to guard the surface of the skin against the exopathogen.”

Frantzis (2008: 64): “The other was to combat the invading exopathogen so as to ward it off.”

Graham (2008) emphasised the nature in which qi had to move through the body. Again, excessive or deficient qi would lead to imbalance and disease and therefore had to be coordinated into just the right amount: “...movements of Qi have to be coordinated and balanced.”

With regards to prana, similar themes emerged as McIntyre (2011) suggested: “This means that our mental and emotional state can be influenced by the balance of all of these and likewise the mind has the power to substantially influence our physical health.” McIntyre (2011) not only emphasised the importance of a balanced mind but also that the doshas had to be in balance to maintain the healthy functioning of the body.

McIntyre (2011): “Connected to higher cerebral functions prana vata governs the movement of the mind, thoughts and feelings, and was correlated with the brain’s neuro-electrical activity. It promotes enthusiasm, inspiration, mental adaptability, the ability to communicate and coordinate ideas in the mind. Prana vata was considered the most important aspect of vata and directs the other 4 sub-doshas of vata. Since vata leads the body as a whole, keeping prana vata in balance has significant ramifications on our health as a whole.”

McIntyre (2011): “Sadhaka Pitta governs biochemical substances i.e. neurotransmitters such as dopamine and serotonin and was responsible for the blood flow through the heart and emotions connected with it. It was the aspect of Pitta that digests and metabolises experiences, analysing our experiences and determining our emotional reaction to them. When in balance, Sadhaka Pitta promotes self-confidence, healthy desires, motivation, passion and feelings of fulfilment.”

McIntyre (2011): “Tarpaka Kapha provides nutrition, strength, protection and lubrication to the nerves, and promotes storage and recall of sensory input, i.e. memory. It composes the myelin sheath, the meninges and the cerebro-spinal fluid that circulates round and protects the brain and spinal cord. Tarpaka means

contentment; it slows neural activity, inducing relaxation, contentment and emotional stability. Its inward movement helps us to experience the inner joy of being ourselves. In deep sleep or meditation TarpakaKapha becomes active, representing the awakening of the Saksi, the witness of consciousness. It protects the mind from excess heat (Sadhaka Pitta) generated by critical thinking and heated emotion, and from too much mental activity (Prana Vata). Meditation promotes its secretion.”

Bean (2009) emphasised the importance of the channels called nadis to be unblocked in order to distribute healthy amounts of prana to the body: “In order to remain healthy, these tubes must remain freely open and unblocked.”

Moreover Bean (2009) highlighted that mental wellbeing affected the functioning of these channels: “Coming back in touch with our true selves through opening these channels, or nadis was important for our health and wellbeing.”

Makewell (2008): “...the chakra system metabolises and distributes ‘universal life force’ as subtle currents along the energetic threads called ‘nadis’ to the nervous system, the endocrine system, and the circulatory system, nourishing the body.”

Makewell (2008): “These chakras affect and influence our hormonal secretion, our emotional state and mental perception, our immune system and our metabolism. When energy flows freely between the chakras the person was healthy.”

Makewell (2008): “Our health and vitality depend on the proper functioning of the chakra system.” Referring to the function of the chakras and nadis, the researcher noted the importance of their role in maintaining the healthy state of mind and body to achieve a healthy state of prana flowing through the body. These regulatory bodies (the doshas, chakras and nadis) were susceptible to impressions from the mind and unhealthy behaviours of the body, and as Makewell (2008) emphasised, a healthy feedback loop existed. Similarly, with regards to qi where the dantiens and meridians distributed qi, these regulatory bodies also had to be kept in balance in the body as blockages would cause excessive or deficient flow of energy. The researcher understood that the energy was ever present and that, in the case of vital force, aether and orgone, the entire body was viewed as the conduit for this life energy principle. The principle itself was always in harmony, it was the state of the conduit (body or conduits within the body) that determined the flow of it, be it deficient or excessive.

Konia (2006b:72) explained with regards to orgone: "...unimpeded oscillation of expansion and contraction (pulsation) of biological orgone energy from cellular level to the vital organ systems of the body." This referred to the body as a whole as being the conduit for orgone the researcher understood.

Konia (2006a:45): "It has two major regulatory divisions: the autonomic nervous system (ANS) and the vascular system and together these systems along with the pulsatory function of the endocrine system within the organism maintains the organotic charge at a certain level above the organotic capacity of the environment." Within the scope of orgonomy the researcher understood that the 'conduits' for the vital principle orgone was the central nervous system and the cardiovascular system which give feedback to one another.

Within the views of hermetic alchemy, Cockren (1941) stated that aether alchemised within the body while archeus determined the constitution of the body. Thus, as this energy/force (aether) entered the body the researcher understood that the demeanour of the being which it entered would determine the way archeus would express itself in the body. Furthermore, the means by which aether is taken into the body was termed *mumia* and could occur through air, water and food. Moreover, the mental and emotional state of the being also would alter our state of aether/archeus and therefore alter our state of being.

Waite (1893) referred to archeus as the 'etheric double' stating that it was more susceptible to impressions and would therefore be subject to changes: "Being much finer in its substances than the earthly body, the etheric double was far more susceptible to impulses and inharmonious."

Waite (1893): "...serving as a medium between the realm of vital energy and that of organic and inorganic substance." This quote refers to the archeus that was the medium through which aether expressed itself as human, plant or animal.

Cockren (1941) described aether as 'the Fount of Medicine', being the source of and preserver of life, restoring health in the living and maintaining the integrity of matter. The nature of the vessel that contained it determined its expression, be it in a healthy state or diseased state.

Waite (1893): “Man does not secure nourishment from dead animal or plant organisms, but when he incorporates their structures into his own body he first gains control over the *mumia*, or etheric double, of the animal or plant. Having obtained this control, the human organism then diverts the flow of the *archæus* to its own uses.”

Waite (1893) described *archæus* as: “...serves as a channel to connect the person with certain manifestations of the universal vital life force.” Meaning it served as the vessel for universal aether energy the researcher interpreted.

Concerning the principle of animal magnetism, Paret (n.d.) described it as follows: “...this ether operating in individuals, when flowing naturally, results in a normal healthy condition throughout creation.” Owing to the natural state of this substance/force, it expressed itself in a certain way in the body, pre-determined by the state that of the body or mind. As a vessel, the body was susceptible, according to the views of Mesmer, to the dictates of the mind and emotions which could be balanced or unbalanced leading to a diseased or healthy expression of animal magnetism.

Paret (n.d.): “...free the vital forces from restraint.” This referred to the unhealthy, trapped vital principle in an unhealthy state, the researcher interpreted.

Paret (n.d.): “...very subtle magnetic fluid flowing through everything but which sometimes gets disturbed and needs to be restored to its proper flow.”

The researcher observed that the role of health maintenance was dependant on a feedback system between the fully conscious being and the vital principle. This was demonstrated by authors as the responsibility of the being to be in tune with its body's needs which was vitally important for its survival. The role of the vital principles, the respective authors proposed, was to alert the being of certain stressors or dangers to the integrity of the entire being by creating symptoms when there was an imbalance. These symptoms could then be perceived by the being as discomfort and the being would take steps to adjust this disharmony through intake of nourishment or by escaping a stressful, unhealthy environment. The conscious decision made by the being to take steps to attain health and wellbeing would result in a feedback to the vital principle to adjust and re-harmonise the system to the natural flow of the vital principle which was its natural state. This constant feedback ensured that the integrity of the

system was maintained the researcher interpreted and furthermore understood to be the mechanism by which the vital principle performed its role.

4.5 Other Attributes

'Other Attributes' are themes regarding the vital force that are not directly present in the writings of Hahnemann but have been developed by Kent, Close, Roberts and Vithoulkas. These attributes are not new and are present in other vitalist approaches. Kent asserted that there is a deficiency in Hahnemann's literature regarding the vital force. He argued that deeper investigation of the vital force is necessary to understand the mechanism of action of homoeopathic medicine. The researcher interprets this "deficiency" arising as result of Hahnemann's focus being more on the practice of homoeopathy and its medicines rather than the theoretical component of what the vital force itself was. He observed how disease and homoeopathic medicine affected the vital force and based on that observation formulated his methodology.

4.5.1 Directive force

Hahnemann describes the vital force as a power ('wesen'), but he does not describe it in detail as clearly as the latter homoeopathic masters (Kent, Close and Vithoulkas) do, and not as a directive force to the same degree that the concepts of qi and prana do.

The latter have incredibly detailed and precise descriptions of how they direct vital functions in the body through channels and energy reservoirs. Aether and orgone have a universal understanding of how vital energy permeates throughout the universe and governs all things from the macroverse to the microverse like clockwork. They also organise the directive force that can be seen interacting from the heavenly bodies down to the smallest van der Waals force interactions between molecules as described by Waite (1894) in a modern explanation of the alchemic concept of aether. This cosmic force manifests in our bodies as archaean and is obtained from mummies aided by the foods that we consume, in much the same way that qi and prana are obtained. The researcher perceives that Eastern philosophies clearly articulate a directive aspect where energy obtained from outside goes inward and is expressed again from the inward to the outer aspects. This proposed movement of energy is also

observed in organomyas a movement from outside inward and then expressed outwardly.

Keywords: Directive, organising, flow, charge, orderly, formative, universal, omnipresent, purpose, source, govern, control, direction and convert.

Close (2003) describes vital energy as a directive, governing force as follows:

...in order for the vital energy to govern the bodies' vital functions it has to liberate vital potential energy within special types of atoms and then these atoms are subsequently combined in different ways to yield the monomers of amino acids, nucleotides and sugars that form the building blocks of biological macromolecules for example proteins, nucleic acids, and polysaccharides.(Close 2003: 20)

Close (2003:21) explains that this modified universal energy comes into the body as the vital force functioning in the living body in order for us to experience a higher purpose in our existence. He also states that everything living comes from a preceeding form of life, coinciding with the principles of Steiner's anthroposophical medicine. This occurs in an uninterrupted chain, linked back to the supreme being as the "one infinite source of life" (Close 2003: 21). Motion as a result of the functions or activities of a living body are carried out and originate from a primitive life substance which manifests as a protoplasmic substance in cells (Close 2003: 21)

Close (2003: 23) describes the direction of this force as stemming from a centre of power and radiating outwards, from the nucleus of a cell to its periphery, and from the central nervous system outwards to the viscera and limbs. Further, Close (2003, 23) says:

...the dynamic centre was ultimately the 'centre of power'.

Statically, power was the capacity for a person or thing to perform work or initiate a task in doing so producing the force by which work was done.

Kinetically, power was considered the cause, force the medium and work the effect.

The researcher interprets Close (2003) as meaning that power is the source of our life force, ever present throughout the cosmos; 'force the medium' is the vital force expression in the body; and 'work the effect' is either healthy or diseased functioning of the body. One preceeds and is pre-determined by the other in a hierarchy of flow.

Close (2003: 24) states that the conduits of our vital force lie within the nervous system which acts like a dynamo, channelling life force through it:

The central nervous system that was made up of innumerable nerve cells with their own nuclei and centrosomes, was compared to a dynamo.

A dynamo essentially functions as a converter of one form of energy into another by standing at the centre of the field of attraction and also acting in all directions under the law of attraction, the centrosome, through the agency of induction from the surrounding vital field, converts the chemical energy derived from nutrient matter into vital energy.

