



*A CASE STUDY*

# Study on Rosaceae family

**JATIN SHAH**

**How to cite this paper :** Shah, Jatin (2016). Study on Rosaceae family. *Ann. Pharm. & Pharm. Sci.*, 7 (1) : 29-45.

**Article chronicle :** Received : 09.12.2015; Accepted : 26.03.2016

“What’s in a name? That which we call a rose  
By any other name would smell as sweet;”

“The roses in thy lips and cheeks shall fade.....”

Romeo and Juliet  
William Shakespeare

## INTRODUCTION

Rose comes in the order of dicotyledonous flowering plants, a division of the subclass Rosidae. The classification of the Rosales followed here comprises 24 families totaling approximately 320 genera and 6,700 species.

### History:

Angiosperms first appear in the *ebcid:com. britannica.oec2.identifier.IndexEntryContent Identifier?idxStructId=214511&library=EBfossil* record during the early Cretaceous Period, some 144 to 97.5 million years ago. Fossils of the order are particularly frequent in both European and North American formations of Eocene to Pleistocene epochs (57.8 to 1.6 million years ago). Members of all four subfamilies of the Rosaceae

are represented in the fossil record. Till 24 families are recognized, follows the 1981 classification devised by the American botanist Arthur Cronquist. Other authors have divided these 24 families into as many as 42 families distributed among 17 orders.

### Rose and human art :

Down the ages roses have been the subject of innumerable poems. From the ‘Rubbaiates’ of Omar Khayyam to Alice in Wonderland and from Wuthering Heights to the Grate expectations roses find mention in some of the best classics of English literature. Not only from the English but from pedestrian to the sub lime; there are literally thousands of works mentioned rose. We get roses in the masterpieces of Rembrandt, Raphale and Renoir.

### Rose and legends :

Many legends exist about rose. According to mythology they are then gift to the world by Chloris, the

—●— AUTHOR FOR CORRESPONDENCE —●—

**JATIN SHAH**, Shri Bhagwan Homoeopathic Medical College,  
AURANGABAD (M.S.) INDIA

Greek goddess of flower. The story says that one day found the lifeless body of a nymph lying in the woods. She instantly transformed the body into a flower. After that she called Aphrodite, the goddess of Love and asked her to make it as the most beautiful flower of the world. Once it was made she summoned Dionysus, the God of Wine and asked him to grant the flower the nectar of the headiest and sweetest aroma in the world. Thus was created the rose and crowned Queen of flowers representing femininity, beauty, fragrance, love and romance.

The popularity of rose is that much that the connection between colour and flower is underscored in many languages by the word rose synonyms for red. Some examples include. The Latin Rosa, Greek word rhodon, The Celtic rhod, German rosen and French Rose.

### Rose and spirituality :

The rose signifies joy and love and symbolizes the continuity of life. It is believed that Goddess Laxmi was born out of rose. The floral symbol sacred to Goddess Venus is rose. In Christian faith rose has stood for martyrdom. It symbolizes the redemptive power of the Christ. A throne less rose is associated with Merry. The name of Jesus in Bible is "the rose of Sharon".

### Distribution and abundance :

Members of the Rosales are distributed throughout the world, and they grow on all continents and many islands. They can be found in a variety of habitats. For example, [ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=480862&library=EBPrunus](#), which includes cherries, plums, and peaches, is one of the most widely distributed genera of the order. *Prunus* is most abundant in North America, Asia, and southern Europe and *Crataegus* ([ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=257588&library=EBhawthorns](#)), which is particularly abundant, both in terms of individuals and diverse forms, throughout eastern North America. A species of wild strawberry (*Fragaria chiloensis*) is found in three discrete areas: Chile and Argentina, California northward to the Aleutian Islands, and the Hawaiian Islands.

### Economic and ecological importance:

#### Edible fruit :

The order Rosales is one of the most economically

important groups. Most of the major fruit crops in temperate regions belong to the rose family, [ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=509628&library=EBRosaceae](#). Cherries, peaches, apricots, nectarines, plums and almonds are fruits from species of *Prunus* and blackberries, raspberries, loganberries and dewberries, from *Rubus*. [ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=30599&library=EBApples](#), pears, quinces and strawberries also belong to the rose family.

#### Flowers :

Flowers of certain roses are wonderfully fragrant. Rose petals from the damask rose (*Rosa damascena*) or the cabbage rose (*R. centifolia*) are placed in a still and subjected to distillation, which extracts the volatile oils and produces attar of rose, a major ingredient in many perfumes.

#### Gardening :

A large number of ornamental plants widely cultivated in temperate regions belong to the Rosales. Garden roses have a wide range of colours but one flower colour still missing in roses (both wild and cultivated) is blue, again because the gene for producing the proper pigment, delphinidin in the case of blue, is lacking in the rose family.

[ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=278134 &library=EBHydrangeas](#) (*Hydrangea*) are known to most gardeners as shrubs, although some are woody vines or small trees. In the early spring the common hydrangea, or hortensia, that is popular with horticulturalists (*H. macrophylla*) is sold as a potted plant in northern cities.

#### Wood :

Several kinds of useful and beautiful wood come from members of the rose order. The wood of black cherry ([ebcid:com.britannica.oec2.i dentifier. Index Entry Content Identifier? idx StructId =643500 & library=EB Prunus serotina](#)), has a reddish brown colour and a warm lustre when finished. It also resists shrinkage and warping and has excellent working properties. Black cherry is a favourite wood for furniture, paneling, woodenware, tool handles, and musical instruments. Wood of the [ebcid:com.britannica.oec2.i dentifier.IndexEntryContentIdentifier?idxStructId=](#)

576800&library=EBEuropean wild cherry (*Prunus avium*) is brownish with a golden sheen and is used for high-quality furniture, either as solid cherry-wood or cherry veneer. *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=447953&library=EB* Pear-wood has a rich pinkish red colour and a very smooth grain. Because pear-wood has a smooth, hard, and stable surface, it was formerly widely used for rulers, T-squares, and drawing boards. The apple tree produces wood that is reddish brown, hard, and rather heavy used in the heads of the best golf clubs.

### Rose as medicine:

- Tea or infusion made from strawberries, ocean spray (*Holodiscus discolor*) flowers, and the bark of crabapple (*Malus fusca*) was used by Indians in Washington to treat diarrhea.
- Other North American Indians used decoctions from blackberries and raspberries and alumroot (*Heuchera americana*) for the same purpose.
- Common agrimony (*Agrimonia eupatoria*) from Europe was looked upon in past ages as a general cure for any sort of wound or snakebite and for wart removal, liver ailments, and diarrhea. Twigs of *Parinaria curatellifolia* are chewed in West Africa as an anti-malarial tonic, blood tonic, and cardiac stimulant and to treat respiratory ailments.

### Rose as external medicine :

- *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=310041&library=EB* *Kalanchoe laciniata* is employed as an external medicine in India. The Malays use this plant to attract good spirits by placing twigs in houses to encourage the return of such spirits after a death.
- The same process is followed to drive away evil spirits and ward them off during serious illnesses such as cholera and smallpox. Children are bathed in water containing leaves of the plant and a poultice of the leaves is applied to the chests of persons with coughs or colds.
- Pulped leaves are used in the Philippines to treat chronic ulcers, sores, and headaches.

In a nutshell the properties of this group are:

### Stem :

Woody climbers are rare in the rose order, being found in the Cunoniaceae and Hydrangeaceae.

