

HAHNEMAN'S PRINCIPLES AND ANTHROPOLOGY OF TRANSCENDENT PHILOSOPHY

Some Observations in the Light of Islamic Sources

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Abstract

This paper seeks to retrace human nature and transcending the vision of humanity, by identifying, describing and analyzing the Hahnemannian principles and their relevance to anthropology of transcendent philosophy. Using the qualitative data from Hahnemann's works with special reference to his *Organon* we found that Hahnemann's principles are, unquestionably, a philosophical system in its own right. The primary goal of his philosophy, however is not solely speculative, indeed it is a medical philosophy written in brief aphoristic style, aimed more of guidelines at curing suffering human beings, rather than winning adherents to its speculative creed. The main concern of Hahnemann with regard to his medical philosophy is actually the question of suffering human well-being. The answer to this question will provide an indication of the relevant of Hahnemannian principles to anthropology of transcendent philosophy. Thus Hahnemann's principles cannot be properly understood apart from some grasp of his conception of human nature and philosophy as a whole. Nonetheless his ideas are against the new emergence mainstream thought pattern of modern Europe which in turn spread all over the globe.

Introductory

Ever since human being lives within space and time, body and soul are inseparable twin. This is an everlasting rule that ought to constantly reminded us, while dealing with human nature as well as with progress and civilization, to look for the physical, psycho-physical and spiritual, as well their inter-relationship; hence pinpointing the significance of the transcendent reality. However, philosophers through the ages have been perplexed by the relationship between the material aspect of man, and the immaterial aspect which inhabit it.

The doctrine, laid down more than three centuries ago by French philosopher Rene Descartes (1596-1650 C.E.), sees mind and body as distinct entities, to be treated separately, became the paradigm for modern medicine¹, and still dominates medical thinking worldwide. Thus Descartes and his followers describing humanity, as matter in motion, just like machines.

With a forceful slogan of Cartesian rationalism, Auguste Comte, in the earlier half of the 19th century, “envisaged the rise of science and the overthrow of religion,² and believed, according to the secular logic that the human society was “evolving” and “developing” from primitive to the modern stages solidly based on modern science.

The contributions of Descartes and others, combined with the advances in physics, gave impetus to the attempt to explain vital workings of the human body on mechanical grounds. However, during the 18-19th centuries Europe, there were non-mainstream scientists and philosophers whose ideas have had a wide impact on their contemporaries as well as their succeeding generations. Friedrich Samuel Hahnemann (1755-1843 C.E.) is one of them. Albeit indirectly, he has given leadership to the most recent form of opposition to evolutionism, he was in favour of scientific creationism. He does not dismiss transcendental aspect of human nature. Hahnemann is a 19th century German scientist-philosopher. However, Hahnemann’s principles are poorly understood by scientific community. To some, it might look like some form of spirituality. Nay Hahnemann himself had been accused as irrational, even satanic as against the teaching of Bible. The skeptics have criticized his curative therapeutics as mere placebo effect.

¹ *News Week*, November, 1988, p. 4.

² See al-Attas. Muhamad Naquib, *Islam and Secularism*, ABIM Kuala Lumpur, 1975, pp. -14-16.

The paper seeks to retrace human nature and transcending the vision of humanity, by identifying, describing and analyzing the Hahnemannian principles and their relevance to anthropology of transcendent philosophy. In so doing, three questions were explored: (1) What is the background of Hahnemann? (2) What are the Hahnemannian principles and (3) Are there significant similarities between Hahnemannian principles and anthropology of transcendent philosophy?

Hahnemann's Background

Hahnemann's principles cannot be properly understood apart from some grasp of his conception of human nature and philosophy as a whole. Nonetheless his ideas are against the new emergence mainstream thought pattern of 19th century Europe. It is therefore, necessary to review, at least briefly the background of his life times.

Samuel Hahnemann (1755-1845 C.E), his full name as written in his birth certificate is Christian Friedrich Samuel Hahnemann (without h), was brought up in the rationalistic thinking of the enlightenment. He lived in the 18th century, the period in which modern philosophy began to see itself as a complete replacement for religion as one can see the theory evolution was established. Biology was now firmly grounded in physics and chemistry, and scientists devoted all their efforts to the search for physicochemical explanations of life.³

Hahnemann began his scientific work with "emphasis on scientific exactitude and empiric certainty as the starting point of his therapeutic reform," and later became "a strong opponent of materialism."⁴ Ironically, a European religious group condemned him as enemy of Christianity. Hahnemann is a 18th century German scientist-philosopher who was born in Meissen, Saxony on April 10, 1755, Hahnemann showed early proficiency at languages, and by the age of twenty had mastered English, French, Italian, Greek and Latin, and was making a living as a translator and teacher of languages. He later became proficient in Arabic, Syriac, Chaldaic

³ Sarkar, B.K., *Hahnemann's Organon of Medicine*, Shahdara Delhi: Birla Publications PVT. Ltd, 2006, p.74-82. See also, Nitro Dhole's <http://www.homeopathyhelps.com/homeopathy.htm> Retrieved on 19 April 2011.

⁴ Ibid.

and Hebrew.⁵ He entered the University Leipzig Germany and end-up in Erlangen University Austria with M.D. degree in medicine.

As for his religious affiliation, Hahnemann was brought up in the Lutheran persuasion, but he could not be said to have adopted the tenets of that or any other sect of Christians. Lately there is a claim that Hahnemann is a Muslim.⁶ However, we are not interested in this issue. Evidently he is a Unitarian as opposed to Trinitarianism. Unitarians tend to believe that Jesus Christ was a human religious leader to be followed but not worshipped. Unitarians argued that Jesus is the “great exemplar” which we ought to copy in order to perfect obedience to God.

Philosophical and Scientific Anthropology

Nasr rightly described that “during modern period philosophy in the West first separated itself from religion, then allied itself to the empirical and natural sciences and developed various modes of thinking which often sought to replace the truths of religion.”⁷

Meanwhile, with the advance of the 17th century science took from the materialistic philosophy the notion of matter as the basic component of nature.⁸ When biology in the 17th century began to branch off from philosophy, like other sciences it took over from philosophy the notion of matter as the principal basic element of the universe; and for biology the

⁵ In the first half of the 19th century Hahnemannian therapeutic system was abused, as was any other threat to the livelihood of mainstream conventional systems; but his therapeutic system expanded throughout the civilized world. In the European Union there are approximately 30,000 physicians who have taken a training course in Hahnemannian therapeutic system. In certain member states the practice of Hahnemannian system is officially recognised by the government. As early as from 1950 the United Kingdom is officially acknowledged, by Act of Parliament, as a postgraduate training establishment for doctors, with the objective of ‘advancing and extending the principles and practice of Hahnemannian therapeutic system. See K.R. Mansoor, Global Healthcare Events, <http://www.similima.com/scope-legal-status-of-homeopathy-in-european-countries>. 14 November 2011. See Richard Haehl, *Samuel Hahnemann His Life and Works*, B. Jain Publishers Pvt. Ltd., 2006, Vol. 2, p. 389.

⁶ Kundu, Debusish, <http://www.homeopathyworldcommunity.com/profiles/blogs/samuel-hahnemann>

⁷ Nasr, Seyyed Hossein, *A Young Muslim's Guide to the Modern World*, Kuala Lumpur: Islamic Book Trust, 2007, pp.155-156.

⁸ Sarkar, B.K.

matter took the form of biology, which could be studied from point of view of both its physical and chemical properties. Anatomy and physiology fulfilled roles similar to that of physics while chemistry concerned itself with the body's chemical composition.⁹ Hence everything existent is considered as a progression, a development or evolution of what lies in the eternal matter.