Kent argues that:

...it [simple substance] possessed a formative intelligence that organises everything into its own identity and form of life from mineral, plant to animal and permeates throughout and present in every form and substance in the universe. (Kent 2004: 70)

...intelligently operates, governs and forms the economy of the whole animal, vegetable, and mineral kingdoms. (Kent 2004: 70)

The simple substance gives an object not only life essence but also its identity whereby it can be differentiated from all other things. (Kent 2004: 71)

When the simple substance was an actively dominates and controls the body, it occupies it fully as the cause of force. (Kent 2004: 71)

The vital energy derived from the simple substance keeps all things in the being in order. (Kent 2004: 71)

...when in a natural state of order, harmony and in contact with the human body was constructive as it keeps the body continuously constructed and reconstructed. (Kent 2004: 72)

When these vital forces are unable to dominate and control, the vital force cannot compensate for the external stresses and causes the body to decay at once. (Kent 2004: 72):

So we see that the vital force was constructive or formative, and in its absence, there was death and destruction. (Kent 2004: 72)

Roberts (1982: 25) states:

...when the two parent cells are united the vital principle or vital energy was already present; the ego of the completed cell does not change once beginning its process of development and has the power to develop the cells that will form the muscles, the brain, and so on, gifted with the powers for specialized uses in the future, because the vital energy continually flows through them which dominates the whole.

In this passage, Roberts emphasises that the person's vital force is bestowed upon a person from the time of conception and that this force governs even the process of growth and development. Roberts also says:

...when vital energy was present that there exists a living organism, capable of physical action, to employ mental powers and the ability to grasp the concepts of spiritual forces. (Roberts 1982: 26):

The nature of energy was dynamic, and this dynamis penetrates every particle, every cell, and every atom of the human economy. (Roberts 1982: 26):

Any disturbance to the vital energy or force can result in a disturbed development of the whole human economy. (Roberts 1982):

The appearance of these disturbances expressed as symptoms are but a reflection of the inward turmoil and confusion of the harmonious action that the vital force has suffered. (Roberts 1982: 27)

The researcher interprets Roberts to be saying that there is interference with the vital force during child birth. Vital force is harmonious and balanced by its nature, but traumas to the system such as circumstances at birth predetermine how the vital force will develop later in life and how it will operate in health and disease. This defilement was termed 'miasm' by Hahnemann: the pre-determining factor that dictates how our vital survival strategy or operational mode will operate in health or disease.

Seebauer (2006) states:

...vital force has to respond and adjust to every stimulus it was exposed to however, if the stimulus' strength was stronger than the vital force itself, it was forced to adjust in such a way, that the consequences are now perceivable as symptoms of a disease in the spheres of the mind, emotions and physical body.

This phenomenon Vithoulkas calls it the 'Defense Mechanism', because if the vital force wouldn't adjust to these stimuli foreign vibration frequencies, the order in the body would soon get out of balance and inevitably, the body would die.

According to Vithoulkas:

...the vital force, the electro-dynamic field of a living body, has to vibrate at its own frequency as well. (Vithoulkas 2002: 37)

...matter and energy interchange in the electro-dynamic field. (Vithoulkas2002: 38)

Vithoulkas's words are similar to those of Mesmer who stated that the vital principle vibrates at its own frequency within the body. This frequency has to be maintained in order for the vital force to continue its role in self-preservation and in governing healthy processes in the body.

As far as qi is concerned, Eisen (2011) stated that:

Qi was universal. If yin was form, then yang was function. If yin was material, then yang was immaterial. Yin refers to aspects or manifestations of Qi that are relatively material, substantial, condensing, solid, heavy, descending, cold, moist, cooling, dark, passive and quiescent. Yang refers to aspects or manifestations of Qi that are relatively immaterial, amorphous, expanding, hollow, light, ascending, hot, dry, warming, bright, aggressive, and active. Everything that was yin contains some element of yang, and everything that was yang contains some element of yin. There was nothing so solid or material (yin) that does not contain some energetic vibration (yang), and nothing so kinetic or immaterial (yang) that does not also contain some material substance (yin). Even light, so Einstein tells us, has mass. Yin and yang are continuously changing; they constantly adjust to one another and are endlessly transforming one into the other in an eternal dance of becoming.

...we mean that Qi has the ability to command, control and consolidate the liquid substances and organs in the abdominal cavity.

Frantzis (2008: 31) writes:

It was described as a flow of energy around and through the body, forming a cohesive and functioning unit that could be guided by exercises like tai ch'i and ch'i gung and treatments such as traditional Chinese herbal medicine and acupuncture to promote health.

With regards to orgone energy DeMeo (2005) explains that the name given to the substance orgone describes its ability to organise matter into living systems:

...omnipresent life energy, which he termed 'orgone' permeated throughout the universe that was able to organise matter into forms of life.

Konia (2006b:70) explains that within orgonomy, orgone is perceived as having an oscillatory movement that regulates the oscillatory movements within the body such as breathing and heart rate, as orgone permeates from the central nervous system and from the cardiovascular centre outward to the periphery of the body. This is illustrated by Lochhead (2009):

...anxiety was the movement of this energy from the outside towards the centre.

...this mind body split (where the person was disconnected from the core energy) causes us to destroy ourselves.

Simonian (2010) states that armouring of the body is the manifestation of imbalance or shift of orgone out of its normal flow:

The second theory, the theory of armoring, explains the chronic physical and muscular contractions that happen in the process of containing the flow of this energy. The vegetative energy becomes anchored and contained in these contractions and encrustations.

As described earlier, muscular contractions contain the anchored, suppressed feelings ... By that we mean the energy that was attached to the feeling which energises the feelings. By gradual resolution of muscular armoring, the energy which was initially suppressed by the muscular contraction was released, and the energy surfaces with its original form of feeling, concomitant with movements and fasciculation of the muscle which was an indication of the resolution of the armor.

Regarding aether, Cockren (1941) explains:

All life on the planet was charged in like manner; a world was built up in this fluid and moved through a sea of it ... [and] determines the constitution of bodies.

The atom and the electrons and protons of which it was composed, all move in a sea of Ether, so, that in accordance with this theory of alchemy, the very air we breathe,

the very bodies we inhabit, all things most likewise be moving in this sea of Ether, the parent element from which all manifestation has come.

The researcher interprets Cockren (1941) as saying that ether is a field, perhaps the quantum field described by McTaggart (2001). This field is the substratum of the vital principle that governs all processes of the body and predetermines the nature of matter. When the body's vital force shifts out of the vibration or frequency of this field, it is shifted into a state of disease. Cockren (1941) further states:

This Ether is a universal connecting medium, filling all space to the furthest limits, penetrating the interstices of the atoms without a break in its continuity.

It permeates and controls and dominates all.

...it was the vehicle of both matter and spirit.

The Spiritus Vitae (Spirit of Life) takes its origin from the Spiritus Mundi (Spirit of the Universe).

...contains the elements of all cosmic influences and was therefore the cause by which the action of the cosmic forces act upon the body.

According to Waite (1893), ether is:

That creative agent, the vibrations of which are the movement and life of all things.

...presides over the growth and continuation of all living beings.

In effect it was the glue which binds the heavens to the material, and so allows the maxim "As above so below."

The Life Ether composes the substances through which the vital force exists and was transmitted, and which forms a matrix to hold in the Life Spark of a living thing.

In terms of the concept of animal magnetism Paret (n.d.) writes:

"...a kind of psychic ether pervades all space, and that the astral bodies far and near cause tides in this fluid, or ether."

"...perfect health was dependent upon an individual maintaining a right relationship with the heavenly bodies."

“...control the flow of this mysterious ‘fluid’ and these ‘practitioners’ had the power to make the fluid flow from themselves into the patient.” (Paret n.d.)

Makewell (2008) explains that prana is: “...a ‘life force’ which animates and energises living organisms.” This is due to prana’s universal presence and its governing powers over living systems. Prana and akasha (formative space) constantly flow into each other or rather are transformed from one to the other. This rhythm of transformation is the frequency or vibration that governs the vital principle within the body; prana being the driving power (force) and akasha the intelligent, formative force. Within TCM it is well understood that qi has the dualism of yin and yang. Mesmerism also has a polarity where ‘vibration’ describes the nature of matter as energy. Thus, matter has both physical and vibrational frequency which the researcher perceives could be similar to Kent’s idea of simple substance, which is matter in a plasmatic state.

Vivekananda (1896) describes prana as follows:

...the power of Prana. Just as Akasha was the infinite, omnipresent material of this universe, so was this Prana the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes Akasha, and all the forces that are in the universe resolve back into the Prana; in the next cycle, out of this Prana was evolved everything that we call energy. Everything that we call force. It was the Prana that was manifesting as motion; it was the Prana that was manifesting as gravitation, as magnetism. It was the Prana that was manifesting as the actions of the body, as the nerve currents, as thought force. From thought down to the lowest force, everything was but the manifestation of Prana.

The researcher perceives that the respective principles describe a directive, intelligent force which is omnipresent throughout the universe and becomes focused into an organised singularity within the body creating a complex system. This system communicates with energy outside its own environment, incorporates this energy within itself and transmutes it into itself. This energy then flows throughout the body through energy reservoirs and channels to regulate and balance its flow ensuring that there are no deficiencies or excesses in the distribution of vital energy. This energy then permeates and expresses itself outwardly again creating a protective barrier as understood in the paradigm of TCM regarding qi as well as in modern organomy regarding orgone energy.

4.5.2 Relation to body

In Hahnemann's writings on vital force he did not share any specific details as to the vital force's relation to the body. He implied that vital force permeates and governs all parts of the body but in a generalised distribution. In other vitalist concepts, however, vital principles have very specific distributions, collect in reservoirs and are conducted along energetic conduits. Close is quite specific about the reservoirs and distribution of vital force, believing it to reside in the central coordinating organs such as the nervous system and cellular structures such as the nucleus and permeating outward. Orgonomy has a similar view perceiving that the vital force permeates outward from the central nervous system and cardiovascular system, from the cellular level as well as from the mitochondria and nuclei. More ancient concepts such as qi and prana also describe channels and reservoirs namely the chakras and nadis that distribute prana energy and dantians, and meridians which distribute qi.

Keywords: Conduit, converter, channel, modify, conduct, reservoir, accumulate, directed, controlled, dominates, and pervades.

Close (2003: 21) suggests that within the human body the nervous system is the conduit through which the vital force is propagated. In addition, he emphasises that each cell's nucleus and centrosomes emanate vital force and act as a central operating system, like a brain acting as a central operating system for the nervous system and body. The quotations below further illustrate this point:

In order for the vital energy to govern the bodies' vital functions it has to liberate vital potential energy within special types of atoms and then these atoms are subsequently combined in different ways to yield the monomers of amino acids, nucleotides and sugars that form the building blocks of biological macromolecules for example proteins, nucleic acids, and polysaccharides. (Close 2003: 23)

The combination of macromolecules and smaller organic molecules form cell organelles like the cell membrane, mitochondria, lysosomes, and endoplasmic reticulum for instance ... The organelles function as the vital processing units for the cells, the cells function together to become organised tissue, the tissues form organs and organs function together to sustaining the vital systems of the organism. (Close 2003: 23-24)

Modified universal energy in the form of the vital force functions in the living body for the higher purpose of our existence. (Close 2003: 24)

The phenomena of life manifests as growth, nutrition, repair, secretion, and reproduction all receiving their direction from an originating centre. (Close 2003: 22)

Cell membrane and protoplasmic contents are produced from the direction of the centrosome in the nucleus which was regarded as the 'centre of force' in the cell. All bodily fluids, tissues, and organs are developed at cellular level from within outwards, from centre to circumference. (Close 2003: 24)

...in the completely developed human organism vital action was propagated and controlled by the central nervous system as well. (Close 2003: 24)

The activities of the cell are controlled from the centrosome, which was described as the brain of the cell. (Close 2003: 24)

The central nervous system that was made up of innumerable nerve cells with their own nuclei and centrosomes, was compared to a dynamo. (Close 2003: 24)

So each individual cell with its nucleus and centrosome was considered to be a dynamo in its own regard. (Close 2003: 24):

A dynamo essentially functions as a converter of one form of energy into another by standing at the centre of the field of attraction and also acting in all directions under the law of attraction, the centrosome, through the agency of induction from the surrounding vital field, converts the chemical energy derived from nutrient matter into vital energy. (Close 2003: 25)

Kent writes:

...a subtle energy that had 'substance' that probably existed in a 4th state of matter namely plasma. (Kent 2004: 76)

...may be observed pervading the entire material substance without disturbing or replacing it. (Kent 2004: 72)

...the simple substance actively dominates and controls the body, it occupies it fully as the cause of force. (Kent 2004: 71)

The vital energy derived from the simple substance keeps all things in the being in order. (Kent 2004: 71)

...has the ability of adaptation to its surroundings. (Kent 2004: 71)

...in the living human body keeps that body animated, keeps it moving, perfects its uses, superintends all parts and at the same time keeps the operation of mind and will in order. (Kent 2004: 71)

...when in a natural state of order, harmony and in contact with the human body was constructive as it keeps the body continuously constructed and reconstructed. (Kent 2004: 72)

According to Roberts (1982: 29):

...when the two parent cells are united the vital principle or vital energy was already present; the ego of the completed cell does not change once beginning its process of development and has the power to develop the cells that will form the muscles, the brain, and so on, gifted with the powers for specialized uses in the future, because the vital energy continually flows through them which dominates the whole. (Roberts 1982: 29)

The nature of energy was dynamic, and this dynamis penetrates every particle, every cell, and every atom of the human economy. (Roberts 1982: 29)

Any disturbance to the vital energy or force can result in a disturbed development of the whole human economy. (Roberts 1982: 29)

The influence of this vital force on the whole organism was intimately connected and delicately attuned with all parts of the organism. (Roberts 1982: 29)

Seebauer (2006) writes:

Vital force has to respond and adjust to every stimulus it was exposed to however, if the stimulus' strength was stronger than the vital force itself, it was forced to adjust in such a way, that the consequences are now perceivable as symptoms of a dis-ease in the spheres of the mind, emotions and physical body.