*Decumaria*, *Pileostegia*, *Schizophragma*, and a few species of hydrangea are woody shrubs that climb by aerial rootlets put out along the stems. A few cultivated roses also are climbers. A few members of the rose order have special adaptations to trap and externally digest insects. *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=96390&library=EB* Insectivorous plants usually grow in soils deficient in nitrogen. By capturing insects and absorbing the proteins from their bodies, these plants obtain a supplemental source of nitrogen. *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=489900&library=EB* Rainbow plants belong to the genus *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=86959&library=EB* *Byblis* (Byblidaceae) of Australia. Many sticky glands cover the long, linear yellow-green leaves, giving the leaf a glistening appearance that shimmers as the glands split the sunlight into all the colours of the spectrum.

### Leaves:

Leaves in the Rosales may be alternate, opposite, or, rarely, whorled in arrangement. Within a given plant family, one type of arrangement usually dominates. As examples, most members of the Rosaceae have alternate leaves, with opposite leaves being found in a very few species, while the reverse situation prevails in the Hydrangeaceae.

### Flowers :

The *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=211029&library=EB* flowers in the rose order vary from small to large and range from white to various shades of yellow, pink, orange, lavender, or red. Blue flowers are rare in the order. They are almost always bisexual with both male (stamens) and female parts (carpels) present in the same flower. The sepals and petals usually number four or five. The sepals are free from each other or united. The petals are usually free; only rarely are they united at the base or into a tube. In a few cases, the petals are absent.

### Fruits:

The rose order shows a wide diversity of *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=221056&library=EB* fruit types. Many have dry fruits, follicles and *ebcid:com.britannica.oec2.identifier.IndexEntryContent*

*Identifier?idxStructId=94306&library=EBcapsules* that split open at maturity to release the seeds for dispersal; follicles come from one simple carpel while capsules are produced by a compound gynoecium of fused carpels.

### Information regarding the drugs of this group :

#### *Agrimony :*

Grows to about 120 cm (4 feet) tall and has alternate feather-formed leaves that yield a yellow dye. The oval leaflets, about 2–6 cm (0.8–2.4 inches) long, have toothed margins. The small, stalkless yellow flowers are borne in a long terminal spike. The fruit is a bur about 0.6 cm in diameter and bears a number of hooks that enable it to cling easily to clothing or the coat of an animal. *ebcid:com.britannica.oec2.identifier.IndexEntry Content Identifier?idxStructId=9770&library=EB.*

### Amygdalae amarae (Aqua) bitter almond :

An ounce of alcohol is added to a pound of bitter almonds; then add six pounds of water and distil down to three pounds (Hydrocyanic acid is formed by the action of water on the amygdaloids).

- *Amygdalus dulcis*
- *Amygdalus persica*/peach: Tincture of the flowers. Infusion of the bark or infusion of the leaves are used.
- *Crataegus oxyacantha*/hawthorn: Tincture of the ripe fruit is used.
- *Cydonia vulgaris*
- *Fragaria vesca* / strawberry: Tincture of the ripe fruit or infusion of the root is used.
- *Geum rivale* / water avens: Tincture of the plant in flower.
- *Kousso* / *brayera anthelmintica* / *Kuso* / *Cosso*. (Abyssinia.): Infusion of dried flowers or Tincture of flowers is used.
- *Laurocerasus officinalis*/ *cerasus laurocerasus* / common laurel/ *prunus laurocerasus* / cherry laurel: It is an evergreen shrub, of the rose family (Rosaceae), native to Europe but cultivated, particularly as a hedge plant, in other temperate regions. The Carolina cherry laurel (*P. caroliniana*) is a closely related species. *P. laurocerasus* grows about 5.4 metres (18 feet) tall and has glossy, rather oval or lance-shaped leaves 10–15 centimetres (4–6 inches) long. The small white flowers grow in an elongated cluster

5–12 cm long Tincture of young leaves or Dilutions of Aqua Laurocerasi is used.

- *Lavendula vera*
- *Persea Americana*
- *Potentilla anserina*
- *Potentilla aureus*
- *Potentilla reptans*
- *Potentilla tormentilla*
- *Prunus cerasus*/cherry plum (Batch flower drug)
- *Prunus domestica*
- *Prunus mahaleb*
- *Prunus padus* / *cerasus padus* / *padus racemosa* / *P. vulgaris* / bird cherry: Tincture of leaves and bark of small twigs collected when in blossom.
- *Prunus spinosa* / blackthorn / sloe: Tincture of buds just before flowering.
- *Prunus virginiana* / *cerasus virginiana* / choke-cherry: Cold infusion or tincture of inner bark or solution of concentrated resinous extract, Prunin is used.
- *Pyrus Americana* / Mountain ash (American) (Swamps and mountain woods from maine to Pennsylvania): Tincture of fresh bark is used.
- *Pyrus malus*
- *Quillaya saponaria* /chile soap-bark:
- *Rose canina* / Wild rose (Batch flower drug) *Rosa* / *Dog-rose*): Tincture of the hairy excrescence of insect origin called *Cynosbati* or the tincture of ripe fruits is used.
- *Rosa cantifolia*
- *Rosa damascena* / damask or damascus rose: Tincture of the flowers is used.
- *Rubus villosus*
- *Rubus chamaemorus*
- *Rubus fruticosus*
- *Spiraea ulmaria* /queen of the meadows / meadow-sweet: Tincture of fresh root is used.

### Doctrine of analogy:

#### *Smell :*

Most of the members of rose group are provided with fine fragrance. We get allergy from smelling, hay fever (Rose cold) in this group.

#### *Active principle :*

Cyanide, which is a dangerous poison that blocks the activity of an enzyme this is directly involved in oxygen uptake during respiration, resulting in cyanosis and

asphyxiation. We get rose is a very important group for such ailments.

*Insectivorous rose group plants :*

Rose canina is prepared from Tincture of the hairy excrescence of insect origin called Cynosbati.

*Empirical uses :*

Children are bathed in water containing leaves of the plant, and a poultice of the leaves is applied to the chests of persons with coughs or colds. We see rose group shows marked action on respiratory tract.

*Strawberry anaphylaxis :*

Strawberry anaphylaxis is a feature of Frageria which is prepared from strawberry only.

**Constitution :**

*Physical make up :*

Old people with heart complaints.

**Temperament :**

Melancholic temperament. Patients feels sad and dejected.

**Diathesis:**

Phlegmatic people with tendency to haemorrhage.

**Miasm :**

*Psora :*

Crawling and itching of nose, loose motion after taking food, irritability, excitability.

**Sycosis :**

Cardiac diseases, fatty degeneration, , hypertrophy, slowness and sluggishness.

**Tubercular :**

Allergy, increased tendency to be affected by cold. Anaphylactic reactions.

**Syphilis :**

Dilation of the heart, cardiomyopathies, sadness and melencholia.

Psoric \*\* Sycosis<sup>+++</sup>, Tubercular <sup>+++</sup> Syphilis <sup>+</sup>

**Thermal reaction :**

Ambithermal more inclined to be chilly.

**Causation/ ailments from :**

*Mental :*

Excitement, grief, fright, fear, sorrow, mental works.

*Physical :*

Open air, bathing, washing, drinking, alcoholic drinks, strawberries, sleep, rest, repose.

**Pathogenesis:**

Many members of the family Rosaceae produce chemicals called *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?dxStructId=147761&library=EBcyanogenetic* glycosides (glycosides capable of releasing hydrogen cyanide gas, HCN, upon hydrolysis). The best known is amygdalin, which upon hydrolysis yields sugar, *ebcid:com. britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=61262 &library=EBbenzaldehyde* and *ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=147720&library=EB cyanide*. Benzaldehyde is a nonpoisonous compound providing almond, or amaretto, flavour and aroma. Cyanide, however, is a dangerous poison that blocks the activity of an enzyme this is directly involved in oxygen uptake during respiration, resulting in cyanosis and asphyxiation. Amygdalin develops in the seeds and pits of many plants, including cherries, plums, apricots, and apples. Hence, these seeds are potentially dangerous when consumed in quantity.

