

A Study of
Hahnemann's
ORGANON
of
MEDICINE

Based on English Translation of the
6th Edition by Dr William Boericke, M.D.

Dr M.P. ARYA

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*Based on the English Translation
of the 6th Edition by Dr. William Boericke M.D.*

DR. M. P. ARYA M.D. (HOM.)



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AUDE SAPERE
Dare to be Wise
(L. Horace, Epist., I, ii, 40)

(On the title page, the phrase '*SAPERE AUDE*' in Latin, meaning '*dare to be wise*' is used by Hahnemann, as he thought it most appropriate to his new school of medicine - *Homoeopathy*, and also probably to tell his followers to know for themselves, the true art of medicine.

The phrase was used by the Roman poet, Horace, first and subsequently quoted by the German Philosopher, Immanuel Kant, from where probably Hahnemann was inspired to use this.)

PUBLISHER'S NOTE

The Organon is as rightly said is the Bible of homeopathy. But at the same time it is as difficult to understand as it is to understand the Bible. Each and every word has a hidden meaning. Organon is like coded book which has to be read which so much fineness to comprehend the message which Dr. Hahnemann had to convey. The work which he did was certainly ahead of the times. As every new and good things it got a criticism from the conventional practices. But the principles stand valid even today after two hundred years when he realased the findings of his work. People don't accept it but till date are unable to proof them wrong.

Dr. Arya after his years of study on Organon and research on this subject writes the commentry where he beautifully decodes the secret of Organon. Without this kind of digest one would take a number of years to comprehend this invaluable work of Dr. Hahnemann in real sense.

Dr. Arya has given a unique way of reading the Aphorisms. He has divided the aphorisms into various parts, as to how the aphorism should be read. The reader is advised to read the aphorism with pauses at those places and follow it up with the commentary. Its just like as if Dr. Arya is sitting and taking personal lectures for the reader. The commentary is also in a simple language with many examples to explain the concept in a crystal clear way.

With gratitude and joy we present this book to all this students and practitioners of homeopathy in India and all the other countries.

Kuldeep Jain

CEO, B. Jain Publishers

ABOUT SIXTH EDITION OF ORGANON

The structure of the sixth edition of Organon is simple and precise, yet it is quite strong and rigid. It is built around the experimentations, pure observations, valid interpretations and faithful deductions with an honest and sincere purpose. The mega experiment carried out by Hahnemann, single-handedly, for nearly fifty years, with a sole purpose of benefiting mankind. It has put the art and science of medicine on a scientific footing. It deals with three basic issues viz.:

1. What is curable in diseases and how to know that?
 2. What is curative in medicines and how to find that out?
 3. And most importantly, how to apply the knowledge of medicines thus gained, to the knowledge of diseases thus acquired, for the purpose of curing diseases, easily, certainly, quickly and permanently, without much trouble.
- It, thus, is the foundation of both the science and art of rational medicine.

The form in which the subject matter revolving between these three areas or the text of Organon as it is known, is presented, in an aphorismic style, common during Hahnemann's time. It comprises of 291 aphorisms in all. Each aphorism is self-contained, yet linked with the preceding and following aphorisms, and also with the remote and far off aphorisms, in order to give a complete and broader perspective to describe the full meaning of the subject matter at hand. Its general plan remains simple and logical. The first 70 aphorisms deal with the *Principles of Medicine* (the theoretical part as it is called) and the rest of the aphorisms viz., 71 onwards are devoted to the *Practice of Medicine* (the practical part as it is known). The framework or the body of this magnum opus of Hahnemann is as stated in the flow chart given on page ix.

Dr. William Boericke's English translation of Hahnemann's Organon of Medicine, 6th edition (published by the Boericke & Tafel of Philadelphia, USA, 1952) on which this study is based, comprises of:

- PREFACES
- AN INTRODUCTION
- THE TABLE OF CONTENTS OR THE INDEX
- THE MAIN BODY OF THE WORK (APHORISMS: § 1-291)

Prefaces

Prefaces comprise of:

- Translator's preface by Dr. William Boericke

- An introduction to Dr. William Boericke's English translation of 6th edition of Hahnemann's Organon of Medicine by *Dr. James Krauss*
- **Hahnemann's** preface to the sixth edition of his Organon of Medicine

An Introduction

The actual text or the main body of the Organon is preceded by a long *Introduction* by Hahnemann. The introduction explores basically three aspects of medicine, viz.:

1. Review of therapeutics, being followed so far by the old school of medicine namely, the allopathic and palliative treatments.
2. Instances of stray cures by the '*Law of Similars*' in the past.
3. True healing art - the new school of medicine - namely, *homoeopathy*.