Vithoulkas (2002: 38) states:

The vital force, the electro-dynamic field of a living body, has to vibrate at its own frequency as well.

Within the scope of TCM it is well understood that the dantien are the collection points of the vital principle qi. The dantien are shen (dominating the area of the mind), qi

(dominating the heart centre) and jing (dominating the lower abdomen). As discussed previously these centres have very credible associations with the higher functions of the body. Qi is distributed from the dantians into meridians to the organ systems where the elemental transformative forces alchemise qi energy into a harmonious system that regulates the body. Eisen (2011) states:

The other refers to the physiological functions of viscera and bowels, channels and collaterals, such as the Qi of the heart, the lung, the spleen and the stomach and so on. (Eisen 2011)

The materials obtained in the two ways above have to be processed and transformed by the viscera and bowels before becoming the Qi of the human body. (Eisen 2011)

One refers to the vital substances comprising the human body and maintaining its life activities, such as the Qi of water and food (food essence), the Qi of breathing (breathing nutrients) and so on. (Eisen 2011)

It was easy to see from the above that the Qi of the human body was formed through the joint work of the kidney, the spleen, the stomach and the lung in combining the innate vital substance taken from one's parents, the food essence received from water and food, and the fresh air obtained from nature.(Eisen 2011)

With regard to Vedic teachings, pranais obtained (like qi) through the breath, water and food. This is then taken into the chakra system where prana is distributed through the nadis to the body viscera. Within the body, the actions of the doshas alchemise the energy of prana into a form that nourishes the body and promotes health. Vivekananda (1896) explains:

This body was very near to us, nearer than anything in the external universe, and this mind was the nearest of all. The Prana which was working this mind and body was the nearest to us of all the Prana in this universe. This little wave of the Prana which represents our own energies, mental and physical, was the nearest to us of all the waves of the infiniteocean of Prana.

Vivekananda refers to the body as a conduit for prana and the prana nearest to our being is the prana that supports our life. This prana is influenced by the state of the body, healthy or sickly, and can promote or be an obstacle to health.

McIntyre refers to the mind and heart, as does TCM and orgonomy, as being the central operating systems for the vital principle in the body, acting as the main conduits to distribute this energy.

...mind and heart are one and the same. This means that our mental and emotional state can be influenced by the balance of all of these and likewise the mind has the power to substantially influence our physical health. (McIntyre 2011)

Bean (2009) points out that the nadis are considered to be “channels or tubes in the human body that carry prana”. This is found in the physical as well as the subtle body as Bean (2009) goes on to say:

The seven chakras play a very important role in governing the energetic body, and the nadis are closely linked to them.

Nadis are said to be subtle bodies of energies that connect to the chakras or special points of energy. They start from the central chakras and move outward where they become thinner.

Makewell (2008) states:

...the chakra system metabolises and distributes ‘universal life force’ as subtle currents along the energetic threads called ‘nadis’ to the nervous system, the endocrine system, and the circulatory system, nourishing the body.

Frawley (2014) draws attention to the function of the doshas as being transformative forces which transform vital principle (prana, qi, ether) from the environment to energy that the body can use to sustain itself. Therefore, the researcher summarises this approach as follows: energy is obtained from the environment, channelled through conduits (chakras), distributed through channels (nadis) and transformed by the inner workings of the body (doshas) to form the vital principle. This is well explained by Makewell (2008):

The chakra system metabolises and distributes ‘universal life force’ as subtle currents along the energetic threads called ‘nadis’ to the nervous system, the endocrine system, and the circulatory system, nourishing the body.

The seven major chakras not only have a close relationship with our physiological functions but also correlate with the development of consciousness.

Cockren (1941) suggests that aether is fixed in all forms of matter and is an expression of the aether contained within its matrix: "Metal, mineral, tree, plant, animal, man; each was charged with the Ether in varying degrees." This suggests that all matter acts as a conduit for this universal energy from the matrix of minerals to the tissues of the body. Further, Cockren (1941) states:

The atom and the electrons and protons of which it was composed, all move in a sea of Ether, so, that in accordance with this theory of alchemy, the very air we breathe, the very bodies we inhabit, all things most likewise be moving in this sea of Ether, the parent element from which all manifestation has come.

This principle that all things proceed from One Thing was demonstrable in the realm of biology, for the multicellular organisms, complex as they may be in their structure, nevertheless arise from a single cell.

This notion, the researcher believes, suggests that aether is present in all matter and that the uniqueness of matter or the individual body of a person or organism is an expression of this aether. Thus, the body is composed of all the materials surrounding it, i.e. the minerals from the earth obtained from plants that we consume as food, the water we drink and the air we breathe are all incorporated into the system to create a new form. Steiner termed this 'transference'.

Waite (1893) articulates this very well:

Man's material constitution was an emanation from, or an objectification of, his invisible spiritual principles.

Waite (1893) describes how Paracelsus wrote about the alchemy processes within the body and that energy is obtained from the environment, transmuted and incorporated into the body as *archeaus*:

...the light which exhibits the phenomena of magnetism, divined by Paracelsus, which tinctures the blood, being released from the air as it was inhaled and discharged by the hermetic bellows of the lungs...his vital energy has its origin in the spiritual body of the earth.

This suggests to the researcher that as with *prana* and *qi*, obtained from the environment and transformed by elemental forces within the body, so too is aether subject to this action before being alchemised to *archeaus*.

Man does not secure nourishment from dead animal or plant organisms, but when he incorporates their structures into his own body he first gains control over the *mumia*, or etheric double, of the animal or plant. Having obtained this control, the human organism then diverts the flow of the *archæus* to its own uses. (Waite 1893)

The Life Ether composes the substances through which the vital force exists and was transmitted, and which forms a matrix to hold in the Life Spark of a living thing. (Waite 1893)

Mesmer proposed that this vital principle, which he termed animal magnetism, streamed outwards from the body and could even be directed into another body to support its healing ability.

Hahnemann (1842) had this to say regarding animal magnetism:

The life force of a healthy mesmerist, gifted with this power dynamically streams into another human being by means of touch or even without it – indeed at some distance. (Hahnemann 1842, cited O'Reilley 1996: 258)

The mesmerist's life force dynamically streams into another human being just as one of the poles of a powerful magnet dynamically streams into a rod of raw steel. (Hahnemann 1842, cited O'Reilley 1996: 258)

Paret (n.d.) states:

...the body must have two poles, like a magnet, and must, like a magnet, be emitting an invisible magnetic fluid and correcting the flow by using the practitioner's own body to perturb the magnetic fluid in the patient which he termed 'Animal Magnetism'.

This suggests that once again the body is viewed as a conduit for this energy to pervade and stream from it, interacting with its environment. This subtle current is sensitive though and subject to psychic influence of the mind which again suggests that the mind acts as a central operating apparatus. However, the researcher struggled to find this notion of a central operating apparatus within the paradigm of alchemy and animal magnetism even though it is mentioned numerous times that the mind and emotions affect the flow of this force. In this regard, Paret (n.d.) comments:

Mesmer drew the attention of the world to the important fact that mental treatment can have a direct bearing on illness of the body.

...a kind of psychic ether pervades all space, and that the astral bodies far and near cause tides in this fluid, or ether.

Within the concept of orgone, Konia (2006b: 47) describes orgone as oscillating in its movement outward from the central nervous system and cardiovascular system (which is similar to the way Close describes the vital force) as emanating from the nuclei of cells "...unimpeded oscillation of expansion and contraction (pulsation) of biological orgone energy from cellular level to the vital organ systems of the body."

Lochhead (2009) also states that:

...our basic nature, at the core, was loving and spontaneous, relating to pleasurable feelings, which naturally flow outwards, flowing through the body.

This suggests that this energy field flows through the body in an outward motion and interacts with the outside environment, as observed by Reich. The 'natural loving outward flow' that Reich describes suggests to the researcher that orgone has, similarly to the other vital principles, a natural tendency to flow from inward out to the periphery due to a central operating system acting as a conduit emanating this energy outward.

In the above vitalist concepts the vitalist principles are described as being attached to the body which acts as their conduit. The principles of qi and prana describe conduit points or reservoirs called dantians and chakras where energy is distributed through channels called meridians and nadis. In orgonomy it is distributed from the central nervous system and cardiovascular/circulatory system to the rest of the body. With regards to animal magnetism and the concept of aether or archausthere are no fixed points or specific locations described, only that it resides within the body and radiates outward. This idea is shared by Hahnemann and was later elaborated upon by Kent, Close, Vithoulkas and Sankaran who all suggest that the vital force emanates from the central nervous system and from the nuclei of cells to the surrounding environment where it interacts with or wards off exogenous factors such as stress or pathogens, preventing them from interfering in its action.

4.6 Summary of the results

It is evident from the above exploration that qi consistently presents as the concept with greatest conceptual overlaps with Hahnemann's vital force. Unsurprisingly, prana

and vital force were also found to be very similar in their descriptions. Aether consistently features similarities with vital force which is not surprising considering Hahnemann was familiar with hermetic teachings and based much of homoeopathic philosophy on hermetic knowledge (Handley 1990: 47). Animal magnetism and orgone also have contextual overlaps with vital force. Furthermore, all the vitalist concepts featured in each category earlier in the chapter (sections 4.2, 4.3, 4.4 and 4.5) also correspond to the characteristics of Hahnemann's vital force. This is verification to the researcher that all the vitalist concepts are describing the same phenomenon and this raises new questions in terms of the relevance of the vitalistic paradigm and the completeness of Hahnemann's description of vital force.

Certain aspects of Hahnemann's concept of vital force do appear incomplete, as suggested by Kent (2004). For instance, Hahnemann's vital force lacks the notion that there is a flowing motion to this force through and around the body and in the environment around it. All the respective philosophies agree that this principle originates from outside the body and becomes fixed within the body at the time of conception. Hermetic alchemists stress that aether exists in all matter, living and non-living, throughout the cosmos yet in a different form in a living body, namely, *archeus*. The researcher wonders why Hahnemann chose to overlook this aspect of vital force if latter homoeopaths Kent, Close and Vithoulkas agreed that this force is omnipresent and not only present within the body. The researcher suspects that Hahnemann wished to keep his description of the vital force relevant to the healing art as opposed to speculating on existential philosophy.