*ebcid:com.britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=16845&library=EB Almonds*, which come from the pits of *Prunus amygdalus*, are of two kinds, bitter and sweet. *ebcid:com. britannica.oec2.identifier.IndexEntryContentIdentifier?idxStructId=16851&library=EBAlmond* oil, used for flavouring, is extracted from the bitter almond. The crude oil contains considerable amygdalin and is poisonous, but this is removed during refining. The almonds eaten as nuts come from sweet almond varieties, which do not contain amygdalin and are safe to eat. Cyanogenic compounds also appear in the leaves of many of the rose family. Wilted or damaged leaves contain the highest concentrations. Occasionally cattle become ill or even die from eating the foliage of these plants.

**Sphere of action :**

*Cardio-vascular system :*

Most of the member show marked action on

cardiovascular system. Pulse is accelerated, elevated, small and uncountable (Crat<sup>2</sup>Laur<sup>2</sup>). Intermittent pulse (Crat<sup>1</sup>Laur<sup>3</sup>Frag<sup>1</sup>). Indicated in cyanosis (Laur<sup>3</sup>) as a consequence of slow circulation. Indicated in congestive cardiac failure where there is dropsy (Crat<sup>1</sup>Laur<sup>1</sup>Frag<sup>1</sup>). Hypertrophy (Crat<sup>2</sup>) and Dilatation of heart (Crat<sup>2</sup>Laur<sup>2</sup>). Faintness feeling in cardio-pathis (Laur<sup>3</sup>). Angina (Crat<sup>2</sup>Laur<sup>2</sup>). Pericarditis, myocarditis.

#### *Central nervous system :*

This group shows marked action over CNS. Indicated in convulsions (Crat<sup>1</sup>Laur<sup>1</sup>Frag<sup>1</sup>). Epileptic convulsions. Tetanic rigidity (Arg<sup>1</sup>Laur<sup>2</sup>).

#### *Blood and vessels :*

Haemorrhagic tendency (Crat<sup>1</sup>Laur<sup>1</sup>). Blood is bright red, gelatinous, often associated with heart diseases (Crat<sup>1</sup>). Inflammation of the blood vessels, aorta and distension (Laur<sup>1</sup>).

#### *Respiratory system :*

Most of the members show marked action over the respiratory organs. Most effective in the beginning of coryza, checking its further development (Quillaya saponaria). Difficult breathing (Crat<sup>1</sup>Laur<sup>2</sup>). Cough is difficult with heart complaints (Crat<sup>1</sup>Laur<sup>2</sup>). Inflammation of plura.

#### *Serous membranes :*

It produces effusions which are clinically manifested by dropsy.

#### *Mucus membrane :*

It produces dryness in the usually moist internal organs (Laur<sup>1</sup>). Discharges are gelatinous.

#### *Skin :*

Produces generalized coldness (Crat<sup>1</sup>Laur<sup>3</sup>). Strawberry anaphylaxis (Farg<sup>1</sup>).

#### **Modalities :**

##### *Aggravations (<) :*

Excitement, grief, fright, fear, sorrow, mental works. Open air, bathing, washing, drinking, alcoholic drinks, strawberries, sleep, rest, repose.

##### *Ameliorations (>):*

Slow movement, warmth in general, rubbing.

#### **Group characteristics :**

- Mental symptoms may accompany the physical complaint. There may be depressed feeling with cardiac complaints.
- Indicated both acute and chronic stage of the diseases. They are generally a palliative in acute coryza, burning micturition or respiratory distress. But they are very good palliative in chronic heart diseases as where the heart is hypertrophied, dilated or even failed.
- Acts as palliative in cardiac disorder. May be used to relieve the pain of cancer (Laur<sup>1</sup>).
- The pace of action is slow* (Reaction, lack of/Laur<sup>1</sup>).
- Side of affections: We get crosswise involvement. Left upper and right lower (Laur<sup>1</sup>).
- Symptoms of heart: Most of the members show marked action on cardio-vascular system. Pulse is accelerated, elevated, small and uncountable (Crat<sup>2</sup>Laur<sup>2</sup>). Intermittent pulse (Crat<sup>1</sup>Laur<sup>3</sup>Frag<sup>1</sup>). Indicated in cyanosis (Laur<sup>3</sup>) as a consequence of slow circulation. Indicated in congestive cardiac failure where there is dropsy (Crat<sup>1</sup>Laur<sup>1</sup>Frag<sup>1</sup>). Hypertrophy (Crat<sup>2</sup>) and Dilatation of heart (Crat<sup>2</sup>Laur<sup>2</sup>). Faintness feeling in cardio-pathis (Laur<sup>3</sup>). Angina (Crat<sup>2</sup>Laur<sup>2</sup>). Pericarditis, myocarditis.
- Central nervous system: This group shows marked action over CNS. Indicated in convulsions (Crat<sup>1</sup>Laur<sup>1</sup>Frag<sup>1</sup>). Epileptic convulsions. Tetanic rigidity (Arg<sup>1</sup>Laur<sup>2</sup>).
- Blood and vessels: Haemorrhagic tendency (Crat<sup>1</sup>Laur<sup>1</sup>). Blood is bright red, gelatinous, often associated with heart diseases (Crat<sup>1</sup>). Inflammation of the blood vessels, aorta and distension (Laur<sup>1</sup>).
- Respiratory system: Most of the members show marked action over the respiratory organs. Most effective in the beginning of coryza, checking its further development (Quillaya saponaria). Difficult breathing (Crat<sup>1</sup>Laur<sup>2</sup>). Cough is difficult with heart complaints (Crat<sup>1</sup>Laur<sup>2</sup>). Inflammation of plura.
- Serous membranes: It produces effusions which are clinically manifested by dropsy.
- Mucus membrane: It produces dryness in the usually moist internal organs (Laur<sup>1</sup>). Discharges are gelatinous.
- Skin: Produces generalized coldness (Crat<sup>1</sup>Laur<sup>3</sup>). Strawberry anaphylaxis (Farg<sup>1</sup>).
- When well selected remedy fails.
- Slowness from recovery.
- Dust allergy.

**Mental disposition :**

Truly speaking only *Crataegus* and *Laurocerasus* is vividly represented in repertory so it is difficult to form a general class characteristic. Till an attempt has been made.

- Grief: Most important and prominent feature of this group is grief. Ailments from grief sorrow and care (*Crat<sup>2</sup>Laur<sup>1</sup>*). We see disgust of life (*Laur<sup>2</sup>*). Concealing inner torturing thoughts, turbulence and restlessness behind a mask of cheerfulness, jocularly and freedom from care. 'Always smiling' (*Arg*). They are the ones not wanting to be aware of, or not to show, what goes beneath the surface. The surface has to appear perfect, even if chaos may reign beneath (*Arg*).
- Indolence and aversion to mental and physical work. Indolence and aversion to walk from sadness.
- Anxiety: Anxiety is a marked feature. Anxiety < at Night (*Arg<sup>1</sup>*). Anxiety with palpitation (*Crat<sup>3</sup>Laur<sup>2</sup>*). Fearful anxiety with difficult breathing and restlessness. Can't fall to sleep.
- Delusion: Delusion that he is accused or criticized (*Laur<sup>1</sup>*). Delusion of fire, distorted. Delusion as if cached.
- Despair: Despair about recovery.
- Sluggishness: Dullness, difficulty in understanding (*Laur<sup>3</sup>*). Idiocy, dullness, sluggishness.
- Fear: Various forms of fear are present in this group. Fear being blind or poisoned (*Arg<sup>1</sup>*), fear of misfortune.
- Anger with irritability (*Crat<sup>1</sup>Laur<sup>1</sup>*).
- Cheerful in spite of debility.
- Want of moral feeling.
- Weak memory (*Arg<sup>1</sup>Laur<sup>2</sup>*). Sudden loss of memory from pain, fright etc.
- Restlessness which does not allow one to remain in one place walks about constantly with dyspnoea and short breathing. Sighing, as if climbing a high and steep mountain.