Contents

The *Table of Contents* or an *Index* gives in a nut-shell, the subject matter of various aphorisms and some brief explanation of certain terms used by Hahnemann.

THE TEXT OR THE MAIN BODY OF THE WORK (§1 -291)

- The main body of the Organon or the text, as stated, comprises of 291 aphorisms in all and around 170 footnotes. These footnotes are spread over the entire text, appended to some of these aphorisms. These footnotes wherever they appear, form an integral part of these aphorisms, and, therefore, make complete and comprehensive reading of the respective aphorisms.
- For the sake of convenience, the main text is divided into two parts:
 1. Theoretical part.
 2. Practical part.

I. The Principles of Medicine (§ 1-70)

The first part of the Organon or the text comprises of 70 aphorisms in all and is called as *theoretical part*. It deals with *the principles of medicine*. This part covers the following areas:

- Physician's Mission or Objective (§ 1)
- Criteria for Cure (§ 2)
- Physician's Areas of Knowledge (§ 3-4)
- Knowledge of Disease (§ 5-18)
 - Manifestations - Cause, Suppression (§ 6-7)
 - Restoration of Health (§ 8)
 - Vital Force in Health and Disease (§ 9-17)
 - Symptomatology (§ 18)
- Knowledge of Medicines (§ 19-24)
 - Experimental Human Pharmacology

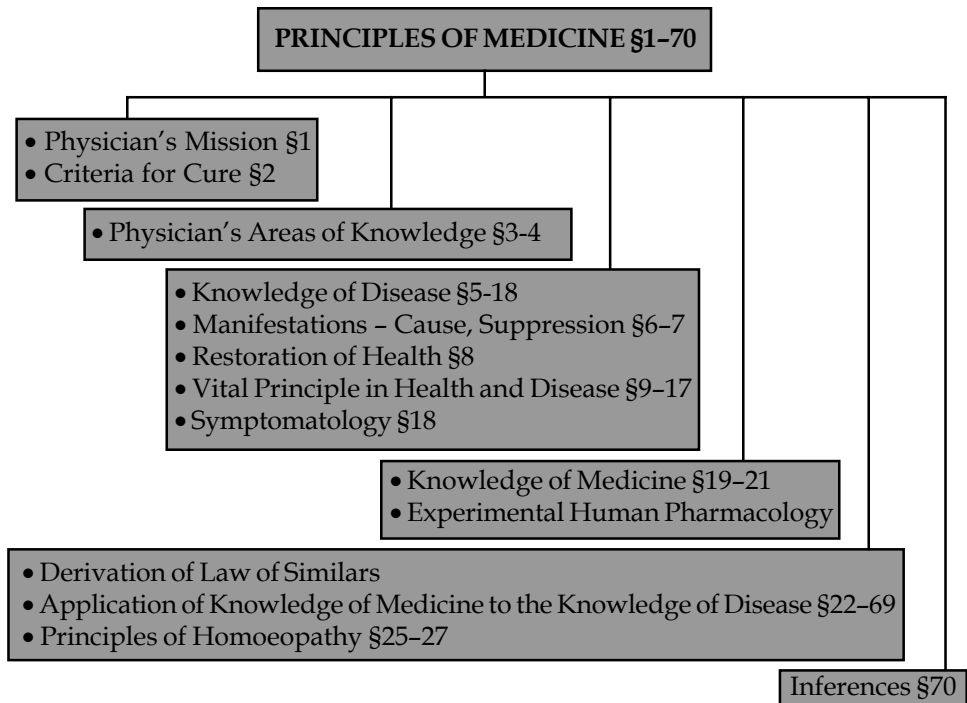
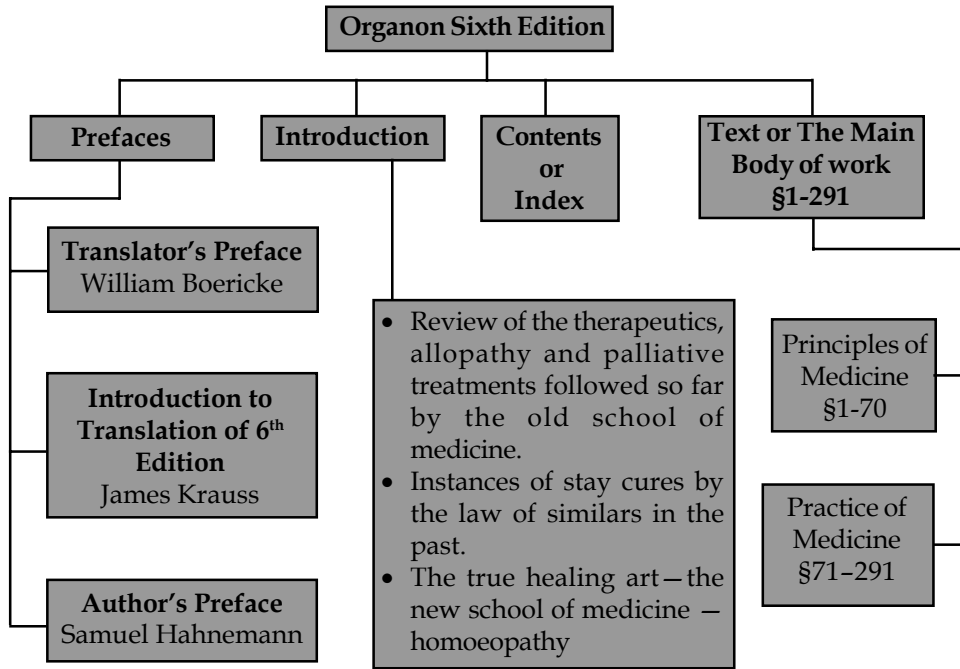
- Derivation of Law of Similars
 - Application of Knowledge of Medicine to the Knowledge of Disease (§ 22-69)
 - Principles of Homoeopathy (§ 25-27)
- Inferences or the Summary (§ 70)