Hahnemann did however state that the vital force is imparted to us by God which suggested that he believed in a higher creative power than ourselves. However, he makes no mention of the vital force being obtained from nourishment from food, water and the air we breathe, as hermetic alchemists do, and Steiner (1997). Hahnemann also did not describe vital force as having a dualistic nature or being further broken down into elemental forces in the body, nor did he describe collection points in the body from which this force is distributed.

Nevertheless, the researcher did establish that all concepts overlap so far as having a dynamic nature that encompasses the entirety of our being, that enlivens matter yet is immaterial in its presence. It functions as the body's defence mechanism by

constantly compensating and adjusting to outside influences to maintain the integrity of being. Its role is to produce disease symptoms when the organism becomes stressed or when exogenous influences act upon it in order for the organism to make adjustments in its behaviour to re-align it with its harmonious state. Also the absence or cessation of its function means that life processes cannot be sustained

CHAPTER 5: GENERAL DISCUSSION OF THE RESULTS

Clear overlaps of each vitalist concept with vital force were noticed by the researcher in terms of nature, function, and role in maintenance of health and disease management, however some differences were also identified. In addition, other attributes were identified in terms of how the respective vital principles direct the physiological functions in the body and the interrelation and interaction between the vital principles and the physical body. Though Hahnemann did not record any detailed observations of these additional attributes to vital force in his time, modern-day homoeopaths have supplemented our knowledge and understanding with regards to vital force. Moreover, this study also uncovered many themes and parallels between the different vitalist principles and the homoeopathic vital force owing to the observations made by later homoeopaths such as Close, Kent, Roberts, Vithoulkas and more recently Sankaran.

5.1 The human being as a trinity

In the philosophies of the various medicinal traditions regarding their respective vitalist principles, the researcher observed a common trend regarding the trinity aspect of the vital principle. In TCM the principle of qi was divided into three aspects, namely, the interconnected principles of shen, qi and jing (Figure 8). Shen refers to the higher self, spirit self or divine self, also described as the aspect of qi that is associated with the mind that directs the wilful actions of the human beings as well as the higher directive, formative force of the universe that governs and directs all the forces of the universe. Qi is the 'soul or qi body' that enlivens and directs the physiological processes of the physical body. Jing, also known as 'hara', is located below the naval and is the 'principle energy'. It is also the sexual energy or libido and is associated with fundamental qi which is the fundamental qi energy that we inherited from our parents. These three aspects of qi are understood to be intimately linked and if one of these aspects is out of balance then it affects the adjacent sphere of being (Eisen 2011) described.

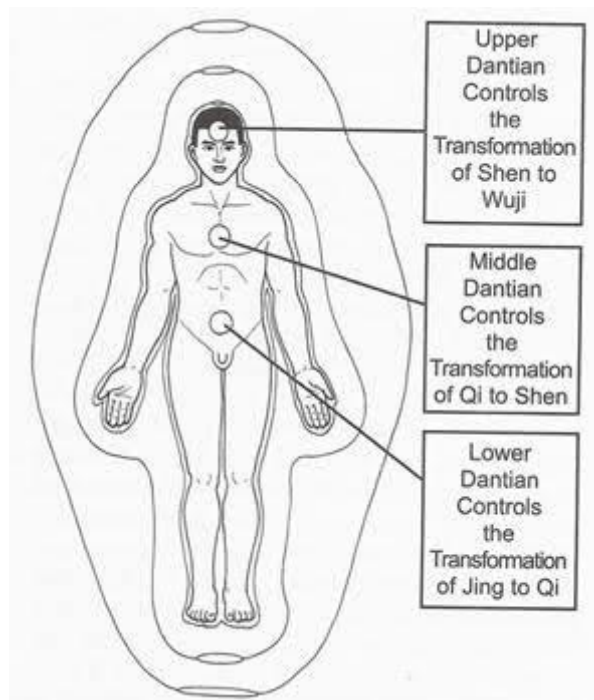


Figure 7: Shen, Qi, Jing
 Source: Holisticwebs(2006)

The researcher recognises that a trinity of forces are also described in the Vedic teachings of prana. Akasha, like shenis the higher directive force of the universe omnipresent in all things and associated in the human being with the mind whichis the wilful higher directive force of the human body. Prana is the vital aspect of the body or the 'intuitive force' like qi. Kundalini, like jing, is considered the principle of creative sexual energy (Makewell 2008) that ascends through the chakra system from the base chakra to the crown chakra.

The researcher perceives that in homoeopathic terms Herring's law of cure is also represented as a threefold aspect of the human being. The highest disturbance in the vital force of the human being is that of the mind (mental symptoms) which can include overt psychosis, delusions, impaired cognitive function and poor memory. The middle tier is the disturbance of the emotions for example depression, anxiety, worry and grief. The lower tieris the disturbance of the vital force in the physical body and physical disease manifestation. Vithoulkas suggests that mental disturbances can spill over to the lower spheres of the human being, i.e. the emotional and physical body. However, if disease on the lower tiers is severe enough it will affect the human being on the higher levels as well (Vithoulkas 2002: 45). According to Vithoulkas (2002: 46), cure

takes place with symptoms disappearing from above downward, inside outward, centre to periphery, more important organ systems to less important, and in the reverse order of appearance of symptoms. The researcher notes that the same disturbances of mental, emotional and physical ailments in accordance with Herring's law of cure correspond to the three spheres of being in shen, qi, jing and the yogic system of the body which has the levels of akasha, prana and kundalini (Figure 9).

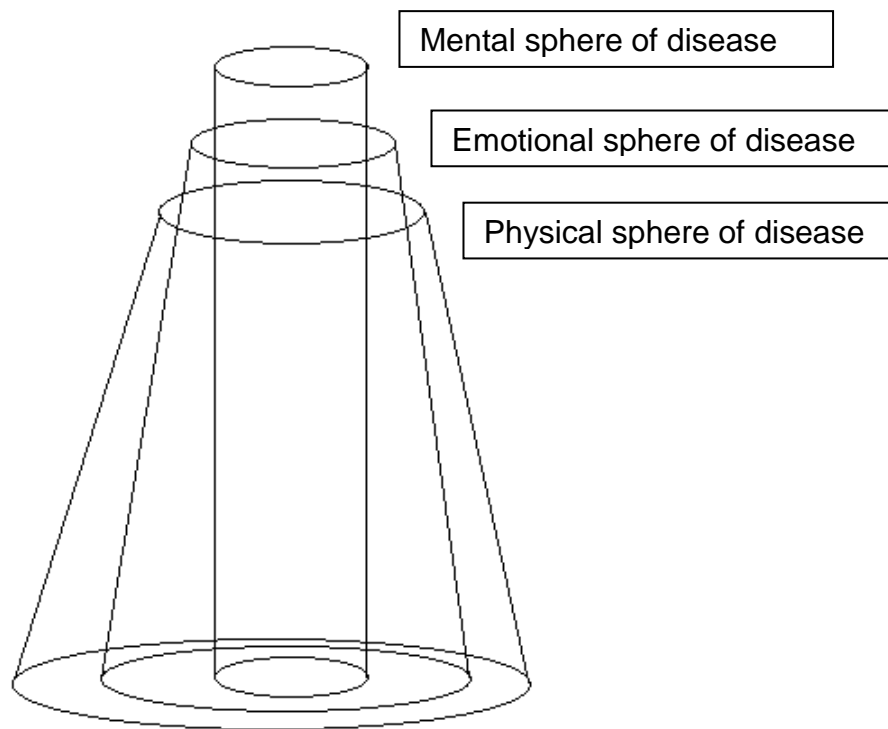


Figure 8: Vithoukas' model for health and disease

Source: Adaptated from Figure 3 in Vithoukas (2002: 46)

In the paradigm of orgonomy, disease manifests from the sexual sphere working its way up to disturbances of the mind and vice versa. Although a trinity of being is not described in orgonomic theory, a clear link between the central nervous system, autonomic nervous system and cardiovascular system exists and is elaborated upon by Konia (2006a:48) in the terms of the plasmatic system. Sexual repression, emotional agitation and irregularity in the central and autonomic nervous system function cause the phenomenon of armouring in the physical body. Armouring is the physical/outward manifestation of the disturbances in the autonomic nervous system caused by emotional upsets and unhealthy mental programming such as delusions and unconscious conflicts from the central nervous system. In the autonomic nervous

system, its effects can be observed as disturbances such as tachycardia, arrhythmias and shallow breathing that then results in more severe physical ailments according to Konia (2006a:49). The researcher notes Simonian's (2010) observations in psychiatic orgonomy that the movement of energy in the resolution of muscular armouring moves from the top to the chest, abdomen and pelvis, suggesting that there is communication between the upper autonomic ganglia and the lower autonomic ganglia in the process of resolving emotional muscular armour. This suggests that cure is achieved in a downward direction within a hierarchy of upper and lower levels of being and manifests as physical resolution of armour from upper body to lower body.

In hermetic philosophy of post-medieval alchemy there was a period where Hippocratic medicine and Galenic medical thought had only recently been revived after a long period of decline in medical thought in the Western world. However, alchemists of this period were becoming well versed in the old teachings of Hippocrates and especially Galen once more, according to Waite (1893). Galen's theory on the tripartite soul which consisted of the rational soul, spirited soul and appetitive soul was accepted theory at the time.

The rational soul, as previously discussed, governs the higher-level cognitive functioning in the organism by aiding in making choices or perceiving the world and sending those impulses to the mind. Other roles the rational soul plays are in imagination, memory, recollection, knowledge, thought, voluntary motion and sensation. The function of the spirited soul is in the role of growing and being alive in the body, but also contains our passions, such as anger. The third part of the soul, the appetitive spirit, controls the living forces in our body, most importantly blood, and also regulates the pleasures of the body which are removed by feelings of enjoyment. This third part of the soul is the natural animalistic side of the soul which deals with the natural urges of the body and survival instincts (Boylan 2002) described. This concept of the tripartite soul in the modern Western view came to be simplified as the mind, spirit and body (Boylan 2002).

Paracelsus expanded on this trinity within humans and stated that a trinity in human's relationship with nature and the divine astral realm also influences our lives as he emphasises the interaction of inner world (mind or rational soul) with the outer world, as stated in the old proverb: "the kingdom of heaven lies within man" (Waite 1893).

The researcher understands from the literature that the astral plane is the source of aether in its highest concentration, followed by the natural world, however within human and beast it is lowest, described by Paracelsus as the *archeus*. The *archeus* is dependant on both material and spiritual sustenance from plants and minerals in the form of the *mumia* drawn upon by the aether of the natural world (Cockren 1941). The researcher interprets the *archeus* as being the collective of the rational soul, spirited soul and appetitive spirit. The researcher perceives this as being similar to the hierarchical philosophy of 'as above so below', the effect of the macroverse upon the microverse. Paracelsus goes on to explain that humans' continued ignorance of the natural laws will bring only catastrophe due to the continued destruction and pollution of the natural world which impact on our physical, mental and spiritual wellbeing. He illustrates this by using a river as an example: as we pollute the rivers the plants that draw physical and spiritual nutrients (*mumia*) from it become altered and consequently our *archeus* is altered when we consume such plants and we then become polluted physically, spiritually and mentally (Waite 1893). This *mumia*, according to Paracelsus, is then also transferred to the next generation and is understood by the researcher to be similar to Hahnemann's concept of miasms, therefore the researcher speculates that it is possible that Hahnemann, Goethe and Steiner understood this concept as well and described it as miasmatic theory and the theory of transmission respectively.

There are certain parallels within these different concepts: *shen*// *akasha*// the central nervous system // the rational soul which regulate the mind; *qi*// *prana*// the autonomic nervous system// the spirited soul which regulate breathing rate and heart rate; *jing*// *kundalini*// appetitive spirit// *orgone* which regulate the libido. These three aspects of the vital principle form an indivisible whole within the human being.