**Indications of few lesser used Drugs :**

*Agrimony* [*Agri*] :

'Weeps inside, laughs outside'. Concealing inner torturing thoughts, turbulence and restlessness behind a mask of cheerfulness, jocularly and freedom from care. 'Always smiling'. *Agrimony* states develop in individuals when the childhood home has been much geared to polite society standards, with the children brought up from their early days to 'keep smiling'. Their tears dry quickly. Secret inner pain and feelings of loneliness. They are the ones

not wanting to be aware of, or not to show, what goes beneath the surface. The surface has to appear perfect, even if chaos may reign beneath. Make sacrifices and avoid confrontations.

*Amygdalae amarae* (*Aqua*) [*Amyg-am*] :

Pains through tonsils, throat dark, difficult swallowing, vomiting, cough with sore chest. Excitement, as after champagne, followed by sudden insensibility. Lancinating pain through tonsils. Heaviness in forehead. Dullness- left side of head. Vomiting of undigested food and bile. Cough with soreness of chest, extending down to stomach. Convulsive, at intervals, very short respiration, with fear of suffocation. Useful in epilepsy and tetanus. Head drawn to left side; opisthotonus.

*Fragaria vesca* :

Acts on digestion and mesenteric glands. Prevents formation of calculi, removes tartar from teeth and prevents attacks of gout. The fruit has refrigerant properties. Strawberries produce symptoms of poisoning in certain susceptible individuals, such as urticarial rashes (strawberry anaphylaxis).

*Geum rivale* :

Bladder, affections of. Penis, pains in.

*Koussou* :

A Vermifuge. Nausea and vomiting, vertigo, precordial anxiety slowing and irregular pulse, subdelirium and collapse. Rapid and extreme prostration. To expel tapeworm.

*Laurocerasus officinalis* [*Laur*] :

Cardiac cough. Asphyxia neonatorum. Lack of reaction. General coldness, not ameliorated by warmth. Drink rolls audibly through oesophagus and intestines. Knotty toe and finger nails. Cyanosis. Sudden loss of memory 3 from pain, fright etc. Fearful anxiety with difficult breathing and restlessness. Can't fall to sleep. Mental symptoms > in open air. Blunted senses, lack of reaction, especially in chest and heart affections. Haemorrhage -of thin, bright blood mixed with gelatinous clots. Cough with valvular disease. Skin -Blue. Clubbing of fingers. Distension of veins of hands.

*Prunus spinosa* [*Prun*] :

Neuralgias. Pedal oedema, dropsy. Ankle and foot

feel sprained. Shooting pain from right frontal bone, through brain to occiput, with a feeling as if the right eyeball would burst. Hurriedly impelled to urinate, the urine seems to pass as far as the glans, and then returns and causes pain in urethra. Must press a long time before the urine appears. Restlessness which does not allow one to remain in one place, walks about constantly with dyspnoea and short breathing. Right side, more affected than left. Headache from heat of the sun.

*Quillaya saponaria* :

Produces and cures symptoms of acute catarrh, sneezing and sore throat. Most effective in the beginning of coryza, checking its further development. Colds with sore throat; heat and dryness of throat. Cough with difficult expectoration. Squamous skin.

*Rosa damascana* :

Useful in the beginning of hay-fever, with involvement of Eustachian tube. Hardness of hearing; tinnitus. Eustachian catarrh.

*Spiraea ulmaria* :

Burning and pressure in oesophagus, feels contracted but not made worse by swallowing. Morbidly conscientious. Relieves irritation of the urinary passages; influences the prostate gland; checks gleet and prostaticorrhoea; has been used for eclampsia, epilepsy, and hydrophobia. Bites of mad animals. Heat in various parts.

*Holism and homoeopathy* :

Hahnemann, we have seen, was born at such a time when there was a great upsurge of different philosophical and scientific thoughts, which seemed to dominate the European mind by turns. Idealistic and materialistic schools of thought covered the whole intellectual mind and generally formed two different segments. Each advent in physical science seemed to oust the idealistic school from its predominant position; while the failure of scientific theories and concepts to explain all the facts of nature, including those of life and mind swung the pendulum to the sides of Idealism. The similar fate was for the Universalists (who believed in the existence of general) and Nominalists (who believe on the existence of the particulars). With the growth of human knowledge, specialization become inevitable and such scientific

specialist was busy with his own particular sphere of knowledge and activity but they were nonetheless influenced by the general ideas of different philosophical schools which happened to capture the mind of both the *intellegencia* and the mass of time being<sup>1</sup>. During the scientific revolution in the seventeenth century, values were separated from facts, and even since that time we have tended to believe that scientific facts are independent of what we do and are therefore independent of our values<sup>2</sup>.

As we have convinced, that Hahnemann, the double-headed prodigy of philosophy and learning was conversant with all the currents and crosscurrents of ideas and ideological conflicts. But as a man, imbued with true scientific spirit, he kept himself free from being obsessed with any of those one-sided theories and vague concepts. On the other hand he never omitted the philosophical crime of 'confusion of categories' of different order of experience. So, even when he supports any particular philosophical concept, he never follows it in toto. He accepted the realities of mind, life and matter yet he did not support idealists, or even the vitalistic school as each was exclusively in opposite to the others. So, we found, that even being so much impressed by Kant<sup>3</sup>, he rejected Kant, as Kant was too impracticably abstract for him and not clear enough in his manner of presentation<sup>4</sup>. Plato, he complains, is only valuable when he speaks intelligibly and expressively<sup>5</sup>. He refers in the first place all philosophical dogmas to medicine and to his own doctrines<sup>6</sup>. In the same way the theoretical speculation could not bring any charm to him from any school of philosophy. Matter, he could not deny as it was perceptible to him. But he never bothers to dis-screen how mind, life and matter, each belonging to different order of existence, got mixed up in a consciously living organism. He never bothers to speculate on the metaphysical nature of life and mind. He remained satisfied with "*The material organism, without the vital force, is capable of no sensation, of no function and no self preservation*" and the foot note of the same aphorism that is 10, narrates, "*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*"<sup>7</sup> and "*The organism is indeed the material instrument of the life, but it is not conceivable without the animation imparted to it by the instinctively perceiving and regulating vital force*"<sup>8</sup> as per the aphorism 15.



Philosophically speaking Hahnemann may be classed under the school of Empiricism but as it is said which was justifiable, he took the note<sup>9</sup> Like so many of his contemporaries Hahnemann was a Deist<sup>10</sup>. These religion free thinkers—who found their home in England in 17<sup>th</sup> and 18<sup>th</sup> Centuries, and who represented the prevailing movement there, — tried to find amidst all the positive religion of the earth the one natural religion of faith in a living God, the Creator and Supporter of the whole world, of every individual. – It was not that the churches was not the only true one, but rather that in all religions these main principles of “Natural religion” were to be sought and found”<sup>11</sup>.

Thus, Hahnemann considered the principles of Confucius, which he had learnt to know, to be higher than those of Christ, whom he called as “fervid emotionalist” in contrast to Confucius. Free from all restricting sense of formal obligations, such as is inseparable from a church faith, Hahnemann’s belief in a God permeating every creature, All beneficent, All embracing, Omnipotent, was the impulse of his every action and the deepest source of his philosophy<sup>12</sup>.