The scientific anthropology is a part and parcel of modern thought that emerged together with the consolidation of the spirit of the industrial revolution and the establishment of urban industrial society, and the actualization of secular life style, as it was shaped in the 18th and 19th century Europe, which religion had become isolated from societies and culture and replaced by secular one.

Thus modern philosophy and modern science have chosen for themselves as their field of study only the visible world and adopted a sensory and experimental approach in their studies, and since they tend to accept as scientific only the conclusions they have drawn through these methods, the modern scientific world-view does not, in practice, differ much from materialism.

This type of philosophy, which in the 17th and 18th centuries went by the names of rationalism, empiricism, existentialism etc., were devoid of a transcendental dimension. Thus the post-Renaissance western world had turned to purely material and natural interpretation of man and the world. When Descartes uttered "I think, therefore I am" (*cogito ergo sum*), he placed his individual awareness of his own limited self as the criterion of existence.¹⁰

The following table shows the relationship of scientific anthropology with philosophy particularly with its epistemology and ontology.

Scientific anthropology "

Anthropology	Epistemology	Ontology
Tool-making animal, <i>homo faber</i>	Empiricism Sensationalism	Materialism

Source: Hamid Parsania: Existence and the Fall: 5

⁹ Ibid.

¹⁰ McDougall, W., *Body and Mind*, London: Methuen & Co., 1928

¹¹ Parsania, Hamid, ICAS Press, London, 2006, p.3.

Materialism has many variants, but it always holds that matter is fundamental, and that everything else depends on matter. In its most extreme form, materialism is the view that whatever exists must be physical. In short, only matters matter. The materialist, thus asserts that the soul is an ordinary piece of matter.

That is, although there may be scientists who believe in God and the existence of immaterial entities like spirit, the modern scientific approach is by nature materialistic. For that reason, scientific materialism is not less harmful than materialistic philosophy, rather, it may be said that scientific materialism is more dangerous than the other. For philosophical ideas can be set to one side as no more than theories which hardly affect one's everyday decisions or direct one's life. By contrast, people have in effect no choice but to think and believe and act in line with scientific conclusions. Accordingly, modern conventional medical system is inclined towards a mechanistic view of man.

Thus according to McDougall, "He (Descartes) was the first of the moderns to attempt to give a mechanical explanation in terms of matter and motion must apply not only to the planetary movements and to all the realm of inorganic matter, but also to the processes of organic bodies; physiology was to be made wholly a branch of mechanical science"¹²

According to mechanistic philosophy, the functions of the body follow naturally from the sole disposition of its organs, in the same way that the movement of a clock or other self-acting machine or automation. Blood agitated by the heat of the fire which burns continually in the heart, and which does not differ in nature from any of other fires which are met with in inanimate bodies."¹³

Evolutionism combined with the philosophical foundations of modern science end-up with scientific reductionism. "The idea of reductionism which innate to modern science and which only fortified by theory of evolution could be described as the reduction of the spirit to the

psyche, the psyche to biological activity, life to lifeless matter to purely quantitative particles or bundle of energy whose movements can be measured and quantified."¹⁴

¹² McDougall, W.

¹³ Ibid.

¹⁴ Nasr, Seyyed Hossein, *A Young Muslim's Guide to the Modern World*, Kuala Lumpur: Islamic Book Trust, 2007, pp.155-156

In an interview with *Psychiatric News*, Moore said modern medical care has come to be dominated by a highly mechanistic philosophy deriving from the relatively recent 18th century while jettisoning a far more ancient wisdom about care of the soul that dates to the time of classical philosophers. Thus the doctrine, laid down more than three centuries ago by French philosopher Rene Descartes, sees mind and body as distinct entities, to be treated separately. It became the paradigm for modern medicine, and still dominates medical thinking.¹⁵

Hahnemann's Principles

The whole epitome of Hahnemannian philosophy is absolutely kept, proved, developed, applied, and observed some specific principles. The principles are: (i). Law of similar, (ii) Law of Proving, (iii) Micro-dose/minute dose/the law of infinitesimals, (iv) Potentisation, (v) Vital Energy, (vi) Law of cure, (vii) symptomatology and (viii) Individualization.¹⁶ It is the purpose of this essay to explore the dimensionality of Hahnemann's principles, however our discussion will be limited to the three of them, namely the doctrine of vital energy, the micro dose and the law of similars.

Towards the Understanding of Hahnemann's Subtle Principles Hahnemann on Vital Force

Referring to the vital force of human organism, Hahnemann repudiates the vitalist view of energy of human organism. The vitalist view is that the functional polarity of the vital plane is represented by the human essence (Gr. Wesen) and the vital energy (Gr. Lebenskraft) that enlivens the human organism. Hahnemann explains that on the physical plan this functional

¹⁵ *News Week*, November, p. 4

¹⁶ Hahnemann's principles contained in his *Organon*, consists of 291 aphorism in the sixth and the last posthumous edition; whereas in the fifth edition contained 293 aphorism. The book can be divided mainly in to two parts; the Doctrinal part (Sec. 1-71) and Practical part (Sec. 72-291). In the sixth edition the word 'force' is replaced by principle. B.K. Sarkar, *Hahnemann's Organon of Medicine*, Birla Publications Pvt. Ltd, Delhi, p.110. See also, Kligler, Benjain, Lee, Roberta, *Integrative Medicine: Principles for Practice*, 2004, pp. 255-260. See also, Mondal, Tapan Chandra, *Spirit of the Organon*, New Delhi: B. Jain Publishers (P) Ltd., 2006.

polarity manifests as the voluntary and autonomic nervous systems. He writes:

“The material organism, without the vital force, is capable of no sensation, no function, no self-preservation; (It is dead, and now only subject to the power of the external physical world; it decays, and is again resolved into its chemical constituents) it derives all sensation and performs all the functions of life solely by means of the immaterial being the vital force which animates the material organism in health and in disease.” (Organon, 10)

Hahnemann used the term, *Lebenskraft*, from lebens- life+kraft-force, power, and energy. He also used the terms *Lebens-energie*, life energy, *Lebens-erhaltungskraft*, the substantive power of life, and the power of nature. In the historical German dictionary the term, *Lebenskraft*, is linked with the Latin root word, *Vigor Vitae*.¹⁷ Vital Principle; that principle which according to the Hahnemannian doctrine of vital energy that gives life to all nature: a principle that directly all the actions of functions of the living bodies”.¹⁸

This is the foundation Hahnemann view about human nature, which closely related to the views of Muslim philosophers. According to Islamic sources, “soul (*nafs*) is used to be considered as a form (*surah*) or power (*qumrah*), implying the principle of affections and acts (*mabda' al-atharwa al-af'al*). If we regard it as the source of actions and effects in relation to the body, the soul is called *qumrah* plural of *qumrah*) means force by which Hahnemann coined it as vital force or vital energy.”¹⁹

On the contrary, Rene Descartes, the father of modern philosophy applied Newtonian-type methods to human phenomenon, as described by McDougall:

“All the functions of the body follow naturally from the sole disposition of its organs, just in the same way that the movement of a clock or other self-acting machine or automation follow from the arrangement of its weights and wheels.”²⁰

¹⁷ B. K. Sarkar

¹⁸ Ibid.

¹⁹ Parsania, Hamid

²⁰ McDougall, W.

The foundation of Descartes' theory is 'the real distinction between the substance of the soul and body'. Thus in an interview with *Psychiatric News*, Moore said modern medical care has come to be dominated by a highly mechanistic philosophy deriving from the 18th century modern philosophy. Descartes is responsible of modern conventional medical view about human nature.