5.2 Mental influence on the vital principles: mind, spirit, body

In the philosophies of the East there is great emphasis on the power of the mind over the body and mastering the mental sphere through meditation practices. We are all familiar with the saying 'mind over matter' and this couldn't be truer today as quantum physicists stress that our minds project energy across the quantum field and alter matter, as stated by McTaggart (2001: 132). This had been observed with the

phenomenon termed the 'observer effect' where our observation alone affects the outcome of an experiment (McTaggart 2001: 132).

Eisen (2011) described how a turbulent mind could upset the flow of qi with ease as it is directly linked to the shen sphere of being that affects all aspects of qi as it is the highest aspect of qi within and outside the human being. This has a ripple effect throughout the meridian system and can cause disharmonious flow of qi from one transformative phase or element to the next, affecting the organ systems in the physical body. Also, the blocked qi in the meridian system can have an effect on the mental sphere as well.

Eisen (2011) describes the yin and yang aspects of qi as follows:

Yang refers to aspects or manifestations of Qi that are relatively immaterial, amorphous, expanding, hollow, light, ascending, hot, dry, warming, bright, aggressive, and active'. Yin refers to the material, cool, substantial, contracting, heavy and dark aspect of qi. Everything that was yin contains some element of yang, and everything that was yang contains some element of yin. There was nothing so solid or material (yin) that does not contain some energetic vibration (yang), and nothing so kinetic or immaterial (yang) that does not also contain some material substance (yin). Yin and yang are continuously changing; they constantly adjust to one another and are endlessly transforming one into the other in an eternal dance.

It appears to the researcher that the philosophies of qi has parallels with the workings of quantum mechanics and reveal that the nature of vital energy falls within the realms of quantum energy and exists as both material and electromagnetic wavelength which has been suggested by several authors examined in this study, including Eisen (2011).

All forms of energy including light, so Einstein taught us, have mass. Furthermore, matter and light can both exist as particles and electromagnetic waves. Within the scope of quantum theory both matter and energy have an intimate interplay and matter has both a material and vibratory (energetic) nature. Certain frequencies alter the state of matter which can change its material phase and perturb its atoms as was, demonstrated by Vithoulkas in his demonstration of resonance (Vithoulkas 2001: 77;78). He struck/perturbed the atoms of the steel in a tuning fork which resonated to a particular/unique frequency and when another tuning fork tuned to the same frequency was placed in relative proximity to the perturbed tuning fork it resonated as

well. Of course, the atoms of the steel tuning forks before they were struck to create the sound would already have been resonating at a particular slow and partial base movement. The researcher perceives that if steel (Fe) resonates in this way, then all matter can resonate in this way, even molecules as complex as DNA and other organic materials such as enzymes, hormones, etc. Indeed, it has been demonstrated that mental stress releases cortisol which cascades into production of a myriad of harmful biological by-products in the body. Therefore, the perception by the mind of a harmful influence which causes stress does influence and perturb matter in all its forms in the body.

The researcher believes that the principle argument of homoeopathy and the other vitalist-based traditional medicines is that the vital force/principle can be perturbed by another force resonating at another frequency which can then affect the organism physically, emotionally and mentally.

This correlates with Kent's understanding of the vital force as a simple substance: a physical force that is plasmatic (material yet ethereal in nature), energetic and dynamic.

Superradiance is a phenomenon in quantum optics in which a group of excited atoms interact with adjacent atoms in the light field. These atoms are denoted as N -emitters that interact with the light field in a coherent fashion emitting a high intensity pulse at a rate of $(\propto N^2)$ which is greater than the rate of exponential decay $(\propto N)$ of a group of atoms (Scully and Svidzinsky 2009). Superradiance has been demonstrated in a wide range of physical and chemical systems as having an effect on matter, most notably in the work of Martin Chaplin in his studies on water molecular interactions. His studies suggest that water molecules can communicate with one another on this light field and change their cluster structure according to an impulse (Chaplin 2007). This light field is incredibly sensitive to electromagnetic interference and is perturbed by the subtlest changes in the electromagnetic fields. This perturbation causes a fluctuation in the field which rearranges the structure of water molecules. This creates an impulse that ripples out in a wave at tremendous speed (close to that of the speed of light) affecting adjacent water molecules.

In support of this notion, the immunologist Dr Jacques Benveniste claims to have observed this form of communication between basophil cells when they release Ig-E and that these immunoglobulins when released change the structure of surrounding

water, which is then communicated in this electromagnetic field to other basophils in remote areas of the body. This theory challenges our current understanding of cells communicating through chemotaxis and suggests that cells in fact use the changes in water structure of the body like an intricate network to sense the changes in the body. This means that instead of the basophils being exposed to Ig-E and degranulating to release cytokines when exposed to other cytokines, they degranulate once they 'senses' that cytokines have been released in a remote part of the body which has resulted in a change in the water structure within the body. This could explain the swift reaction in an acute allergic attack for example, because the chemotactic model would take considerably longer than is the case (Chaplin 2007).

When the human being is mentally and emotionally stressed, we know from basic physiology that epinephrine is released to help the body cope. However, cortisol starts to build up as a result (Randall 2010). Excessive cortisol levels in turn cause more disturbances in other parts of the human economy such as cellular metabolism and immune function which if sustained for longer than normal can result in severe illness as a result of this disharmony. This is an example of how the mind is linked to the autonomic nervous system producing physical manifestations of mental/emotional disharmony.

Paret (n.d.) noted that Mesmer was aware of the power of the mind over the body and that a disharmonious mind affects what he described as the subtle magnetic fluid of the body. Mesmer recognised what is understood today as somatisation when he put his patients under a hypnotic trance and allowed them to experience what he called a grand crisis. This grand crisis resembled a grand mal seizure. Mesmer induced this state in a controlled manner in order to unblock the universal magnetic fluid. Tension within the mind is a common cause of this blockage of magnetic fluid; Paret (n.d.) proposes that the methods used by Mesmer were provocative enough to release the sexual tension of his patients who reported to have felt a major relief in their physical symptoms. Repression of feelings was a common problem in Mesmer and Hahnemann's time—due to restrictive social norms people were often repressed in their expression of their feelings and when these feelings were left unacknowledged, the patients would develop mental and emotional disease. An example of this was that when women were considered to be behaving eccentrically, they were diagnosed with 'hysteria' and hysterectomies were conducted to 'cure' this condition. This was a

common practice in the 'Westernised' school of medicine of the 1800s, according to Paret (n.d.).

Simonian (2010) explains that within the paradigm of orgonomy somatisation is almost exclusively the cause of physical disease. All physical manifestations of disease stem from the stressed mind and agitated emotions of the human being. Modern society was considered by Reich to be incredibly destructive to our health. He recognised this under the tutelage of Freud but also observed during the World Wars that the general wellbeing of humans was directly affected by their environment.

The lack of freedom of humans to express themselves and being imprisoned by bureaucracy and political systems has made humans more neurotic today than ever before. This neurotic environment upsets the economy of the entire being to the point where the body's cells have become 'psychotic' and 'self-destructive', all of which create the perfect setting for developing cancers and auto-immune disease, according to Reich (1973).

Bartolomucci, Palanza and Sacerdote (2003) conducted experiments on mice to test the effects of stress which clearly linked stress to poor health. In these experiments mice were isolated and periodically exposed to several forms of stress. Isolation in combination with stress decreased serum cytokine levels and induced susceptibility to illness and decreased life expectancy.

DeMeo (2009) explains how Reich tried to combat this energetic environmental pollution through the use of orgone instruments that could collect enough atmospheric orgone energy to change the environmental orgonotic charge. Reich believed that in high stress and crime areas DOR or 'deadly orgone energy' accumulates in unhealthy concentrations that can cause illness and cancer. By operating this orgone accumulating instrument in these areas Reich could focus more POR or 'positive orgone energy' and uplift the environmental stress. This DOR, Reich also noticed, affected the weather patterns creating droughts and subsequently crop failures.

In terms of the hermetic school of thought, the researcher is reminded of the principle of mentalism in which it is believed by hermetic alchemists that all of the cosmos and all matter is conscious/mind/mental in nature. Paracelsus too noticed this relationship of energy exchange between humans, their environment and nature. Paracelsus

sympathised with psychotic patients and knew that this disharmony within the mind was a result of the stress caused by a disharmonious relationship with the outside environment. It was believed in Europe at the time that the mind was a direct expression and observation of the soul within the body and hence a lunatic was regarded as a sinful soul getting his/her just punishment (Waite 1894). Paracelsus believed otherwise, having been a very empathic boy taking care of his mother who would today have been diagnosed with manic depression, and who was seen as a heretic by the priesthood for disagreeing with the authority of the cloth (Waite 1894). This authority Paracelsus viewed as anathema to human freedom, progress and health. As with many alchemists and mystics, a lot of time was spent taking hallucinogenics as it was believed that the secrets of the universe would be revealed through altering one's state of mind. Alchemists believed that in an altered state of mind the soul could travel in the astral plane, or akasha in terms of yogic philosophy, where an infinite library of knowledge could be accessed. This was where the term astral travel has been derived from, according to Sumner (2005).

The researcher understood the mind to be linked with the realms of akasha which is the formative intelligence of the universe. Vivekananda (1896) writes:

The Vedic teachings tell us that the mind and the heart are the same. What the mind thinks the heart feels and what the heart feels sways the mind. A true expression of the heart creates no illusions in the mind.

When the universal driving power known as prana of the (heart) body is in harmony and all the chakras are open, the energy of prana and akasha can flow freely and there is an exchange of energy and transmutation can occur. This transmutation is the alchemising of kundalini energy in the chakra system when the pingala and ida energies are balanced with the energies of the doshas (Figure 10). When this occurs the mind has access to akasha and divine knowledge, and enlightenment (Samadhi) is achieved, according to yogic philosophy. However, when we are in disharmony and one of the doshas becomes dominant and the chakras are out of balance, the pingala and ida energies are perturbed and lose their balance, and divine energy (shushumna) cannot alchemise prana and akasha (Johari 2000). This is how we become disconnected with our divine purpose; the flow of prana becomes distorted by emotional upset and we experience physical and emotional illness as a result.

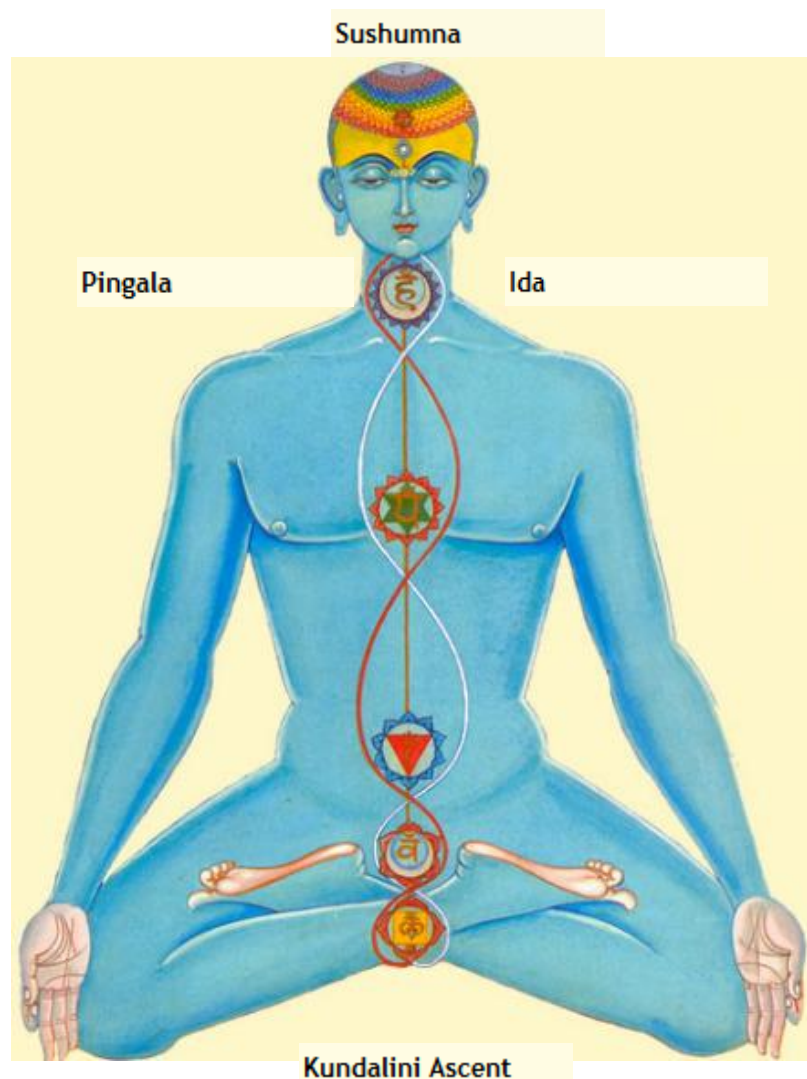


Figure 9: Pingala, ida and shushumna
(Johari, 2016)

Hahnemann recognised the power of the mind by observing its significant effect on the vital force and subsequently the physical body in his clinical practice. So much so that the researcher gathered that this was the reason a great deal of emphasis was placed on mental causation in terms of delusions and ailments from emotional or mental disturbances in the repertorisation of symptoms.