So, in medicine, according to Hahnemann, *Man is to be studied from an organismal standpoint and not form that of a mechanism*. Life is both, the beginning and resultant of organism. It is it’s beginning because it is the power, which evolves it from the primordial cells onwards. It is the resultant because the organism is the system of parts by means of which it completes and perfects itself to be concrete life. Thus, human being is an organism, which evolves the systems or mechanically related parts and works in it and through it. Thus, mechanism is not the ultimate but instrumental power behind it<sup>13</sup>. As per Alexie Carrel, “*Like a machine it is both simple and complex. But the machine is primarily complex and secondarily simple; whereas man is primarily simple and secondarily complex. He originates from a simple cell*”<sup>14</sup>.

Hahnemann’s conviction on Holism is a synthesis of this whole idea. The doctrine of Vitalism naturally carries this basic concept. He was a Vitalist to a great extent but not in sense of Sthal (1660 – 1734 A.D.), Joseph Berthaz (1660 – 1734 A. D.) and Hoffman (1660 – 1742 A. D.). Since the appearance of Descartes, an indecisive battle continued between Vitalists and Mechanists. Though Vitalism was few steps ahead then mechanists in question of explaining the different phenomenon yet

they could never establish the objective existence of life principles or vital force. It remained a matter of belief. The hard-boiled scientists as John Hunter, Leibig and Wehler were Vitalists. As a matter of fact, the concept of Holism lies in Vitalistic thought only<sup>15</sup>.

Holism is a word derived from a Greek word; Holos means whole in English. It is belief, a definite philosophy that Hahnemann put in his literature. The dictionary meaning reads

Holism: 1: a theory that the universe and especially living nature is correctly seen in terms of interacting whole (as of living organism) that are more than the mere sum of elementary particles.

2: a wholistic study or method of treatment<sup>16</sup>

The meaning is found in Webster is like following – Holism: 1: of or relating to holism.

2: relating to concerned whole or with complete systems rather than with analysis of treatment of, or dissection in to parts <~medicines attempts to treat both the mind and the body > <~ecology views human and the environment as a single system> holistically<sup>17</sup>.

So, Holism can be defined, “*as a belief that one part though essentially forms a whole can never give the meaning to the whole. Whole is the synthesis of the part and whole ultimately gives meaning to the parts. Unites may carry partial expression of the whole. Whole provides the basis of as well as the importance of the part*”.

A whole is not some ‘tertium quid’ over and above the parts which composes it; it is these parts in their intimate and the new reactions and functions which results from that union. It is a new structure of the parts, with altered activities and functions, which flow from this structure. When it is said organism is a whole or unity, one of the things that is meant is that it is not a mere aggregate of those which it uses at parts, organ constituent instruments of its operations but it has developed being and has a general law which surpasses its dependence upon those elements or constituents and it can only be broken up at the cost of the parts as parts and the constituent parts owe their nature to the fact of their being parts of the whole<sup>18</sup>.

This holistic concept of man led Hahnemann to distinguish between the notions of a mechanical and a creative cause or evolutionary causes. An organism grows from within and belongs to the domain of life. Physical science reduces all causality to transference and

transformation of motion. As the category of life is different from that of matter, the conception of causality as applied to the realm of matter is never applicable to the phenomenon of world of life. Physical science can never explain how the body can act over the mind and vice versa. So we find Hahnemann did not approach the subject of medicine from the angle of causalism that is the search of the cause. This approach tackled down the problem of disease through pure observation of phenomenon. Such experience admits of deductions and generalizations but it never presumes over facts nor speculates over unknown<sup>v</sup>. The homoeopathic therapeutic law does not embody a theorization as to the mode of action of drugs in diseased state or speculation as to the cause of such action<sup>n</sup>, but simply a correlation of the two sets of phenomenon. The technique adopted by Hahnemann is *'an intuitive disposition of thinking with phenomenology as the method of research analogizing as the way of thinking'*. He had grasped the principal of *'unity in the diversity'* as the pattern of all natural phenomenon and applied it to the field of disease<sup>19</sup>. It goes without saying that Hahnemann's inclusion of Holism is the synthesis of all his medical convictions and understanding, which really had progressed the science few centuries advanced.

### **The evolution of the idea :**

#### *The substance and the form :*

As per as the development or evolution is concerned it again tracks back to the era of the ancient medicine. The tension between mechanism and holism actually begins at this age. It is an inevitable consequence of the ancient dichotomy between substance (matter, structure, quantity) and form (pattern, order, quantity). Biological form is more than shape, more than a static configuration of components in a whole. There is a continual flux of matter through a living organism, while its form is maintained. There is development, and there is evolution. Thus the understanding of the biological form is inextricably linked to the understanding of metabolic and developmental process.

Hippocrates is probably the first person to consider Environmental, Emotional and Nutritional Factors as a cause of disease. His great Humoral concept is found in his works on "Airs, Waters and Places" which, instead of ascribing diseases to divine origin, discusses their environmental causes. It proposes that considerations such

as a town's weather, drinking water, and site along the paths of favorable winds can help a physician ascertain the general health of the town's citizens. The idea of preventive medicine, first conceived in Regimen and Regimen in Acute Diseases, stresses not only diet but also the patient's general way of living and how it influences his or her health<sup>20</sup>.

At the dawn of Western philosophy and science, the Pythagorean distinguished 'number' or 'pattern' from substance, or matter, viewing it as something, which limits matter and gives it shape. Aristotle (348-322 B.C.), the first biologist in the Greek dynasty, also distinguished between matter and form, but at the same time linked the two through a process of development. In contrast to Plato, Aristotle believed that form has no separate existence but was immanent in matter. Nor could matter exist without the form. The process of self-realization of the essence in the actual phenomenon is called 'Entelechy' by Aristotle. Aristotle's basic postulations were

- Form can never be different from the matter.
- Concept of organic whole, every part is organically related and the part or units breaks the idea.
- Every thing is in the process of Evolution and every evolution is meant for more perfection.
- Perception is greater than conceptual knowledge.

And the theory of potentiality that says that every thing is charged with the future as an oak tree will give birth of oak tree only.

At long later days we see Galen supports Hippocrates in the same way taking the interaction of nature with human body with the environment.

In the similar way Ancient Indian Medical Transcriptions somehow supports this theory of holism in more extended way. In Ayurvedic theory this theme has been taken in the form of Panchabhuta theory and Tri-Dosha Tatba. By Panchabhuta Theory the life gets its Extension to five elements that is conceptualized to be the basic body forming elements. Namely they are Air, Water, Heat, Soil and Sky. By Tri-Dosha Tatba it has been said that There are three basic faults in the human body Namely Vaath (Air), Pitta (Fire) and Kapha (Water). They are again symbolized with the colour say Blue, Red and Ash which again searches the symbolization of mythological Gods as Vishnu (The Origin), Brahma (The Maintenance) and Shiva (Destruction).

These are three principal elements that or Dhatus in life microcosmical as the life microcosmical in Human

as in Universal natures. So Factor life is intermingling with eternity. As per the Chinese belief the basic elements are namely Earth, fire, water, wood and Metal. These sounds equally with the four Humoral theory of Hippocrates namely Blood, Phlegma, Yellow and Black bile.

### **Cartesian mechanism :**

*In the sixteenth and seventeenth century :*

The medieval worldview, based on Aristotelian philosophy and Christian theology, changed radically. The notion of an organic, living and spiritual universe was replaced by that of the world as machine, and the world-machine became the dominant metaphor of the modern era. This radical change was brought about by the new discoveries in physics, astronomy and mathematics known as the scientific revolution and associated with the names of Copernicus, Galileo, Descartes, Bacon and Newton.