Unlike Francis Bacon (1561-1626 C.E.) the highly anti-transcendental bent and supported mostly the materialistic philosophers of Greece. Nonetheless Descartes tried to formulate a new foundation of certitude upon the wake of his famous method of Cartesian doubt, which "posits the cognitive act of the individual ego and human reason independent of revelation as the ultimate criterion of the truth and even the foundation of existence."²¹

More than other modern Western figures, Descartes must be considered as the founder of modern philosophy, well versed in medieval thought. However, Descartes' rationalism separates what is critical from what is transcendental in Islamic sources particularly of al-Ghazali's philosophy which he is familiar with. In this regard, Nasr has rightly warned us that by accepting Descartes' reductionist conception of the body as a machine, "we have fallen into the crisis concerning the relation between body and soul that we now face. The body is not a machine at all. If we look at the body, we see that it has this remarkable integrative function. But the moment the soul departs, the principle of integration departs and the body begins gradually to decompose"²²

On the contrary, Hahnemann sought to establish an understanding of human nature in relation to therapeutics, a comprehensive in its approach. It seems that Hahnemann had ventured a lot outside the new emerging Western thought before he reached into his therapeutic system. He explained: that "The material organism, without the vital force, is incapable of sensation, function or self-preservation; it is dead and subject only to the physical laws of the external world; it decays, and is again resolved into its chemical constituents; it is the immaterial, vital principle only, animating the material organism in health and disease, that imparts to it all sensation and enables it to perform its functions". He defines the vital energy or life force as the one ruling dynamic power that enlivens the material organism and provides

²¹ Nasr, Seyyed Hossein, *A Young Muslim's Guide to the Modern World*, Mekar Publishers, Petaling Jaya, 1994, p.185.

²² Ibid.

harmony in vital operations. Vide§9 (Organon). Hahnemann, thus disagrees with people like Rene Descartes, the father of modern philosophy who believes in the absolute separation of the soul and body. In the sixth edition of his Organon Hahnemann frequently use the terms like ‘vital force, vital energy’, ‘vital principle’, ‘energy of life, in place of almost constant use of ‘vital force’ in the fifth edition, where he spoke of the ‘vital force’ and how it exerted power and influence over the physical body.

It truism to assume that the foundation of Hahnemann’s notion of vital force is as an integrative factor which integrates between physical visible body and invisible soul. From the reading on Hahnemann and Muslim philosophers that vital force is a level among the levels of the soul. Mulla Sadra enumerates that there are seven degrees of existence of the soul, namely nature (*tabi’ah*), souls (*nafs*), intellect (*‘aql*), spirit (*ruh*), secret (*sirr*), hidden secret (*khafi*), and the most hidden state (*akhfa*) which is the perfect union with God. The soul possesses faculties or powers (*quwa*) which become manifest in its relation to bodies: (a) The powers of action or volition, and (b) Power of perception²³

Thus Muhammad Ya’acub, a leading Malaysia Hahnemannian rightly clarified that vital force from the Hahnemannian perspective is formed from rays, vibration, and the absorption from the soul that given rise and triggers the sensual, cognitive and functional power of living organism.²⁴ In other words, in it relation to human body, vital force is an electromagnetic vehicle where electromagnetics play an important part in its function such as cell division and replacement, blood flow and brain function.²⁵ Thus, vital force functions essential to life, as the circulation of the blood.

Hahnemann equates vital force with defense mechanism. He maintains that by strengthening the vital force, i.e. defense mechanism they actually go deeper into the real cause of the imbalance, which is the weakness of

²³ See MullaSadra, *al Hikmah al Muta’aliyah fi al Asfar al ‘Aqliyyah al Arba’ah*, Sharikah Dar al-Ma arif al-Islamiyyah, Tehran 1378H., juz al-Awwal, min al-Safar al-Rabi, p.221. It is also mentioned in the same source, Published by Dar Ihya’ al-Turath al-‘Arabi, Beirut 1423H-2002 C.E, juz al-Thani, vo.9, pp. 91-93. See also his *al-Hikmah al-‘Arshiyah*, trans, James Morris, *The Wisdom of the Throne*, Princeton University Press, 1981. Also in Mulla Sadra, *al-Mabda’ wal-Ma’ad*, in Abbas Ali Shamel, *A Comparative Study Concerning the Soul-Body Problem in the Philosophical Psychology of Mulla Sadra and Ibn Sina*, thesis submitted to the faculty of Graduate Studies and Research, McGill University, Montreal, 1994, p.33.

²⁴ Extracted from Yacub, Muhammad’s lecture note on the Hahnemannian holistic approach in medicine delivered on the occasion of Islamic Medical Week, USM Health Campus, KubangKerian, July 20-25, 2004.

²⁵ Vitoulkas, G., *The Science of Homeopathy*, 1980, New York: Grove Press, INC.

the constitution and its inability to fight off disease. Vital energy or vital force is within the realm of natural and applied sciences; its symptoms in health and disease are observable, measurable and quantifiable by senses. Hahnemann writes:

“In the healthy condition of man, the spiritual Vital Force, the dynamism that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious vital operation, as regards both sensations and functions, so that our endowing, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence.”²⁶

Thus in the early 1800's, Samuel Hahnemann, described the dynamic force possessed by the human body. He called this dynamic force contained within the body the vital force or vital energy. This statement reflects not only Hahnemann's view on health and disease, which contradicts with the conventional perspective, but obviously reflects his transcendental philosophy.

At this point, it is perhaps more apt to ask whether anthropological modes of Hahnemann are in any way related to Muslim philosophers' modalities of human self. According to Muslim philosopher-scientist such as Ibn Sina, al-Razi, etc - is the most important faculty because it gives the organism life. Ibn Sina in his *al-Adwiyah al-Qalbiyyah* clarifies:

“The vital force moves in the whole body when it reaches different organs it acquires the temperament of those organs, when it reaches the brain it acquires a temperament which enables it to receive the faculties of sensation and movement. When the cardiac vital spirit reaches the liver it acquires a temperament which helps it to receive the faculties of nourishment and growth. In the same way it reaches the reproduction organs it acquires a temperament by which it may accept the faculties of procreation.”²⁷

²⁶ Sarkar, B.K., *Hahnemann's Organon of Medicine*, Shahdara Delhi: Birla Publications PVT. Ltd., 2006.

²⁷ *Al-Adwiyah al-Qalbiyyah* is Ibn Sina's treatise on the medicine for heart disease. It was translated into Latin as *De Viribus Cordis* by Arnolad Villanova. This quotation is derived from the article in the *Islamic Culture*, published in Hyderabad (untraceable date of publication).

Amazingly Hahnemann of the 19th century Germany uttered with the similar tune in relation to therapeutic application. He wrote: “The material organism, without the vital energy, is incapable of sensation, function or self-preservation; it is dead and subject only to the physical laws of the external world; it decays, and is again resolved into its chemical constituents; it is the immaterial, vital principle only, animating the material organism in health and disease, that imparts to it all sensation and enables it to perform its functions”.²⁸ Hahnemann elaborates:

“In disease, it is only this immaterial, automatic vital force, pervading the entire organism that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life. Only the vital principle, thus deranged, can furnish the organism its abnormal sensations and set up the irregular processes we call disease; for, as a power invisible in itself and only known by its effects on the organism, its morbid derangement only makes itself known by the manifestations of disease in the sensations and functions of those parts of the organism exposed to the senses of the observer and physician - that is, by morbid symptoms, and in no other way can it make itself known...”²⁹

From the above explanation clearly shown that the health of any individual remains normal so long as the vital force remains in perfect order. But when this life force is dynamically deranged by morbid dynamic influence, it causes abnormal sensations and functions, which are manifested outwardly through the material body by signs and symptoms, the totality of which constitutes the disease.