The researcher is of the view that the links of vitalist theory and scientific observations are starting to merge into a more complete view of the energetic nature of the body versus the 'Westernised pharmaceutical' paradigm of the body's homeostasis being a result of random biochemical reactions which the researcher deduces to be flawed and narrow in its scope ignoring the vibratory nature of matter itself.

5.3 Central operating apparatus

The researcher perceives that in orgonomy the plasmatic system is seen as the central operating structure through which orgone energy is directed to facilitate the body's biological processes. The plasmatic system comprises a triad of systems namely the central nervous system, the autonomic nervous system and the cardiovascular system. Through these directive systems orgone energy is channelled like a conduit to feed into the rest of the body to the major organ systems right through to the most peripheral tissues according to Konia (2006a:43). Furthermore, Reich described how orgone energy permeates outward from the plasmatic system of the body and contracts according to the cycles of the autonomic nervous system. Sympathetic nervous responses cause contraction and expansion of the orgone field during parasympathetic responses (Konia 2006a:45).

Close (2003: 23) describes vital force as originating from central operating apparatuses and states that it originates from the centre and spreads outwards from the central nervous system to the autonomic nervous system and spinal cord to the organs, and the cardiovascular system to the most peripheral capillaries. He describes the nucleolus as being the central operating apparatus from where the cell's own vital force operates and directs the cell's metabolism and permeates throughout the body's vital functions in this manner. Close (2003: 23) describes the vital force as functioning from the centre of the system out towards the periphery like a star which keeps the planets in orbit around it; in this manner, the vital force organises and operates to direct the vital functions of the body.

In Vedic teachings prana is said to be distributed from the chakra system and radiates out to the nadis and is fed into the major organ systems and to the most peripheral tissues as well. However, as explained by McIntyre (2011), prana energy needs to be alchemised first by circling kundalini energy from the base chakra (Muladhara) all the way to the crown chakra (Sahasrara) and then back down to distribute the prana energy from the akasha. The researcher notes that the three main nadis resemble the spinal cord which corresponds with its autonomic nervous system function. The researcher perceives shushumna as resembling or representing the spinal column, and pingala and ida as representing the cycles of sympathetic and parasympathetic action of the

autonomic nervous system. This would then corroborate with the plasmatic system in organomy as proposed by Reich in 1972.

Similar to the concept of prana, it is recognised by the researcher that qi also distributes from a central coordinating system to the periphery through the three dantians and then feeds into the meridians of the body to distribute qi energy. As with prana, qi must cycle from lower to upper dantians and back to the lower dantians to be distributed to the meridians (Eisen 2011).

5.4 The masculine and feminine dualities of the vital principles

The brain is divided into left and right lobes that control specific functions in the body. The left, for example, controls the motor function and receives sensations from the right side of the body and that side of the brain on a cognitive level is involved in analytical thinking, logic, reasoning, and 'realistic' mathematical and scientific thinking. The right side of the brain controls and receives feedback from the motor functions on the left side of the body, and on a cognitive level is involved in creativity, imagination, intuition, insight, holistic thinking and awareness of expression through art and music. It is interesting to note that this has been observed in the other medicinal philosophies under consideration as well, not just on the physical and mental levels, but also on the energetic levels relating to the vital principle.

According to Carl Jung and his teachings of Analytical Psychology, the anima is the unconscious feminine side of a man and the animus is the unconscious masculine side of women. These aspects are the shadow self that relate to the unconscious mind and the 'ego persona' relate to the conscious (self) facade we portray in everyday life. The anima and animus are identified in analytical psychology as being the totality of the unconscious feminine qualities that a man possesses, or the masculine qualities possessed by a woman (Engler 2006: 72). These aspects are archetypes of the collective unconscious or shadow self that influence how the opposite sex interact with each other or how a man, for example, interacts with the feminine qualities within them, and vice versa for women. This can be observed as positive or negative expression by an individual's shadow self. In men a positive expression of the anima is patience, compassion, tenderness, nurturing, intuition, and considerateness. A negative expression would be moodiness, uncertainty, insecurity, vanity, and hypersensitivity. In women the positive expression of the animus is assertiveness, thoughtfulness,

rationality, courage, objectiveness, honourability and wisdom. A negative expression of the animus is ruthlessness, being opinionated, destructiveness, brutality, recklessness, and coldness. This shadow self is what balances our masculine or feminine ego persona identity in the conscious state and an emotionally unbalanced individual elicits a negative reaction from the shadow (unconscious) self (Engler 2006: 75). The researcher recognises that in Jungian psychology this model has been incorporated into the development of mental illness and describes also the process of armouring in patients who develop mental illness and neuroses due to unconscious conflicts and self-repression. Simonian (2010) explained that an imbalance between the shadow self (unconscious) and ego persona (conscious) causes physical armouring due to neurosis and psychosis.

The researcher recognises that the concepts of yin and yang within TCM have a similar duality. Yang is the masculine, etheric, energetic and light aspect of qi and yin is the feminine, material, passive and dark aspect of qi. This duality forms a balanced whole in their interaction with each other and contains also a part of the other. Imbalance causes disease. Too much yang, for example, causes an excess in the fire element or phase of transformation in qi, and leads to inflammation in the physical body and emotional agitation. Too much yin causes excessive stagnation of qi and therefore physical problems such as insufficient circulation, and emotional depression occurs due to a stagnating transformative phase of the earth element (Kumar 2008).

In Vedic teachings the principle nadis (pingala and ida) are also viewed as these masculine and feminine dualities that when balanced can properly channel shushumna or divine cosmic energy from akasha and alchemise as prana in the body. If one or the other is out of balance due to emotional or physical stress the process is interrupted, and the movement of prana is halted. When this happens, prana stagnates and cannot move through the chakra system. This in turn causes physical illness as prana is unable to move and transform through the doshas in a coherent manner (Bean 2009). Further, akasha and prana are described much like yin and yang as having female and male qualities, akasha and yin being feminine (formative, passive and nurturing), and prana and yang being masculine (destructive, active and forceful).

The researcher understands that aether is also considered to have dualistic aspects in alchemy according to the principle of gender, and its influence on the celestial

bodies and in humans is evidence that it contains both aspects (Three Initiates 2010: 16). According to the hermetic teachings of alchemists, the celestial bodies have influence over the elements and where denoted have male and female aspects. For example, the element iron is associated with Mars and masculine energy, and silver with the moon and feminine energy (Sumner 2005). Alchemists identified these aspects as excesses and deficiencies within their patients and made patients wear talismans made from these elements or encouraged drinking elixirs containing these elements to balance those aspects. Cockren (1941) states that herbal plants too were associated with these masculine and feminine energies and were planted and harvested for medicine according to astrological charts, correct season and soils containing those minerals associated with the celestial bodies concerned. These principles are still implemented today in anthroposophical medicine.

Anton Mesmer never emphasised a masculine and feminine duality within humans or within his concept of animal magnetism. However, Paret (n.d.) states that animal magnetism has a polarity much like magnets have a positive and negative polarity. Although a masculine and feminine aspect has not been allocated to this polarity in animal magnetism, his hypnotherapy work on his patients certainly predated and ran parallel with the theories of analytical psychology regarding the shadow self and that disease manifests where tension arises between conscious and unconscious states.

In homeopathy the researcher is aware that a male and female duality can be identified in specific remedies, however the nature of the vital force has never been genderised in any way. Examples of female and male remedies included *Ignatia amara* being a female counterpart to *Nux vomica*. However great homeopaths such as Mangalavori and Sanakaran have identified struggles for male and female identity within remedies and this has been further elaborated upon by Whitmont in terms of analytical psychology. Most notable are the female remedies *Lachesis muta* and *Sepia officianale* and in the male remedy *Lycopodium clavatum*. Whitmont (1991: 78), using the analytical psychology principles of anima and animus, notes that the core struggles within the remedy pictures of these respective remedies correspond to the inner conflicts between the ego persona, anima and animus. In both *Lachesis* and *Sepia* the animus energy is quite strong but excessive in diseased states causing them to behave in the negative animus pattern. In *Lycopodium* the negative aspects of the anima come to the surface as the *Lycopodium* individual's false sense of bravado

portrayed by the ego persona causes a breakdown and the shadow self exhibits the moodiness, insecurity, uncertainty, hypersensitivity (physically and emotionally) and vanity associated with the unhealthy state of this remedy. Also noted within the remedy pictures within homoeopathy is the emergence of lateralisation of symptoms. Left sided symptoms seemed to be common in 'female' remedies and right sided symptoms in 'male' remedies. Thus, also, the left cerebral hemisphere of the brain governs 'masculine' thinking and governs the right side of the body and conversely the right cerebral hemisphere governs 'feminine' thinking and the left side of the body. Then there are remedies such as *Lachesis muta* and *Sepia officianale* that have issues with right and left sided symptoms but tend to be worse on the left or 'female' side. For example, the heart symptoms of *Lachesis* are worse for lying on the left side or display left to right movement (Whitmont 1991: 79), being an issue with the animus or dark aspect of the self that the *Lachesis* patient does not wish to acknowledge. In *Lycopodium* there are issues with the right side associated with a feminine anima aspect that the *Lycopodium* patient does not acknowledge (Whitmont 1991: 79).

5.5 The elemental nature of the vital principles

According to the philosophical writings of the alchemists, the four classical elements earth, water, fire and air all spring from the primordial essence that is ether, and that the four classical elements combined form ether. The researcher perceives that the hermetic alchemists understood that the four elements are present in our bodies and in our surrounding environment and interact with one another throughout interaction with our environment much the same way in which the celestial bodies interact with one another. The earth element is present in our flesh and bone, water in our bodily fluids, fire in the warmth that our bodies produce and air in the gaseous exchange in our lungs and circulatory system. These basic elemental attributes were included in the body humour system in ancient Greek medicine and in medieval Europe (Waite 1893).

Traditional Chinese medicine perceives that qi energy from the environment and the nourishment of food enters the body interacts with the fundamental qi of the body. Qi circulates from the fire element which governs the heart and small intestine to the metal element which governs the large intestine and lungs, then the wood element which governs the liver and gallbladder. After wood, qi goes through the transformative

phase of earth which governs the stomach and spleen and then circulate to the water element which governs the kidneys and urinary bladder. This is a similar cycle to that followed by oxygen and gaseous exchange in the body and that nourishment from food follows in the body from absorption to final excretion (Eisen 2011).