Galileo Galilee banned quality from the science, restricting it to the study of phenomenon that could be measured and quantified. This has been a very successful strategy throughout the modern science, but our obsession with quantification and measurement has also exacted a heavy tool. As the psychiatrist R.D. Laing put it emphatically:

*“Galileo’s program offers us a dead world: Out go sight, sound, taste, touch, and smell, and along with them have since gone esthetic and ethical sensibility, values, quality, soul, consciousness, spirit. Experience as such is cast out of the realm of scientific discourse. Hardly anything has changed our world more during the past four hundred years than Galileo’s audacious program. We had to destroy the world in theory before we could destroy it in practice”<sup>21</sup>.*

René Descartes created the method of analytic thinking, which consists in breaking up complex phenomenon into pieces to understand the behaviour of the whole from the properties of its parts. Descartes based his view of nature on the fundamental divisions between two independent and separate realms – that of mind and that of matter. The material universe, including the living organisms, was a machine for Descartes, which could be in principle be understood completely by analyzing it in terms of its smallest parts.

The conceptual framework created by Galileo and Descartes – the world as a perfect machine governed

by exact mathematical laws was completely triumphantly by Isaac Newton, whose grand synthesis, Newtonian mechanics, was the crowning achievement of seventeenth century science. In Biology, the greatest success of Descartes’ mechanistic model was its application by William Harvey to the phenomenon of blood circulation. Inspired by Harvey’s success, the physiologists of that time tried to apply the mechanist method to describe other bodily functions, such as digestion and metabolism, These attempts were dismal failure, however, because the phenomenon the physiologists tried to explain involve chemical processes that were unknown at the time and could not describe in mechanical terms. The situation changed significantly when Antoine Lavoisier, the father of modern chemistry demonstrated that respiration is a special form of oxidation and thus, confirmed the relevance of chemical processes to the function of living organism.

In the light of the new science of chemistry, the simplistic mechanical models of living organism were largely abandoned, but the essence of the Cartesian idea still survived and had ruled for few more decades.

### **The romantic movement :**

The first strong opposition came from the Romantic Movement in art, literature and philosophy in the late eighteen and nineteenth centuries. William BlakeH (1757 – 1827 A. D.), the great mystical poet and painter was a passionate critique of Newton. He summarized his critique in the celebrated lines:

“May God us keep

*From single vision and Newton’s sleep”*

The German Romantic poets and philosophers returned to the Aristotelian tradition by concentrating on the nature of organic form. Goethe (1749 – 1832 A. D.)@ was the first person to use the term ‘morphology’ for the study of biological form from a dynamic, developmental point of view. He admired nature’s ‘moving order’ (bewegliche Ordnung) and conceived of form as a pattern of relationship within an organised whole – a conception which at the level of contemporary systemic thinking. ‘Each creature’, as Goethe writes, ‘is but a patterned gradation (Schattierung) of one great harmonious whole’.

Kant, the idealist, separated the phenomenal work from a world of ‘things-in-themselves’. He believed that science could offer only mechanical explanations, but he

affirmed that in areas where such explanation were inadequate, scientific knowledge needed to be supplemented by considering nature as being purposeful. In his 'Critique of pure Reason', Kant discussed the nature of living organisms. He argued that organisms, in contrast to machines, are self-reproducing, self-organizing wholes. *'In a machine', as Kant elaborates, 'the parts only exist for each other, in the sense of supporting each other within a functional whole. In an organism, the parts also exist by means of each other, in the sense of producing one another'*. Kant writes, *"We must think of each part as an organ, that produces the other parts (so that each reciprocally produces the other) – because this, [the organism] will be both an organised and self-organizing being"*<sup>22</sup>. With this statement Kant become not only the first to use the word 'self-organization', to define the nature of living organisms, but also used it in a way that is remarkably similar to some contemporary conceptions.

The romantic view of nature as, "One Great Harmonious Whole", as Goethe put it, led some scientists of that time to extend their search for the wholeness of the entire planet and see the Earth as an integrated whole, a living being. The view of the earth as being alive, of course, has a long tradition. Mythical images of the Earth Mother are amongst the ancient human religious history. Gaia, the Earth Goddess, was revered as the supreme deity in early, pre-Hellenic Greece. Earlier still, from the Neolithic through the Bronze ages, the societies of 'Old Europe' worshiped numerous female deities as incarnation of Mother Earth. How this concept now again has got its great acceptance will be discussed later pages.

#### Hahnemann and Holism:

Hahnemann convinced with this theory of Holism from various sources and inclusion of Holism was a crescendo of his entire medical and philosophical concept. He has put his deduction on Holism in various areas of his vast literature. For Hahnemann the disease is a process and not a fixed entity. His approach is phenomenological and cause of every disease extends to the external influences. So, beyond the so-called meteoric and telluric cause he has considered poverty as to be the cause to bring many injurious habits into this world<sup>23</sup>. The essay "On Making the Body hard", reads, *'Father Hippocrates, whose knowledge of mankind was of the most profound, remarks in one part of his writings that*

*changes from one extreme to another cannot be undertaken without danger and caution, and I cannot ..... Nature does nothing without preparation"*<sup>24</sup>. We see him writing, *"Should we abandon ourselves to despair, because we don't know, to a nicety, what is the exact influence which a slight change in geographical position, a small variation of the hygrometer, exercise upon the action of our medicines or our patients"*<sup>25</sup>. Such references are fully seen in medicine of experience and other literatures.

In Organon of Medicine we encounter a number of such examples. The explanation of Dynamic power says, *'It is not in the corporal atoms of these highly dynamized medicines, nor their physical or mathematical surfaces (with which the higher energies of the dynamized medicines are being interpreted but vainly as still sufficiently material) that the medicinal energy is found. More likely, there lies invisible in the moistened globule or in its solution, an unveiled, liberated, specific, medicinal force contained in the medicinal substance which acts dynamically by contact with the living animal fibre upon the whole organism (without communicating to it anything material however, highly attenuated) and acts more strongly the more free and more immaterial the energy has become through the dynamization"*<sup>26</sup>. The Allopathic physicians are being criticized because, *"Therefore disease (that does not come within the province of manual surgery) considered, as it is by the allopathists, as a thing separate from the living whole, from the organism and its animating vital force, and hidden in the interior, be it ever so subtle a character, is an absurdity, that could only be imagined by minds of a materialistic stamp, and has for thousands of years given to the prevailing system of medicine all those pernicious impulses that have made it a truly mischievous (non-healing) art"*<sup>27</sup>. And further he says, *'The affection of the morbidly deranged, spirit-like dynamis (vital force) that animates our body in the invisible interior, and the totality of the outwardly cognizable symptoms produced by it in the organism and representing the existing malady, constitute a whole; they are one and the same. The organism is indeed the material instrument of the life, but it is not conceivable without the animation imparted to it by the instinctively perceiving and regulating vital force (just as the vital force is not*

*conceivable without the organism), consequently the two together constitute a unity, although in thought our mind separates this unity into two distinct conceptions for the sake of facilitating the comprehension of it*"<sup>28</sup>.

Aphorism 189 clearly says, "And yet very little reflection will suffice to convince us that no external malady (not occasioned by some important injury from without) can arise, persist or even grow worse without some internal cause, without the co-operation of the whole organism, which must consequently be in a diseased state. It could not make its appearance at all without the consent of the whole of the rest of the health, and without the participation of the rest of the living whole (of the vital force that pervades all the other sensitive and irritable parts of the organism); indeed, it is impossible to conceive its production without the instrumentality of the whole (deranged) life; so intimately are all parts of the organism connected together to form an indivisible whole in sensation and functions. No eruption on the lips, no whitlow can occur without previous and simultaneous internal ill health"<sup>29</sup>. His holism was such extensive that he even does not support the diseases as mental or physical. As per his conviction they are all in the same<sup>30</sup>. So naturally he says, in § 217, that, "In these diseases we must be very careful to make ourselves acquainted with the whole of the phenomena, both those belonging to the corporeal symptoms, and also, and indeed particularly, those appertaining to the accurate apprehension of the precise character of the chief symptom, of the peculiar and always predominating state of the mind and disposition, in order to discover, for the purpose of extinguishing the entire disease, among the remedies whose pure effects are known, a homoeopathic medicinal pathogenetic force - that is to say, a remedy which in its list of symptoms displays, with the greatest possible similarity, not only the corporeal morbid symptoms present in the case of disease before us, but also especially this mental and emotional state"<sup>31</sup>.