From an observation on the philosophical works of Ibn Sina, Mulla Sadra and others it could be understood that the Hahnemann’s notion of vital force or vital energy is related to the nature, function, and degrees of the soul. In other words, they are of the opinion that the vital force acts as the link between the body, soul and spirit. It is the role of the vital energy to maintain a perfect equilibrium within the elements of the body, and between the elements of the body and the environment. The distinction is perhaps clearer when Muslim scholars such as al-Ghazali, Mulla Sadra and

²⁸ Kent, James, p. 108, see also Stuart Close, *Lectures and Essays on Homeopathic Philosophy*, New Delhi: B. J. Publishers, pp.336-337. See also, Banerjee D.D., *Guide to Organon of Medicine*, New Delhi: B. Jain Publishers (P) Ltd., 2001, pp.49-51.

²⁹ Banerjee, *Ibid*.

others distinguished between steam spirit (*al-rūb al-bukhārī*) and immaterial spirit (*al-rūb al-mujarrad*) in their writings. However Hahnemann did not particularly elaborate on the affinity between the vital force, soul and the spirit.

Mulla Sadra helps us to understand a brief but precise statement of Hahnemann as Sadra clarified that “the human soul has many levels and stations... at first it is a corporeal substance.” This refers to the soul when it first is put inside the body, and its state is defined by it being directly connected to the body. The soul only exists inasmuch as the condition of media below and above it, which are the body and spirit. The body itself is lifeless and nothing but clay without the spirit, thus the source of this soul is in the divine spirit, or *rūb*, which is infused with the body at birth...³⁰

Soul-Body Relationship From Islamic Perspective

According to the Qur’an, human being has dual nature, he/she is both body and soul. He/she is at once physical and spiritual being. Man has heart (*qalb*), soul or self (*nafs*), spirit (*rūb*), and intellect (*‘aql*).

The terms heart (*al-Qalb*), soul or self, spirit, and intellect (*‘aql*) used in relation to the soul each conveys two meanings: (i) referring to the dimensions, and (ii) to the non-physical or spiritual realm. We may assume that the Arabic words ‘Ruh’ and ‘Nafs’ are both used, sometimes interchangeably, for the soul, for the human soul has many stations and degrees from the beginning of its generation to the end of its goal and it has certain essential states and modes of existence. First, in its state of attachment to the body it is a corporeal substance; then it progresses gradually in intensity and develops through stages of its creation until it becomes self-subsistent and separates from this world to the next and returns to its Lord.³¹

Underlying the above four subtle realities is the psychological notion that human soul has many levels and stations, from the beginning to the end; and it has certain essential states and modes of being. Although one is born in a state of purity, the individual also has the potential for evil as represented by his free-will and desire (*nafs*), namely his lower desires, such as *al-nafs al-ammārah bi al-su’* (blaming self) (*al-Qiyāmah* [75]: 2), and the higher

³⁰ Shamelī, Abbas Ali, p.39.

³¹ Ibid.

level of desire which represents his higher psychospiritual development known as *al-nafs al-mutmainnah* (the contended desire) (*al-Fajr* [89]: 26-30).

Mulla Sadra and almost all Muslim philosophers of the opinion that the spirit (*al-rūh*) as the source of the vital energy in human organism is actually originated from the divine breath of God which He instills into each and every human before birth. Due to the divine source of this spirit, when the soul is actualized, it actually returns to its pristine form that God ensued man with. Due to the source of the divine spirit, which is from God Himself, the soul potentially, if properly cultivated, can attain actualization.

Psycho-physical relationship

Hahnemann explains:

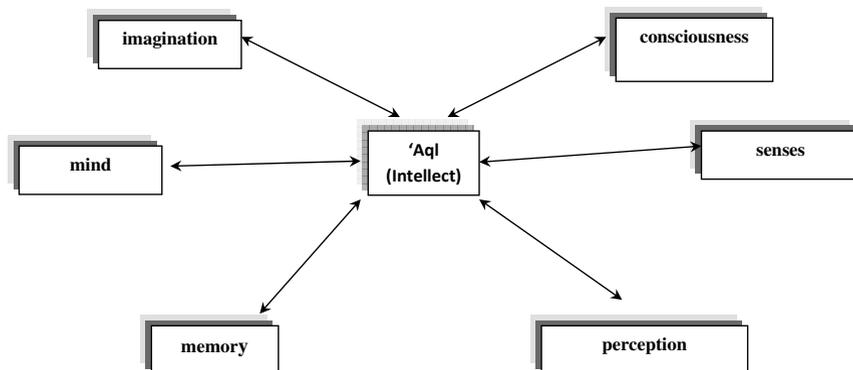
“... in all the so-called somatic diseases as well, the mental and emotional frame of mind is *always* altered. In all cases of disease to be cured, the patient’s emotional state should be noted as one of the most preeminent symptoms, along with the symptoms complex, if one wants to record a true image of the disease in order to be able to cure it homeopathically.” (Hahnemann’s *Organon*, aphorism. 210)

Hahnemann asserts that “when a person falls ill, it is only this spiritual-like, self-acting (automatic vital force, everywhere present in his organism, that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life; it is only vital force, deranged to such an abnormal state can furnish the organism with its disagreeable sensations, and incline it to the irregular process which we call disease; for, as power invisible in itself, and only cognizable by its effects on the organism... The Hahnemannian therapeutics is concern with the psychophysical or psychophysiological aspects of man in health and disease.

At this juncture, it is interesting to high-light that “the soul is an active power which causes various voluntary effects, such as intellect (*‘aql*) sensation, motion, feeding, growth, reproduction. According Mulla Sadra, the source is what we call the soul (*naḥs*).”³²

³² Ibid.

Thus intellect (*'aql*) is a form of energy or a kind of force which forms human consciousness, perception, mind, memory sensory and imagination as shown in the following illustration.



Source: Hanafi Mohd. Nor, *The Purpose of Human Life and its Impact on Personality*.³³

In facing life an reality, the Qur’an begins with the call to read (al-‘Alaq [96]:1). It urges human beings to use its faculty of understanding (*'aql, qalb, 'aql, fuad* and senses).

Referring to the vital force of the human organism, Hahnemann sought to establish an understanding of the significance of immaterial cause of disease. He explains that “its morbid derangement only makes itself known by the manifestation of disease in the sensation and functions of those parts of the organism exposed to the to the senses of the observer and physician.... “Hahnemannian method gives the central importance of the mental state of the patient in determining the curative remedy. So also of the emotion as a “preminent importance to such an extent that the patient’s emotional state often tips the scales in the selection of the curative remedy. This is a decidedly peculiar sign which, among all the signs of disease, can least remain hidden from the exactly observing physician.” (Hahnemann’s Organon, aphorism. 211).

In this regard, Beninghousson, a Hahnemann’s disciple summarized the method of how to find the complete symptom of the sick person. It

³³ Mohd. Nor, Hanafi, “The Purpose of Human Life and its Impact on Personality: A Framework for Action Towards Human Well-being,” Research Management Centre, IIUM, 2010, Project Id: EDW A09-507

is by focusing on the (i) aetiology or causation (ii) location (iii) sensation (iv) modality, and (v) concomitant.³⁴

On the Source of Energy in Human Organism

Hahnemann's concept of vital force is the outcome of his long continued search of such philosophy that can be able to explain the life and its different parameters. However, Hahnemann found that this complex mechanism could never be explained by conventional available chemico-physical reaction theory of modern science and it will produce much confusion.