A similar principle occurs in Ayurveda in relation to the doshas or the governing elements of the body. Vata is a combination of air and ether and is associated with kinetic energy or movement and involved in the catabolic processes in the large intestine, bones and skin. Vata was responsible for all forms of movement in the body, the mind and senses, and the processes of elimination. Pitta is a combination of fire and water and is associated with the transformative power of thermal energy and governs optimal metabolic processes in the small intestine, stomach and blood. Pitta is responsible for heat in the body, energy production, metabolic rate and digestive function. Kapha is the combination of earth and water, associated with the storing of potential energy and governs anabolic metabolism in the liver, lymphatic tissue and mucous membranes. Kapha is responsible for physical stability, proper body structure, immune function and fluid balance through the kidneys (Bloom 2014).

In homoeopathy the elements do not play an important role, whereas in anthroposophical medicine the elements play a very fundamental role in development, health and disease. Fire is considered the element of heat and light and is involved in the processes of the brain, heart, circulatory system, nervous system, eyes, libido and love. It is the element of laughter, joy, motivation, and sublime trust. It is the spiritual impulse carried as imagination through intuition. Water is the element of seeking unity, blending, flexibility, fluidity, softness, releasing and letting go. This element is carried in the body through the kidneys and bladder. Air is the element of seeking meaning and the spiritual impulses carried as information through thoughts and thinking. It is involved in oxidation and acidity and its domain is the lungs and the transmission of sound in the sense of hearing. Earth is the element of seeking containment, storage, memory and structure. It is involved in the processes of solidification, discrimination, rigidity and limitations. In the body it governs bone structure, the digestive tract, the liver and the rectum (Norland 2007: 36).

5.6 Archetypes

The researcher has deduced that archetypes in the vitalist paradigm can be viewed as the individual expression of the vital principle in humans in all spheres of existence being physical, emotional and mental. In homoeopathy specific archetypes are not defined, but the remedies of the materia medica can be viewed as individual 'archetypal' presentations of disease manifestations according to specific constitutions. Hahnemann referred to three main archetypes which he called miasms, within which most of the remedies of the materia medica can be categorised. The three main miasms are psora, sycosis and syphilis although more miasms have been added to these, namely, the acute, subacute, cancerenic, and tubercular miasms. However, the three main miasms are still regarded as the more common and well known miasms from which the latter described miasms arose and evolved as the evolution of disease became more complex over the centuries. Miasma are described as defilement or influences that causes disease. Ortega (1980: 19) explains that in homoeopathic terms miasms are the defilements of the vital force that are inherent at birth, a weakness or sensitivity predisposing the individual to develop particular diseases. These alterations in the vital force can be summarised as deficiency, excess and perversion or psora, sycosis and syphilis respectively. These miasms affect the mental, emotional and physical spheres of the whole being. The psora constitutional state is characterised by a state of lack or deficiency, inhibition and insufficiency. Physiologically the presentation is that of weakness, malnourishment and mental stupor. Such individuals are cold, sensitive to the environment and lack immune-resistance to disease. Sycosis is the constitutional state of excess, hyperplasia, hyper-secretion and tumour formation (hyper-proliferation). The cause of this is due to suppression of secretions resulting in build-up of catarrhal eliminative affections. The mental predisposition is also that of excess, abuse of alcohol and stimulants, over-indulgence in fatty, spicy food and sexual excesses. Such individuals are gluttons and desire everything in ostentatious excess; they are driven in selfish pursuits and when they fail at them seek escape through substance abuse to 'numb the pain' of loss. Syphilis is the constitutional state of perversion, degeneration and destruction on every level but profoundly so in its physical manifestation. Mentally such individuals manifest violence, anarchy, destruction, suicide or homicidal rage. They seem constitutionally wicked, cruel, show contempt for others, and are distrustful (Hahnemann 1995: 205).

It is interesting to note that Paracelsus used some of the same minerals that are constitutional remedies related to the miasmas in homeopathy. He often made use of sulphur, an anti-psoric remedy, salt (*Natrum Muriaticum* in homeopathic terminology), an anti-sycotic remedy, and mercury, an anti-syphilitic remedy (Higgins 1997). This was based on the doctrine of humours namely choleric, sanguine, melancholic, and phlegmatic temperaments. The choleric temperament is characterised by symptoms that are hot and dry as it is a combination of the earth and fire elements according to hermetic philosophy. The personality is forceful and brave in action. Such individuals are courageous, decisive, formal rulers, law enforcers, intolerant of contradiction, irritable, aggressive, feared failure and explosive. The parts of the body affected are the yellow bile (liver and gallbladder), blood, stomach and inflammatory processes. The sanguine symptom presentation is wet and hot as it is a combination of the fire and water elements. The personality is chatty, sociable, optimistic, hopeful, ardent and open. Such individuals appear bouncy and childlike, and desire company as they fear loneliness. The parts affected are the blood, heart and blood vessels, skeletal muscles, and it is characterised by fevers, congestion and haemorrhagic affections. Phlegmatics are temperaments that appear soft and slow, have patience and great depth of character but are also yielding. They are characterised as being repressive, indecisive, faithful, desiring security, orderly, fearing domination and loss of identity. The parts affected are the joints and eyes, and it is characterised by rheumatic symptoms and phlegm discharges. Melancholics are the pessimistic types dominated by the air and earth elements. They have great wisdom and exercise restraint, are philosophical, introspective, detached, wise, pessimistic, heavy, resentful, jealous, brooding, restrained, shun company and prefer solitude. The parts affected are the black bile, colon and liver and it is characterised by symptoms of constipation, marasmus and atrophy such as seen in old age (Norland 2007: 44). According to the researcher's observations of these patterns in terms of 'archetypes', the choleric seems much the same as the sycotic miasmatic typology, sanguine appears to resemble the tuberculinic typology, phlegmatic the psoric typology, and melancholic the syphilitic typology.

In TCM constitutional archetypes exist in accordance with the five elements or phases of transformation. The wood element is considered the pioneer, the strategist, and directs yang or the masculine character whose principal attributes are strength and

flexibility associated with qualities of generosity and idealism in their own growth and expansion. However, the wood typology is often aggressive, assertive, and direct. They are socially conscious, outgoing and appear to be insensitive (Hartmann 2016: 12; 20; 25). These qualities the researcher observed to be similar to the homoeopathic remedy/drug picture of *Nux vomica* which displays the same mental and emotional characteristics but also the same organ affinity of the liver and gallbladder. Furthermore, the yang/masculine characteristics in both the wood and *Nux vomica* are in a state of excess. The difference exists only in terms of the approach in treatment where a homoeopath prescribes a remedy that fits the remedy picture displayed by the patient (law/principle of similars), and a TCM practitioner balances the excessive wood element with a remedy that has a metal/yin element to control the wood cycle, therefore applies a law/principle of opposites in terms of treatment.

The fire element archetype is yang (masculine) in character. Such individuals direct their energy upward and expand just as the wood element, however is more dynamic, strong, persistent and restless. The fire element provides warmth, enthusiasm and creativity, however an excess of it brings aggression, impatience and impulsive behaviour. Fire provides heat and warmth but it can also burn. Hartmann (2016: 30; 36; 40) describes the fire character as charming, fun, mischievous, easily excitable, and changeable, enjoying constant change and stimulation. For the researcher, the fire element did not have any specific correlations to homoeopathic remedies, however did seem to possess some characteristics of the sycotic miasm in terms of the fast paced, changeable energy and personality.

The earth element is the mediator and peacemaker, the balance of yin and yang energy in one individual, a well-grounded person with balanced feminine and masculine attributes. Its motion is characterised by inward movement and centering as it is a stabilising energy associated with conservation. Earth is characterised by patience, thoughtfulness, practicality, hard work and stability. They are nurturing, draw people together, bring harmony, rootedness and stability. Other attributes associated with earth included ambition, stubbornness, responsibility and long-term planning. The negative side to earth archetype is selfishness and self-centredness. Earth type people are usually warm, kind and supportive but can be overprotective and tend to merge with their environment, having difficulties with boundaries (Hartmann 2016: 52;

53; 57). These attributes of the earth element paint a clear picture to the researcher of the homoeopathic remedy picture of *Calcarea carbonica*.

The metal element archetype is the alchemist and the judge with exceptional organising skills. They have a strong yin or feminine character. Its motion was inwards and its energy is contracting. The metal aspect is the fully realised individual performing at their best, and confident in their own self-worth. It is the element attributed to the air element found in Western alchemical paradigms. They are respectful individuals, willing to give and receive acknowledgement. Metal is unyielding, rigid, persistent, strong, determined and minimalistic. They are considered as organised, clean, and contained, however can be controlling, ambitious, forceful and set in their ways just as metal is very strong and rigid. They often are self-reliant and prefer to handle their problems alone. Hartmann (2016: 74; 76; 81) explains that the negative emotion associated with metal is grief, while the positive emotion is courage. With regards to the metal archetype, the researcher cannot make a clear correlation to any specific homoeopathic remedy, but all the above attributes coincide with the description of the archetypal characteristics of the heavy metals in the gold and silver series that Scholten (1996: 628) describes in his work *Homoeopathy and the Elements*. Stannum metallicum stands out as a homoeopathic remedy equivalent in terms of the role that the metal archetype plays in society as judge and performer, with an affinity for pathology of the lungs and colon (Scholten 1996: 627-630).

The water archetype is likened to the philosopher and deep thinker, and therefore yin or feminine in character. Water represents intelligence and wisdom, flexibility, softness and pliancy; however, an over-abundance of the element can cause difficulty in decisiveness. The water element in balance uses resources of energy, time, contacts, and money wisely, neither hoarding nor squandering that which it is given. Water archetypes appear reserved yet are very creative. They appear cool and stoic, but reflect deeply. The negative emotion of water is fear, and the positive emotion is calmness (Hartmann 2016: 94; 97; 100). The researcher is of the view that the homoeopathic archetype equivalent of this element is *Natrum muriaticum* both in terms of the personal characteristics of the remedy and also from the physiological perspective of water balance (or imbalance) in the body with common kidney and bladder ailments.

In Ayurveda the doshas also share great similarities with the Chinese elemental archetypes and elemental temperaments. Vata is the combination of air and ether, similar in character to that of the metal archetype in TCM and that of the melancholic temperament in the doctrine of humours. They are long and slender individuals who struggle to gain weight and assimilate nutrients if they eat dried air-filled foods which to the researcher appears to be similar to the homoeopathic archetype of *Silicae*. A balanced vata person is wise and intellectual but scattered, spacey and anxious when out of balance. The pitta archetype, being a combination of fire and water, shares great similarity with the sanguine temperament in the doctrine of humours and the fire element in TCM. A balanced pitta individual is driven, focused and determined, however when out of balance is aggressive and frustrated. The kapha archetype shares great similarities with the phlegmatic temperament even though it does not contain the same elements as water and air, but rather water and earth as we see in the *Calcarea carbonicum*-like archetype. They also share characteristics with the earth element in TCM. Kapha people are stocky and stout, struggle to lose weight and retain water easily. They are very stable and secure emotionally when in a balanced state, however can be stubborn and have unhealthy attachments when out of balance.

In organo-psychoanalysis some practitioners make use of the Jungian archetypes to identify certain personality types but do not use them as the basis of the therapy. The focus is more on character analysis which aims at stripping away the unconscious conflict within the client and eliminating the repression that causes physical disease and therefore the identification of the archetype is not as important as identifying the inner conflict of the person (Reich 1972).

Conclusion

To conclude, the researcher determined the following:

1. Qi, prana, ether, animal magnetism and orgone contextually describe the same phenomenon as Hahnemann's vital force.
2. The constitutional types in terms of the doshas in Ayurveda, the elemental constitutions in TCM, the temperaments in alchemy and the miasmatic constitutions are similar concepts within their contextual description as an expression of the fundamental or inherent expression of an individual's vital principle, however this requires more in-depth study as its own topic.