So, we see that Hahnemann's Holism never gets a full stop only on considering the mental phenomenon with its relation of physical activities but it is further more, which even engulfs the natural factors in the consideration<sup>32</sup>. This concept is some how new tallying

his age. This is the mastery of Hahnemann that he could understand the vastness and usefulness of his ideas and applied it in to the field of medicine.

### **Holism in other field and Homoeopathy :**

Many alternative medical approaches are based on the concept of holism. In Homoeopathy the principle is to prescribe a medicine that not only suits the symptoms of the illness but also the general physical and mental characteristics of the patient. The classical Homoeopathic physician takes the very detailed history of the patient, which includes the desires, aversions, and every minute details which just matches with the image of the patient and the medicine is prescribed.

In Acupuncture the central principle is that there is an energy called Chi, which circulates all around the surface of the body on invisible lines called meridians. If the movement of this energy is harmonious, the person is healthy. In an ill person this harmony is disrupted. The Acupuncturist applies the fine needles to reconstruct the disturbed Chi. The application of needles can be seen as a type of Holistic stimulus leading to increase the general health of the patient.

Massages<sup>32</sup> in any form have a powerful positive effect on the whole person. Hahnemann supported Mesmerism<sup>33</sup>, Bath<sup>34</sup> having some positive effect to the whole person. Astrology, though a pseudo science, yet considers the effect of the universe over a person both mentally and physically.

### **Understanding Holism from Modern Scientific :**

The triumphs of nineteenth century biology – cell theory, embryology, and microbiology – established the mechanistic conception of life as a firm dogma among biologists. And yet they carried within themselves the seed of the next wave of opposition, the school known as "Organismic Biology" or "Organicism". While cell biology made enormous progress in understanding the structures and functions of many of the cell's subunits, it remained largely ignorant of the of the co-ordinating activities, that integrate those operations into the functioning of cells as a whole.

Before the Organicism was born, many outstanding biologists went through a phase of Vitalism and for many years the debated between mechanism and holism was framed as one between mechanism and Vitalism. Vitalism and Organicism are both opposed to the reduction of

biology to physics and chemistry. Both schools maintain that, although the laws of physics and chemistry are applicable to organisms, they are insufficient to fully understand the phenomenon of life. The behaviour of a living organism as an integrated whole cannot be understood from the study of its parts alone. As the system theories would put it several decades later, the whole is more than the sum of its parts.

Since these organizing relationships immanent in the physical structure of the organism, Organismic biologists assert that no separate, non-physical entity is required for the understanding life. We shall later on that the concept of organization has been refined to that of 'self organization' in contemporary theories of living systems, and that understanding the pattern of self-organization is the key to understanding the essential nature of life.

Whereas Organismic biologists challenged the Cartesian machine analogy by trying to understand biology form in terms of wider meaning of organization, Vitalists did not really go beyond the Cartesian paradigm<sup>35</sup>. Their language was limited by the images and metaphors; they merely added a nonphysical entity as the designer or director of the organizing process that defy mechanistic explanations. If we see in a critical way we conclude that both the theories are imperfect and inconclusive. This is in the following regard:

– While science denies reality to life and mind, the Vitalists retort by erecting them into vital and mental forces with a substantiality of their own. So here, Vitalism erects a counter theory, which again is not self-explanatory.

– Vitalism is nothing but a pale copy of Physical force. According to the Vitalists a living body is conceived as a material system in which the physio-chemical forces are supplemented and to a great extent, dominated by a new force, not of the same character as they, but still sufficiently like them to act on them and to be acted on by them.

– The Vitalists is right so far as it considers physio-chemical agencies, and categories as insufficient to explain the phenomenon of living bodies.

– But it is wrong when it proceeds to assume the existence and inter-action with them of a new so-called vital force which may or not affect their quantitative relations, which may or not quantitatively add to or subtract from them, but which somehow has the power of control or otherwise affects the manner in which they are working.

– With many, Vitalism is more a standpoint than a theory, more in attitude of protest against the supposed adequacy and sufficiency of mechanism or physio-chemical explanation of living bodies than a definite assumption of a new vital force<sup>36</sup>.

But German embryologist Hans Driesch initiated the opposition of the mechanistic theory in modern times with his pioneering experiments on Sea Urchin eggs, which led him to formulate the first theory of Vitalism. When Driesch destroyed one of the cells of an embryo at the every two-celled stage, the remaining cell developed not into half of a Sea Urchin, but into a complete but small organism.

Ross Harrison, one of the early exponents of the Organismic School, explored the concept of organization, which had gradually come to replace the old notion of function in physiology.

The Biochemist Lawrence Henderson was influential thought his early use of the term 'system' to denote both living organism and social system. For that time on, a system has come to mean an integrated whole essential properties arise from the relationships between its parts, and 'systems thinking' the understanding of a phenomenon within the context of a larger whole. This is, in fact, the root meaning of the word 'system', which derives from the Greek 'Synhistanai' (to lace together).

Rupert Sheldrake, added more in this theory postulating the existence of non-physical morphogenetic (form-generating) fields as the causal agents of the development and maintenance of biological form.

Since Newton, physicists had believed that all physical phenomena could be reduced down in to hard and solid material articles. In the 1920s, however, Quantum Theory forced them to accept the fact that the solid material of the objects of classical Physics dissolve at the subatomic level in to wave like patterns of probabilities. These patterns, moreover, do not represent probabilities of things, but rather probabilities of interconnections or correlations, between various process of observations and measurements. In other words, subatomic particles are not 'things' and these, in turn, are interconnections between other things, and so on. In quantum theory we never end up with any 'things'; we always deal with interconnections<sup>37</sup>.

This is how Quantum Physics shows that we cannot decompose the world into independently existing elementary units. We can quote Werner Heisenberg, one

of the founders of this theory who says, “The world thus appears as a complicated tissue of events, in which connections of different kinds alternate or overlap or combine and thereby determine the texture of the whole”. Heisenberg saw the shift from the parts to the whole as the central aspect of that conceptual revolution, and he was so impressed by it that he titled his scientific autobiography as ‘Der Teil und das Ganze’, which means ‘The part and the whole’<sup>38</sup>.

Gestalt► psychologists to the concept of looking as a whole from the very beginning. They postulated that mind is not being made by some elements and simultaneously they said what any thing cannot be viewed separately but viewed as a whole. This as a whole integrates all the perspectives say the time space and person fragments of some object. The separate placement of the object breaks the integrity of the thing.

While Organismic School encountered irreducible wholeness in organisms, quantum physicists in atomic phenomenon, and gestalt psychologist in perception, Ecologists encountered it in their studies of animal and plant communities. The new science of ecology emerged out of the Organismic School of biology during the nineteenth century, when biologists began to study communities of organisms. Ecology – from the Greek Oikos (household) – is the study of the Earth Household. This term was coined during 1866 by German biologist Ernst Haeckel, who defined it as “the science of relations between the organism and the surrounding outer world. In 1909, the word Umwelt (environment) was used by Jakob von Uexkull. In the book Animal Ecology, Charles Elton introduced the concept of food chains and food cycles, viewing the feeding relationships within biological communities as their central organizing principle.