As alluded earlier, Hahnemann used the term "spirit like" for vital force or vital energy saying that "In the healthy human condition, the spirit-like life force (autocracy) that enlivens the material organism as *Dynamis*, governs without restriction and keep all parts of the organism in admirable, harmonious vital operations as regards to sensations and functions so that the indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of existence."³⁵

It worth mentioning that unlike Ibn Sina, Mulla Sadra clearly differentiates between the terms "*nafs*" and "*rūb*". So, in the "*Asfār*" he often repeats that "*nafs*" (the soul) in the stricter sense of term, i.e., as long as it truly remains "*nafs*", can only be spoken of as a temporally originated being, created together with (or rather as) the body, while "*rūb*" (the spirit), if understood as the principle of "*nafs*", definitely enjoys a kind of pre-existence to the body. Thus *Ruh* is an entity which differs totally from the physical body. It is a subtle, ecclesiastical, enlightened living and moving body which penetrates into the depths of the organs and flows into them.

The word 'Nafs' is used in a number of ways by the Qur'an, all of which imply the meaning of a soul with a body. The body, therefore, is a descendent level of the soul and the existential traces (*āthār*) and properties of the separated spirit, which manifests itself in the body. The soul "carries" (=is the subject of the body, and the body does not "carry" the soul. This

³⁴ Boenninghausen introduced therapeutic principles and application, may be found in Roberts' Principle and Practicability of Boenninghausen's Therapeutic Pocket Book, published by Boericke and Tafel, Philadelphia, 1933.

³⁵ Sarkar, B.K.

energy known among the Hahnemannians as the vital force, vital energy and vital principle.

Based on previous discussion on Hahnemann's principle of vital energy or vital force. It clearly the following qualities:

- Spiritual
- Autocratic
- Automatic
- Dynamic and
- Instinctive.

Life = body + mind + spirit = Life Force. ³⁶

According to Hahnemann, these qualities dominate and control the material organism, and thus impart life to it. The body moves, thinks, and acts under the control of the Life Force. All of our sensations and physiological functions, life respiration, circulations, digestion, excretion, and immunity. Vital force or vital energy, as a subtle concept, stands in-contrast to the various secular theories of human nature. Firstly, it does so because these theories reject a metaphysical order of reality and secondly, they ignore the transcendent dimension of the human constitution.

The Significance of Divine Breath

The philosophical naturalist within which stands the anthropological position is that humans are entirely natural, with no spiritual component or transcendent purpose. Subsets of the naturalist view include the materialist positions which hold that humans are entirely physical.

The Qur'an is very critical to any sciences contain philosophical concepts which challenge directly or indirectly the revealed conceptions

³⁶ The Hahnemannian's definition of the terms given as follows: (i) Spiritual: This means immaterial. The life force is immaterial and hence it is not perceptible to our senses. It is recognizable only by its effects when it works through the material body. (ii) Autocratic: means self-powered. The organism maintains the integrity of one self. As a result, each being has his own Life Force. Automatic: Life force is a self-acting force, which animates the whole organism. It reaches spontaneously to all stimuli against itself. (iii) Dynamic: Represent power and energy. This dynamic force penetrates every particle, cell, and atom of the human economy. Without this life energy, the cell or the whole body becomes inanimate and is dead. (iv) Instinctive: Means "inborn impulse, See also, Vitoukka, G., pp.162-166

of man. The Qur'an indicates that Allah (SWT) created man from clay and breathed into His spirit:

فَإِذْ سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُۥ سَاجِدِينَ ﴿٧٦﴾

“I breathed into him My spirit” “When I have fashioned him (In due proportion) and breathed Into him of My spirit, fall ye down in obeisance Unto him.” (Sad [38]:72)

The soul posses faculties or powers which become manifest in its relation to bodies. Thus The first life begins when the soul is breathed into an embryo in the womb of its mother, and now the soul is referred to as ‘Nafs’. For Ibn Sina, the breath was the link between the manifest and un-manifest realms, between God and humans.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِۦ ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

He fashioned him In due proportion, and breathed Into him something of His spirit. And He gave You (the faculties of) hearing And sight and feeling (And understanding): Little thanks do ye give! (al-Nisa [4]:9)

Ruh and the Source of Energy

ءَاتُونِي زُبَرَ الْحَدِيدِ ۗ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنفُخُوا ۗ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٩٦﴾

“Bring me blocks of iron.” At length, when he had Filled up the space between The two steep mountain-sides, He said, “Blow (with your bellows)” Then, when he had made It (red) as fire, he said: “Bring me, that I may Pour over it, molten lead.”: (al-Kahf [18]: 96).

فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾

Thus were they made Powerless to scale it Or to dig through it (al-Kahf [18]: 97)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ جَمَعْتُهُمْ جَمَعًا

Thus Mulla Sadra beautifully expressed in the phrase that the soul is ‘corporeal in its origination and spiritual in its survival’ (*jismāniyyah al-huduts wa al- ruhāniyyah al-baqā*)³⁷

The Roots of the Hahnemannian Principles

In order to understand the Hahnemannian principles, it is important to examine the forces that shaped it. It is interesting to note that the Qanun of Ibn Sina has remained “a medical Bible (in Europe) of a larger time than any other works”³⁸ From 12th-17th century, the Qanun served as the chief guide to Medical Science in the West. However, one can extend the sources and origin of Hahnemannian principles back to Jabir Ibn Hayyan, Ibn ‘Arabi, Rhazes, etc who preceded Hahnemann. The parallel between Hahnemann and these pioneers are obvious, particularly on the issue of s of human nature, vital energy, and the relation of soul to body. However, the question as to whether this influence came directly or indirectly is yet to be investigated. What is obvious is the influence of Paracelsus (1493-1541 C.E.) on Hahnemann is undeniable. Paracelsus, who traveled in the East and received his Sufic training in Asia Minor, introduced several Sufi terms into Western thought. Important among them was the recovery of the *Corpus Hermeticum*, a group of treatises supposedly written in Egypt by Hermes Trismegistus (*Hermes al-Haramithab al-Muthballathab*). He later journeyed to Egypt, Arabia, the Holy Land, and Constantinople seeking alchemists from whom to learn. On his return to Europe, his knowledge of these treatments won him fame.³⁹

³⁷ Mulla Sadra. See Shamel, Abbas Ali, A Comparative Study Concerning the Soul-Body Problem in the Philosophical Psychology of Mulla Sadra and Ibn Sina, thesis submitted to the faculty of Graduate Studies and Research, McGill University, Montreal, 1994, p.33

³⁸ According to Osler, William, the Ibn Sina’s *al-Qanun fi al-Thibb*, has remained “a medical Bible of a larger time than any other works.” From 12th-17th century, the Qanun served as the chief guide to Medical Science in the West

³⁹ Paracelsus (1493-1541 C.E.), more properly Theophrastus Phillippus Aureolus Bombastus von Hohenheim, was born in Einsiedeln, Switzerland in 1493. Ironically Hahnemann never mention about his attribute to Paracelsus. However, Constantine Hering (1800-1880), a physician, chemist, and zoologist, the founders of Hahnemann University Philadelphia, devoted nearly half a century to pursuit the intellectual heritage of

The other factor that shaped a unique Hahnemann was the secularization of Europe which gave him a reverse effect. With the advance of the 17 century science including medicine took from the materialistic philosophy the notion of matter as the basic component of nature. Thus biology began to branch off from philosophy, like other sciences it took over from philosophy the notion of matter as the principal basic element of the universe; which could be studied from point of view of both its physical and chemical properties. Furthermore, anatomy and physiology fulfilled roles similar to that of physics while chemistry concerned itself with the body chemical composition. Hence everything existent is considered as a progression, a development or evolution of what is lies in the eternal matter, which to Hahnemann is tantamount to materialism.