3. The vital force consists of multiple layers of influence namely: mental, emotional and physical. In other traditions similar trinity aspects are described namely shen, qi and jing in TCM and akasha, prana and kundalini in Ayurveda and Vedic teaching.

This research has led the researcher to establish that homoeopathy shares similarities and overlaps with the vitalist paradigms of various medicinal arts. Even though therapies and methodologies of treatments differ, the vitalist philosophy upon which these medicinal arts are founded all agree with the notion that the same vital phenomenon is being described. The researcher found that the vital principle is much more complex than a simple enlivening principle or energy; it consists of many layers of which the physical aspect is the outermost layer. It has been ascertained that there is merit in the vitalist paradigm, and that the foundations of the healing art of homoeopathy and the foundations of other vitalist medicinal traditions are built on sound observations. The researcher is of the view that the respective vitalist principles deserve further scientific investigation as it appears to the researcher that quantum physics could possibly discover the link between the energetic nature of consciousness and the manifestation of physical matter that surrounds it, i.e. that the vital force could very well exist and operate much the same way as the Higgs field does, for example.

All the above-mentioned vitalist medicinal practices share the same vision, that is, to treat the entire being and not treat disease as a separate entity, and that the physical body is but the physical outward manifestation of higher energetic governance that seeks to guide our wellbeing on many levels such as mental, emotional and physical. Furthermore, these practices share the same awareness that our environment has a definite impact on our health as it is basically an extension of ourselves as stated by Eisen and Paracelsus.

It is the belief of the researcher that Hahnemann, being a scientific thinker of his time, recognised merit in the vitalist paradigm through his research in hermetic writings. Moreover, through his clinical experience as a doctor he understood the dynamic power and spiritual nature of the vital force and the necessity of a dynamic medicine. Thus, in his experiments with plant medicines, and through the application of the theory of 'like cures like' and the practice of high dilution and succussion, he potentised remedies to have a deep penetrating effect on the patient as a whole by acting upon

the vital force that governs the physical body. He sought to create the perfect medicine that is as dynamic as this vital force itself, so that intervention could be provided without causing toxic or surgical harm to the patient.

The researcher also observed that in Hahnemann's thinking, especially in his latter years through experimenting on ultra-high 'millesimal' dilution and potentisation, he knew that the higher the potency of the medicine, i.e. less substance and the more energetic, the deeper it would act on the being of the person. He sought to understand the energetic nature of matter and its spiritual origins. To find the frequency of the vital essence itself in his medicine he must have understood at some level (given the lack of modern technology and that his thinking was way ahead of his time) that matter was tangible, energetic and resonated with the vital force at some level when mistuned. Moreover, that there was an interplay between the mind, emotions and physical body, suggesting that this force was influenced and not too dissimilar in its energy to that of consciousness.

Hahnemann no doubt had a brilliant approach to medicine in his time, however the researcher felt that after Kent, Vithoulkas, Roberts and Close, homoeopathy has come to a standstill and has not expanded much on its fundamental philosophies and grown into a 21st century paradigm. The researcher perceives our philosophy to still be 19th century and feels that it requires a modern and more complete perspective. The work of Eisen (2011) in which he explains many ancient Daoist philosophies from which TCM has been derived and makes comparisons to modern quantum mechanical theory, is an example of updating an ancient philosophy into the 21st century. If homoeopathy is to survive the times it needs to refresh and critically appraise its concepts, its theory and ultimately its practice. Homoeopathy has certainly come a long way since Hahnemann's time, but the researcher perceives that it is necessary for practitioners to defend the integrity of homoeopathic practice by appraising and expanding upon our intuitive consultation techniques as healers and marry this with a modern and scientific understanding. Thus, our theory and philosophy require revision in the light of the modern scientific approach to address scientific criticism regarding homoeopathic practice.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

The researcher concludes that the data in this comparative exploration establishes that all the vitalist concepts in the various vitalist medicinal disciplines describe the same phenomenon. All the vitalist concepts appear to describe a force with an enlivening nature that is in itself immaterial but exerts some dynamic force on the material body that encompasses the whole being, penetrating the spheres of the mind, emotions and physical body, interlinking them as a functional whole. The function of this vital principle is to regulate the body's physiological processes to maintain a healthy homeostasis, and to regulate a harmonious functioning of the mind and body. When this force is mistuned it seeks to re-establish homeostasis by creating physical, emotional or mental symptoms which create the conditions for the human being to take the necessary steps to promote health and resolve the diseased state by seeking interventions be they medicinal, nutritional or an applied treatment. The role of this vital principle as per its intelligent design is to respond to threats to the healthy physical, emotional or mental state of the entire being, and to maintain its healthy functioning at all times by adjusting according to its external environment.

Some concepts are described in great detail by their founders and followers, as can be seen regarding prana and qi where the flow of energy is described as collecting in energy reservoirs in the body, namely the chakras and nadis in Ayurveda, and the dantians and meridians in TCM. Vital force, on the other hand, is not described as residing within energy reservoirs but as having a more generalised distribution with no specific relation to the body. It was only later that homoeopaths such as Kent, Vithoulkas, Roberts and Close described it as being a central operating apparatus, radiating from the inside outward and from the top to the bottom of the body. Moreover, this directive force is observed by the respective medicinal traditions as consisting of many layers and hierarchies. Many traditions describe a trinity aspect of this principle consisted of an upper to lower hierarchy of function or from a central operation outward. It has a polarity or dualistic nature that undergoes transitions and transformative phases that are responsible for regulating particular functions and

physiological processes. The mind, emotions and physical aspects of being all have an influence on health and disease, and an individual archetypal responsive mode affects the manner in which the vital principle responds to its environment.

Other concepts such as aether in hermetic teachings clearly display the foundations which vitalist philosophy in the Western world then drew upon. Many authors, including Whitmont (1991) and Handley (1990), have speculated that hermetic philosophy was used by Hahnemann as a reference in his observations and thinking in the evolution of homoeopathic philosophy. Also, the researcher has noted that in all the respective medicinal traditions the mind and body are considered one and the same, and that physical ailments originate more from psychological disharmony than physical external factors. This is well articulated by Reich (1973) who said: "it's not our environment that makes us sick it's how we react to it that makes us sick".

As for Mesmerism, very little is known about the exact nature of animal magnetism as insufficient literature and references exist which thoroughly describe this phenomenon, so substantial parallels to Hahnemann's vital force could not be made. However, Hahnemann certainly recognised merit in Anton Mesmer's work, enough to make note of it in the *Organon of the Medical Art* in aphorism 288. Paret (n.d.) pointed out in his observations that Mesmer must have had a heightened understanding of how the mind affected the body and argued that Mesmer was one of the first to describe somatisation within the context of psychology.

The researcher is of the view that the concept of orgone shares similarities with Kent's concept of simple substance and proposes that homoeopaths should conduct scientific exploration into discovering the energetic origin and nature of vital energy. Orgonomy spear-headed scientific explorations to prove that a vital principle exists so that vitalist philosophy can gain merit for its observations which would then make it possible for hypotheses to be formed that could then be demonstrated in a scientific experiment.

The researcher felt that Kent made a valid point in his statements regarding the need to scientifically approach the concept of vital force. If the tradition of homoeopathy is to survive in the current era, its practitioners need to ensure that their philosophy is up-to-date with current data, including a deeper understanding of modern physics, if we wish to demonstrate vital force as a physical or energetic phenomenon and that

homoeopathic medicine has an influence on it. The researcher has emphasised in this research that we are no longer dealing with Newtonian physics where vital force and the principle of similar could simply be explained in terms of the 3rd law of motion. We are on the brink of discovering new forms of energy in experiments being conducted with the Hadron particle collider in Geneva. We are in the post-Einsteinian quantum age and it is both the researcher's opinion and that of several scientists in the field of oronomy such as De Meo (2005) and McTaggart (2001) that we possess the technology to be able to tangibly quantify the vital principle as well. The researcher believes that homoeopathic philosophy is incomplete in terms of its position in a modern context. The concept remains 18th century and requires an up-to-date expansion. The researcher believes that it is the responsibility of modern homoeopaths to further explore and expand upon our fundamental philosophies. In this regard, the researcher appreciates the following quotation from Albert Einstein cited by Sherr (1999): "Epistemology (theory) without contact with science (experiment) becomes an empty scheme; science without epistemology was insofar as it was unthinkable at all, primitive and muddled".

The researcher is of the view that homoeopathic philosophy on the vital force is not up-to-date with current knowledge and if we are to make an impact on the scientific community we should be able to prove our philosophy is sound by means of experimentation. With homoeopathic philosophy being limited in its explanation of vital force, the researcher asks the following questions:

- ❖ Can homoeopaths and homoeopathy at large incorporate other vitalist philosophies and theories in order to form a better understanding of this phenomenon?
- ❖ In so doing, would it be possible to conceptualise a single complete hypothesis or definition of vital force in order to conduct scientific exploration thereof?
- ❖ If so, could homoeopaths collaborate and explore the existence of a vital principle with physicists or other scientists by co-creating an experimental study on vital force?

6.2 Recommendations

6.2.1 General recommendations

1. The researcher is of the view that students need more exposure to lectures, seminars and webinars conducted internationally at homoeopathic congresses and talks regarding homoeopathic philosophy and practice.
2. Moreover, other relevant talks and seminars in other fields of study that have an impact on how we approach modern case taking, and practice as homoeopaths should be included, such as Metagenics seminars. Not all students are able to attend these seminars or are exposed to these learning platforms, however, those who do have the opportunity to attend seminars should present the information in lectures to the other students. Metagenics makes their powerpoints available to attendees and can be arranged to be made available to students.

6.2.2 Recommendations for future research

This research seeks to open up new research questions and research methods to encourage follow up studies to be conducted relating to homoeopathic philosophy in regard to its relevance in the practice of homoeopathy in the 21st century. As an example the researcher encountered questions such as:

1. Do other homoeopathic philosophies and theories demonstrate parallels in other medicinal disciplines in order to emphasise the importance of shared theory, philosophy and its implications for homoeopathy?
2. Can we set up an experiment to demonstrate our philosophies with other scientific methods?
3. Could miasmatic theory be compared to epigenetics or is it another aspect impacting health altogether that needs further investigation?
4. An appraisal of the law of similars; is it still a relevant approach to medicine since many other practices such as TCM adopt a principle of treatment with opposites?
5. Do homoeopathic consultation methods without the intervention of homoeopathic medicine have a therapeutic effect for mental and emotional conditions? Could the therapeutic relationship between homoeopathic

practitioner and patient be considered a form of Mesmerism and homeopathic consultation alone be considered a form of therapy? A questionnaire-based study could be conducted before and after a consultation prior to receiving treatment from the DUT homeopathic clinic.

- 1.) A survey on homoeopaths can be conducted that enquires the efficacy of using a supplementary therapy in homeopathic practice such as acupuncture, Ayurveda, TCM, functional medicine etc. Is it beneficial to learn other therapies as an adjunct to homeopathic practice and does it conflict or benefit homeopathic methods and case taking?
- 2.) Exploration of the vital force in a modern scientific context such as quantum theory or other scientific measurement as evidence that could quantify its existence.

6.2.3 Recommendations for educators and professional bodies

- 1.) Make training seminars in Endnote® and NVivo® compulsory lectures as part of the Research Methodologies and Techniques course. These are valuable resources for research students to make use of.
- 2.) Bring awareness to students of other 'holistic medical practices' that can be used as additional modalities in their scope of practice, furthermore, the establishment of a referral base for patients seeking treatment from alternative therapies. This would encourage the establishment of complementary medicine networks later in practice. Ayurvedic and TCM practitioners could benefit from homoeopathy as a supplementary therapy for their patient's maladies, moreover homoeopathy could benefit from the options of referral to and from these other therapists.
- 3.) Expose students to functional medicine as an adjunct to auxilliary therapeutics and publicise the seminars presentations to students pointing out that such seminars provide CPD and add to their knowledge as practitioners.

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