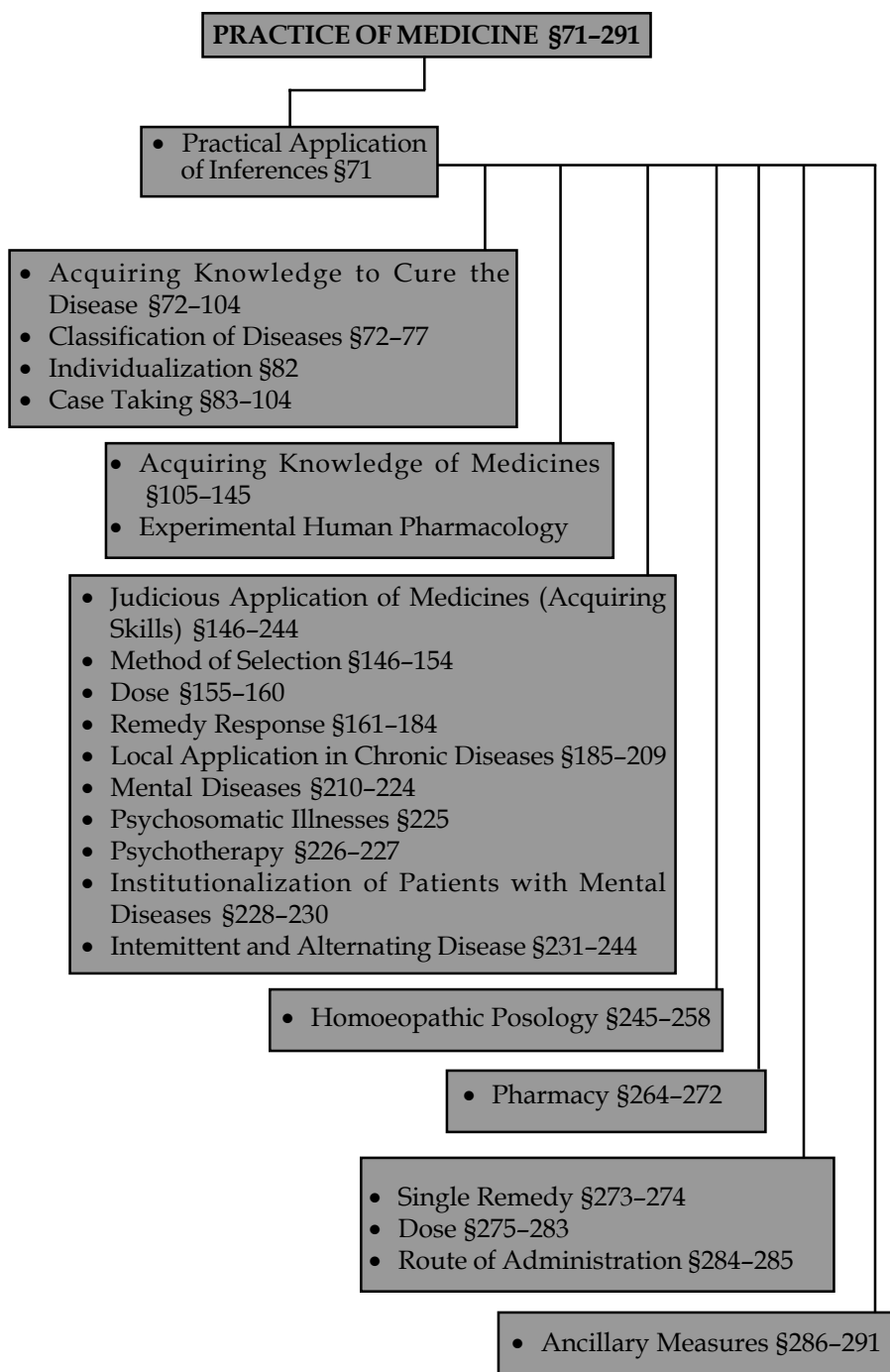
II. The Practice of Medicine (§ 71-291)