The Law of Similars

No feature of Hahnemann's medical philosophy is better known than the "law of similars", means substance that causes healthy people to get certain symptoms can cure diseases that have the same symptoms. In other words, it can be define as a substance that produces symptoms of illness in a healthy person when administered in large dosage; if we administer that substance in minimal quantities will I cure diseases in a sick person having same symptoms. Medicines prepared based the Hahnemannian principles are so small active component in dose that it is appropriate to refer it as newly defined field of nanopharmacology.⁴⁰

Paracelsus. The fruits of his labour form one of the principal collections of works by and about Paracelsus. This collection, is now a part of the special collections of Hahnemann University. Housing over 200 volumes dating from 1502 C.E. -- mainly in Latin and Old German. Scholars have noted that Paracelsus and other medieval European alchemist like Roger Bacon and Henry Cornelius Agrippa, were transmitting Muslim-spiritual knowledge in the West

⁴⁰ Nano refers to the 10^{-9} power, or one billionth. In these terms it refers to a meter, or a nanometer, which is on the scale of atomic diameters. For comparison, a human hair is about 100,000 nanometers thick! Nano science is the study of atoms, molecules, objects whose size is on the nanometer scale (1 - 100 nanometers).⁴⁸ Whereas based on the Hahnemannian method of potentization a very small portion of any substance, say a drop of Conium Mecullatum (Hemlock), as one part, is mixed with 99 parts of ethanol or distilled water. Some powerful strokes are given to this mixture of about 100 drops/ml. It makes so called 1c potency. Now, out of this 100 drops, one drop is taken and mixed with 99 drops of distilled water or alcohol, again to undergo the process of vigorous strokes,

Micro-dose and Potentization

High dilutions

To convert the medicinal substances to curative action, remedies are usually diluted to the point where there are no molecules from the original solution left in a dose of the final remedy. In other words, remedies may not contain any pharmacologically active molecules, and for such remedies to have pharmacological effect would violate fundamental principles of science. However, lately modern Western science has been trying to discover increasingly smaller particles of matter for the past centuries; from molecules and atoms to sub-atomic particles and quarks.⁴¹

At this juncture, it is interesting enough that based on Hahnemannian principle the mode of treatment often encourages use of drugs at such ultra-low doses and high dilutions that even the physical existence of a single molecule of the original drug substance becomes impossible. Hahnemann noted that diluting and vigorously shaking his remedies ('potentization') often rendered the remedy more potent in terms of clinical response.

Based on the Hahnemann's first principle, namely the law of similars, all medicines are prepared by a special technique. This technique is called potentisation: Due to this process the ultimate Hahnemannian dose is a small dose or a micro-dose. However, as the theory goes, this infinitesimal dose of medicinal preparation possesses "medicinal power" or "energy" which is capable of acting on the similar 'energy plane' in the human body, which termed as vital force to effect the cure..."⁴² In other words, the Hahnemannian method is to use medicines made from substances that actually causes symptoms in large doses, but in micro-doses stimulate the body's own defenses to throw off the diseases.

making the potency 2c. The process is continued higher level up to 30c, 200c, 1000c, 10000c, 50000c and 100000c. To understand the nature and the degree of Hahnemann's nanopharmacology, it is important to know the Hahnemannian principle of minute or micro-dose and his method of potentization. See Dana Ullman, *Homeopathic Medicine is Nanopharmacology*, Institute of Science in Society, <http://www.i-sis.org.uk/membership.php>. Retrieved on November 12, 2011. See also, **McGraw-Hill Encyclopedia of Science and Technology, 5th edition, The McGraw-Hill Companies, Inc., on matter and anti-matter**

⁴¹ Ullman, McGraw-Hill, *ibid*.

⁴² B.K. Sarkar.

Everything Created in Pairs

This sub-section high-lights the Qur’anic verses on the pairing in Allah’s creation. It intends to describe the Qur’anic indications on pairing that relevance to Hahnemann’s law of similar.

Linguistically pairing means: ‘duality’, ‘complementarity’, ‘opposites’, ‘inverses’. It also means reflecting conjugate and/or reciprocal properties. Meaning: Existence of pairs that complement each other such as male & female sexes in living beings is a well-known fact. So also in variety of other things such as atom and anti-atom etc.⁴³ Thus in 1932, scientists talked about matter and anti-matter that all massive particles have anti-particles. In this regard, matter and anti-matter annihilate to create energy.⁴⁴

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥١﴾

And all things We made in pairs, so that you may give thought (al-Dhariyat [51]:49)

Ibn Kathir elaborates on the meaning of this verse saying that, “Every aspect of creation has the pair characteristic, extending even to the animals and plants. While “male and female” is equivalent to the concept of “pair,” “things unknown to them,” as expressed in the Qur’an, bears a broader meaning.

Furthermore, the Qur’an says that everything is created in pairs, including things that the humans do not know at present and may discover later. Today we know that all matter is in pairs: matter and antimatter (electrons and positrons, quarks and antiquarks).⁴⁵

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge (Yasin [36]:36)

⁴³ McGraw-Hill.

⁴⁴ Ibid

⁴⁵ Ibid.

It is He Who created all things, and ordered them in due proportions (al-Furqan [25]: 3)

وَحَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Verily, all things have We created in proportion and measure. (al-Qamar [54]:49)

Hadith on Fly and the Law of Similars

Scientifically it is known that a fly carries some pathogens on some parts of its body. Al-Samahy relates that microbiologists have discovered that there are longitudinal cells living as parasites inside the stomach of the fly. These yeast cells, as part of their own reproductive cycle, protrude through the respiratory tubules of the fly. When the fly is dipped completely into a liquid, the resulting change in the osmotic pressure causes the cells to burst. The contents of those cells are an antidote for pathogens which the fly carries on its body. Thus, the latest research in microbiology confirms what has been known from Prophetic knowledge for 1,400 years.⁴⁶

The above explanation is in relation to a Hadith that says that if a fly falls into a liquid while one is preparing to drink it, the person should first dip the fly completely under the surface of the water and submerge the fly totally before removing it.⁴⁷

As mentioned above, this fact is partly expressed in a scientific source as follow: every particle has its antiparticle opposite charge. It revealed the duality known as matter and anti-matter. Anti-matter bears the opposite characteristics to matter. For instance, contrary to matter, anti-matter electrons are positive and protons negative.

The above notion that everything is made in pairs is based on Tawhidic worldview which relents to the anthropology of transcendent philosophy. This energy is called the vital force.

Amazingly, although Ibn Sina did not fully practice the law of similars, which instead more inclines towards the contra approach of Galen. He

⁴⁶ http://chishti.org/foods_of_the_prophet.htm Retrieved on November 24, 2011.

⁴⁷ Ibid.

managed to disclose the method of preparing medicine in accordance with the concept of minute or micro-dose. He writes: ⁴⁸

والأدوية اذا كان لها فعل ما فافرط في سحقها أمكن أن تنتقل الى نوع آخر من الفعل (ابن سينا، القانون في الطب).

When medicine has certain actions on a disease, but when it excessively put in pounding, it is possible that it moves to the different kind of curative power.”