The term ‘Biosphere’, used in nineteenth century by Eduard Suess to describe the layer of life surrounding the Earth. Vladimir Vernadsky saw life as a ‘geological force’. James Hutton the ecologist finds the similarity of Water circulation with the blood circulation in the human body.

Charlten Elton tries to find the relationship of Magnetism and Gravity with that of the nature and human life.

Psychological stress, which has been narrated as the outcome of the changing society, has been found to be the cause of so many diseases of modern times is

nothing but a byproduct of the interaction of the nature and human life. Through this process, the modern life searched out a term called ‘

Symbiosis’, which essentially signifies the role of this kind of inter and intra sectorial communication for beneficial development of the organization as well as the society<sup>39</sup>.

For a homoeopath this symbiosis is never a new ward. Our theory of holism is never restricted to a certain person with his psychosomatic entity but it takes consideration of his moral / emotional character, his habits, hobbies, his personal history, his social relationship his families and society, along with his desires and aversions, sleep, and dreams, intolerance and allergies, his every thing, ‘he’ as a whole in action and reaction.

Like so many of the great postulations Theory of Holism is one of the greatest, which not only have opened the scenario to wards the modern explanation of the subject but also its vast scientific landscape – any other branch may not be thought of under a single banner.

## REFERENCES

- 1 Hahnemann’s Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P= 83.
- 2 The Web of Life/ Fritjof Capra/ Flamingo/ 1997/ P= 11.
- 3 “I had known for some time that you had made our Kant available at France, but had not considered what an enormous effort it must have cost you to understand even his “Critique of Pure Reason”, as so many German-born scientists cannot fathom or understand Kant — I admire Kant very much, particularly because he draws the line of philosophy and all of human knowledge, where experiment ends. If remaining part of what he has thought and written had only unfolded itself a little more clearly before inner vision. — If so called philosophers who followed Kant had not written even more mystically and allowed their imagination so much play, if, in one word, they had kept, as Kant wanted them to, within the boundaries of experiences, my fight to-day for the reform of medical science would have been an easier one”. /In a letter to Von Villers / Life of Christian Samuel Hahnemann/ Rosa Wagh Hobhouse/ B. Jain/ New Delhi/ 1995/ P= 104 -105 .
- 4 Samuel Hahnemann his Life and works / Richard Haehl/ Vol. 1/ B. Jain/ New Delhi/ 1992/ P= 252.
- 5 Samuel Hahnemann his Life and works / Richard Haehl/ Vol. 1/ B. Jain/ New Delhi/ 1992/ P= 252.
- 6 Samuel Hahnemann his Life and works / Richard Haehl/ Vol.

1/ B. Jain/ New Delhi/ 1992/ P= 252.

7 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 34.

8 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition / Tr.Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 36.

9Hahnemann's Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P = 85

10 Hahnemann was a Vitalist. He saw in the body but an organism made up of the material particle in themselves dead but vivified and adapted to the real living man, the spirit with us. The connection between this spiritual and immaterial being, on one hand, and psychologic function, on the other, was accomplished by the supposition that there existed a vital force which he designed Dynamis/ A Compend of the Principles of for Students in Medicine/ Garth Boericke/ B. Jain/ New Delhi/ 1991/ P = 67.

11 Samuel Hahnemann his Life and works / Richard Haehl/ ibid./P= 252.

12 Samuel Hahnemann his Life and works / Richard Haehl/ ibid./P= 252.

13 Hahnemann's Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P = 89.

14 Man the Unknown/ Alexie Carrel/ Wilco Edition./ 33 Rope walk lane, Fort Mumbai/ 2001/ P = 107.

15 Hahnemann's Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P = 89

16 Reader's Digest world Dictionary/

17 Merriam Webster's Colligate Dictionary/ 11th.Edition/ P = 593

18 Essays on Homoeopathy/ B.K.Sarkar/ Birla Pub. Pvt. Ltd./ New Delhi/ 2005/ P = 87

ψ His mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the interior of the organism, (whereon so many physicians have hitherto ambitiously wasted their talents and their time); nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause (which must ever remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant - whilst sick humanity sighs in vain for aid. Of such learned reveries (to which the name of theoretic medicine is given, and for which special professorships are instituted) we have had quite enough, and it is now high time that all who call themselves

physicians should at length cease to deceive suffering mankind with mere talk, and begin now, instead, for once to act, that is, really to help and to cure./ F.N. 1/ Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. By Dudgeon and Boericke /B. Jain/ New Delhi/ 1996/ P = 31

♯ As this natural law of cure manifests itself in every pure experiment and every true observation in the world, the fact is consequently established; it matters little what may be scientific explanation of how it takes place; and I do not attach much importance to the attempts made to explain it. / § 28/ Ibid./ P = 41.

19Hahnemann's Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P = 93.

20 1999 Simon & Schuster, Inc. and its licensors.

21The Web of Life/ Fritjof Capra/ Flamingo/ 1997/ P = 19 - 23

H English painter and poet. His "Songs of Innocence" and scriptural drawings reveal instance spirituality.

@ Goethe, Johan, Wolfgang von, German poet, dramatist and novelist. After producing 'The Sorrows of Young Werther' and various poetical plays he began his famous dramatic poem 'Foust', which is one of the world's greatest literary works.

22 History of modern philosophy/ Richard Flakenberg/ Progressive Pub/ Calcutta/ 1962/ P = 364

φ § 73 ——— by means of meteoric or telluric influences and injurious agents, the susceptibility for being morbidly affected by which is possessed by only a few persons at one time. Allied to these are those diseases in which many persons are attacked with very similar sufferings from the same cause (epidemicallly); these diseases generally

23 Poverty has brought many injurious habits into the world, one of the worst of which— ”/ Friend of Health/ Hahnemann/ Lesser Writings/ Ibid./ P = 179

24 Hahnemann/ Lesser Writings/ Ibid./ P = 193.

25Hahnemann/ Lesser Writings/ Ibid./ P = 315.

26 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 35.

27 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 36.

28 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 36.

29 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 104.

30 § 215 says. Almost all the so-called mental and emotional diseases are nothing more than corporeal diseases in which the symptom of derangement of the mind and disposition



peculiar to each of them is increased, while the corporeal symptoms decline (more or less rapidly), till it a length attains the most striking one-sidedness, almost as though it were a local disease in the invisible subtle organ of the mind or disposition. / Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 113.

31 Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B. Jain/ New Delhi/ 1996/ P = 112.

♥ § 94 /While inquiring into the state of chronic disease, the particular circumstances of the patient with regard to his ordinary occupations, his usual mode of living and diet, his domestic situation, and so forth, must be well considered and scrutinized, to ascertain what there is in them that may tend to produce or to maintain disease, in order that by their removal the recovery may be prompted./ Organon of medicine/ Hahnemann/ 5<sup>th</sup>. & 6<sup>th</sup>. Edition /Tr. Dudgeon & Boericke /B.

Jain/ New Delhi/ 1996/ P = 76.

32 § 290 Sixth Edition.

33 § 293 Fifth Edition.

34 § 293 Fifth Edition .

35 The Web of Life/ Fritjof Capra/ Flamingo/ 1997/ P = 25.

36 Hahnemann's Organon – commentary by B. K. Sarkar/ M. Bhattacharya & Co. Calcutta/ 1987/ P = 661.

37 The science of Homoeopathy/ Jorge Vithulkas/

38 The Web of Life/ Fritjof Capra/ Flamingo/ 1997/ P = 30

► The branch of Psychology, founded by Kofka, Kohler, Wertheimer and Wolfgang in 1912. The name is derived from a German word, which means form or inanimate form.

39 The Web of Life/ Fritjof Capra/ Flamingo/ 1997/ P = 29 - 35

7<sup>th</sup>  
6<sup>th</sup> Year  
★★★★★ of Excellence ★★★★★