فانه ليس كلما صغر الجرم حفظ قوته بقدره على نسبة صغره بل يجوز أن يبلغ النقصان الى حد لا بفعل الجسم بعده من فعله الذي يخصه شيئاً بالحجم

It is not that when a substance becomes small it can also maintain its strength, according its size and in proportion to its smallness. But it is possible that this decrease reaches the body or occurs to the body to the extent that it cannot carry anything of its action that is peculiar to it”

...ولأنها لصغرها أفند فيحصل بسرعة في عضو غير الذي يقف فيه...
(ابن سينا، القانون في الطب).

It exhausts quickly because of its smallness, then it extends to other organ, if it is in abundant, it proceeds its curative function to it...

In this regard, Ibn Sina Galen mentions regarding the triturated mixture of cumin (*kammun, cuminum cuminum*) when it turns to be a diuretic whereas its original function was of the aphrodisiac. Medicines prepared based on Hahnemannian principles are often indistinguishable from the pure diluent because the purported medicinal compound is diluted beyond the point where there is any likelihood that molecules from the original solution are present in the final product. Amazingly, Hahnemann’s micro-dose processes through potentiating are in direct conformity with latest discovery in nanotechnology. ⁴⁹

⁴⁸ IbnSina, *al-Adwiyah al-Qalbiyyah*

⁴⁹ Hippocrates had a collection of several hundred remedies. One of the best examples of like curing like that he proved was the use of the root of *Veratrum album* (white hellebore) in the treatment of cholera. Whereas in large doses, this highly poisonous root causes violent purging that leads to severe dehydration, mirroring the symptoms of

Hahnemann noted that diluting and vigorously shaking his remedies ('potentization') often rendered the remedy more potent in terms of clinical response. In this way a specific way a specific remedy choice is made for the individual, who is allowed to recover free of side-effects from harsh drugs.

In the history of medicine, however, this therapeutic law was first mentioned by Hippocrates (462–377 B.C.E), but it was Samuel Hahnemann (1755–1843 C.E.), who established and introduced it to the modern world as basic principle.

From the previous discussion on Hahnemann's law of similars and as had been highlighted by Ibn Sina long before Hahnemann, we came to know that natural substances which have medicinal properties have a pairing property and action, both negative and positive action in their crude and in diluted form, In this regard, Ibn Sina gave example of cumin and Hahnemann discovered this unique natural law from his own experiment with Cinchona bark which if given to a healthy individual in its crude form caused malaria. However in its minute dose it has a curative action for malaria.

Hahnemann and the Anthropology of Transcendent Philosophy

This sub-section aims to bring closer to the previous discussion on Hahnemannian principles and the anthropology of transcendent philosophy.

The Hahnemannian principles are concerned with metaphysical aspects of physical sciences which lies beyond reasoning and cannot be adequately proven through purely scientific-positivistic methods. They are well-suit the transcendental philosophy. In other words, Hahnemannian principles are traceable to spiritualism and the general religious background of the nineteen century Germany.

As mentioned above, Hahnemann lives in 19th century. Preceding the 19th century, medicine had advanced at a slowly increasing rate; the scientific basis of practice, however, aside from anatomy, was created during the 19th century. The basic medical sciences were founded, opening the way for immense strides in clinical practice during the 20th century.

cholera. See Banerjee, D.D., *The Text Book of Homoeopathic Pharmacy*, New Delhi: Kuldeep Jain for B. Jain Publishers (P) Ltd. 2005, p.41

Nonetheless, the healing system based on Hahnemannian principles deals directly with the chemistry and structure of the physical body by emphasizing directly with substances and energies of the mental, emotional, spiritual, and physical realm. As a subjective medicine, it deals directly with energy that can be perturbed by the mental and emotional activity of the individual.

Although Hahnemann is an empiricist which employ of empirical method, but his medical theory and practice disregard modern scientific theory. Thus He did not endorse the empiricism, positivism and rationalism which neglected the unseen realities. For him, the validity and reliability of any data not necessary based merely on something observable, quantifiable, measurable and definable by senses.

Hahnemann approaches with a critical eye, given his concern to diagnose modern thought culminating in the 17th century Scientific Revolution. Like Descartes, Hahnemann is not, of course, opposed to the concept of a “scientific enquiry ;” the difference lies in the seriousness with which the two thinkers approach human nature: Hahnemann seems to see no legitimacy in questions the integrated mind-body relationship, while Descartes struggles with classical metaphysical problems, stepping within the strict boundaries of rationalism.

In his letter to the town clerk of Kothen in 1828: “I have accomplished only what an individual can do with his feeble means, guided by the invisible powers of the Almighty, listening, observing, tuning in to his instructions, paying most earnest heed and religious attention to this inspiration”.⁵⁰ It is both useful and necessary to study the spiritual orientation of Dr.

⁵⁰ In 1790, Samuel Hahnemann, took several doses of Cinchona, which was used to treat Malaria. Symptoms of trembling and cold limbs, heart palpitations, etc. were noted. The symptoms returned with each subsequent dose. Hahnemann recorded that Cinchona Bark was effective against Malaria, because it can produce similar symptoms in healthy people.

This led to testing additional drugs, not previously known to be effective, to find their potential use as remedies. Between 1811 and 1821, Hahnemann carried out provings of many medicinal substances and published the results. Thus between the years 1811 and 1821 Hahnemann published his *Materia Medica Pura*, in six volumes, based mostly on his experiments. See *Hahnemann's Materia Medica Pura*, New Delhi: B. Jain Publishers (P) Ltd., 2002.

Earlier on Haehl, Richard, high-lighted the following Hahnemann's statement: “I acknowledge with sincere thankfulness the infinite mercy of the One great giver of all good”. In another letter the following is written: “I acknowledge with sincere thankfulness the infinite mercy of the One great giver of all good” See Haehl, Richard, *Samuel Hahnemann His Life and Work..*

Hahnemann. We thereby understand the relationship that exists between the spiritual heirs of Goethe, and those of Hahnemann, the medical reformer of 18th century Germany, both having a similar transcendental vision. However, to some fanatic European Christians Hahnemann had been accused as used by Satan to blind and to bind people.⁵¹

The deeper study of Hahnemann, however, bring us to the roots of his principles. The roots lie in religious Unitarianism and pre-Socrates wisdom. In the European history, proto-Unitarian and Unitarian arguments over religion in the 18th and early 19th centuries raise the matter of Islam with rather surprising frequency. The early Unitarians of Europe were willing to point to Islam as evidence for the correctness of their viewpoint. Whereas the group of intellectuals of pre-Socrates were in one way or another were exposed to the torch of *Nubummah*.

It worth mentioning that as Richard Raelh, and other Hahnemann biographers have high-lighted the higher degree of religiosity of Hahnemann's lifestyle and his commitment towards believing in the Unity of God, which caused an assumption from one of his Muslim enthusiasts to claim that Hahnemann indeed was a Muslim. We, however not interested in this issue, instead we strongly believe that Hahnemann was a Unitarian of 19th century Europe. Unitarians tend to believe that Jesus Christ was a human being. He is religious leader to be followed but not worshipped. Unitarians argued that Jesus is the "great exemplar which we ought to copy in order to perfect obedience to the Almighty God.

Concluding Remarks

Motivated by the uniqueness of Friedrich Samuel Hahnemann's thought pattern and his contribution, this paper examines the relevance of the Hahnemannian principles to anthropology of transcendent philosophy.

From the preceding survey of some of the statements and writings of Hahnemann, it is possible to conclude that the process of his theoretical and practical responses to the challenges of the conventional medical system, Hahnemann had accommodated some of pre-Socrates philosophical views about human nature. However his views has borne on two broad issues, one pertaining to human nature, and the other in terms of the law

⁵¹ Bopp H.J., *L'Homeopathie, English version*, Great Joy Publications, Carryduff Belfast, 1985

of nature which still hidden in 19th and large part of 20th century, i.e. the law of similars.

Thus under the pretext of modernity, almost all modern disciplines of knowledge tend to ignore the subtle and un-observable part of human nature, by mainly focusing on the observable and quantifiable reality. Modern philosophy that fathered modern science, which in the 17th and 18th centuries went by the names of rationalism, existentialism, humanism, empiricism etc., were devoid of transcendental dimensions. This is precisely a secularization which according to C.A. van Peursen “the deliverance of man first from religion and then from metaphysical control over his reason and language”.⁵² It is man turning his attention away from worlds beyond and towards this world, hence devoid of transcendental reality.

The Hahnemann’s principles are perhaps the strongest challenge yet to the worldview summed up by Descartes, the 17th-century philosopher who sees mind and body as distinct entities, to be treated separately. To his followers worldwide, Descartes’s dictum, “I think, therefore I am,” loses its force.

Obviously, Hahnemann approaches in evaluating modern thought especially concerning human nature with a critical eye, given his concern to diagnose modern conceptual predicament and shortcoming of 17th century Scientific Revolution. However, like Descartes, Hahnemann is not, of course, opposed to the concept of a “scientific enquiry”, the difference lies in the seriousness with which the two thinkers approach transcendental issues: Hahnemann seems to see no legitimacy in totally relying on rationalism, positivism and other trends of thought, while Descartes struggles with classical metaphysical problems, stepping within the strict boundaries of rationalism.

Modern thought, of which philosophy is in a sense the father and progenitor, became profoundly anthropomorphic the moment man was made the criterion of reality. Thus, the philosophical anthropology which seeks to understand human being fully by means of apprehending his origin, life and destination end-up with reductive and partial conception of human nature which disclose the effect of lower levels of classical philosophy, which is reductionist in nature.

⁵² Cox, Harvey, *The Secular City*, New York: Macmillan Company, 1965, Introductory part

Modern science ignores the spiritual realm because it is not amenable to scientific analysis. Modern science has led the world to shift from spiritual aspirations to a war for material accumulation.

Contrary to modern scientific anthropology and philosophical anthropology which have a remarkable impact on the conventional medical system, Hahnemann of the opinion that human being is an integrated whole acting all the time through various levels: the spiritual, mental, the emotional, the physical, whereas the spiritual and mental levels being the most important.

When the inner dimensions of biological organism is denied, so ultimately is every good and decent thing which emanate from it-creativity, self-determinism, responsibility, morality, reason, and life itself. The current decadent notion of man without an inner personality, considered only as an animal or a biological organism has been institutionalized into the theories and practices of modern civilization in the media, sociology, education, government, economics, health, and of course, psychology and psychiatry.

This has had disastrous consequences in the form of increasing crime, divorce, violence, and decreasing levels of education, morality, personal responsibility, social stability and sanity. Simply, when the source of life itself for the individual and society is denied. Nevertheless, Hahnemann's principles and his medical practices had been criticized and ridiculed by the scientific community right from his life times. Critics of micro-dosage have confidently stated that its success is due solely to placebo effects. However, as the theory goes, this infinitesimal dose of medicinal preparation possesses "medicinal power" or "energy" which is capable of acting on the similar 'energy plane' in the human body, which termed as vital force to effect the cure.⁵³

Man individually and collectively cannot achieve happiness or success when the most basic and true aspect of man has been denied. Although the theory of evolution is not a theory of human nature as such, its implications, however, point to a particular view of man. It may, however, be maintained by some "scientists," or that Charles Darwin (1809-1882 C.E.) did not himself hold materialistic assumption on human nature, but behind it there is another influence at work. This other influence is materialist philosophy within which its theory linked with the older doctrine

⁵³ Sarkar, B.K.

of universal mechanism, which not only mechanized the physical universe but also of human beings.

Hahnemann's scope of vision is such that he not only confronted the main ideas of Descartes the father of modern philosophy, but also relevant to anthropology of the transcendent philosophy, as well as to the integrated approach in natural and applied sciences and human sciences.

Hahnemann's principles of the law of similars, potentization and micro-dose preceded nanoscience and technology by which a latest research found that medicine prepared based on Hahnemannian principle of micro-dose containing metals such as gold, copper and iron still retain their potency even when diluted to a nanometre or one-billionth of a metre.

Hahnemann's method started with observations and experiments that allowed him to draw conclusions that have been validated through continued experience, so they become true principles or laws of healing. Through his "law of similars" Hahnemann had the honour of being the physician in modern Europe to demonstrate the principle that all particles in the universe must exist in pairs, that for each particle there must exist a corresponding anti-particle of exactly the same mass but with an opposite electrical charge.

Hahnemann's principles are poorly understood by science, so, to some, it might look like some form of spirituality; the enemy of logical-positivism. Whereby the skeptics have always criticized Hahnemann's curative system as placebo effect. However, the results using this particular method are fairly reproducible, measurable and documentable, which proved that the Hahnemannian system of cure is not of placebo effect.

Meanwhile, as far as Descartes is concerned, even in his life time, his religious beliefs have been rigorously debated within scholarly circles. In fact, Descartes was accused of harboring secret *deist* or *atheist* beliefs. His contemporary Blaise Pascal said that "I cannot forgive Descartes; in all his philosophy, Descartes did his best to dispense with God. But Descartes could not avoid prodding God to set the world in motion with a snap of his lordly fingers; after that, he had no more use for God,"⁵⁴

Hahnemann not only depart from Descartes the father of modern rationalism, but he also departs from Francis Bacon (1561-1626 C.E.), who tried to describe what came to be known as the "the "scientific method",

⁵⁴ Pascal, Blaise, (1623–1662 C.E.), a French mathematician, physicist, inventor, writer and philosopher, http://en.wikipedia.org/wiki/Blaise_Pascal. Retrieved on November 15, 2011

emphasizing that the validity and reliability of data must be based on something observable, measurable, quantifiable and definable by senses. Whereas Bacon had a highly anti metaphysical bent and supported the materialistic approaches in philosophy. It is also truism to assume that Hahnemann also departs from the major views of the well-known figure of the modern Western thought such as Thomas Hobbes (1588-1679 C.E.), Benedict Spinoza (1632-1677 C.E.), John Locke (1632-1704 C.E.), David Hume (1711-1776 C.E.) and others which in one way or another sided with the mechanistic view of human nature and restricted knowledge to experiences that gave empiricism its strong foundations within the history of modern Western thought.

Hahnemann approach to medicine and philosophy is comprehensive, paying attention to the physical and non-physical parts of human biological organism. Examination of our so-called conventional medicine will show that its approaches are usually one-sided and inadequate, leading in many instances to disastrous consequences. Conventional medicine has been greatly concerned with the physical growth of man, while it ignores the needs of their ethical upbringing and spiritual growth.

Conventional medicine which based on modern philosophy has fairly advanced knowledge of the physical components of human organism. However, the lack of consideration and attention given to the subtle reality of human organism and which according to the Hahnemann, Ibn Sina and others playing an important role in health and disease.

It is worth mentioning that scientific objectivity has its own morality... It morality, however, utterly devoid of any awareness of the requirements of the inner dimensions of humanity. It is contemptuous of the 'human dignity'. It might be said that that the modernity and post modernity which by now spread over much of the globe, are facing a profound crisis. What will be established after that will depend on how the un-conventional forces within the contemporary Western civilization as well as the Muslim civilization, and other non-Western civilizations might offer for sustainable human well-being. This is of a crucial challenges and opportunities. ❖