The second part of the Organon or the text comprising of aphorisms 71 onwards along with their respective footnotes is known as *practical part*. It deals with the *practice of medicine*. These aphorisms cover the following areas:

- Practical Application of Inferences (§ 71)
- Acquiring Knowledge to Cure Diseases (§ 72-104)
 - Classification of Diseases (§ 72-77)
 - Individualization (§ 82)
 - Case Taking (§ 83-104)
- Acquiring Knowledge of Medicines (§ 105 -145)
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 2. Mesmerism
 3. Massage
 4. Baths

GENERAL PLAN OF ORGANON





TRANSLATOR'S PREFACE

The sixth edition of the "Organon" as left by Hahnemann ready for publication, was found to be an interleaved copy of the fifth, the last German edition, published in 1833. In his eighty-six year, while in active practice in Paris he completed the thorough revision of it by carefully going over, paragraph by paragraph, making changes, erasures, annotations and additions.

Hahnemann himself had apprized several friends of the preparation of another edition of his great work as is evident among others from a letter to Boenninghausen, his most appreciative follower and intimate friend. Writing to him from Paris, he states: "I am at work on the sixth edition of the 'Organon,' to which I devote several hours on Sundays and Thursdays, all the other time being required for treatment of patients who come to my rooms." And to his publisher, Mr. Schaub, in Dusseldorf, he wrote in a letter dated Paris, February 20, 1842: "I have now, after eighteen months of work, finished the sixth edition of my 'Organon,' the most nearly perfect of all." He further expressed the wish to have it printed in the best possible style as regards paper, perfectly new type and in short desired its appearance to be unexceptionally fine as it would most likely be the last. These wishes of the venerable author have been carried out perfectly by the present publishers.

All these annotations, changes and additions I have carefully translated from the original copy in my possession. Hahnemann made these in his own wonderfully small, clear handwriting, perfectly preserved during all these years and as legible today as when first written. For those extensive parts in which he made no changes whatever, including his long Introduction, I have adopted Dr. Dudgeon's fine translation of the fifth edition, which has the distinction of perfect English with a remarkable, faithful adherence to the peculiar Hahnemannian style and setting.

The following are some of the more important changes noted in this final edition.

In a long footnote to Paragraph 11 he gives a consideration of the important question: What is dynamic influence- dynamis- and in Paragraphs 22 and 29 will be found his last views on the life principle, which term he uses throughout, preferably to vital force as in former editions.

Paragraphs 52 to 56 have been wholly rewritten and long footnotes are added to Paragraphs 60-74. Again, Paragraph 148 is practically wholly new and concerns itself with the origin of disease, denying *materia peccans*, as the prime etiological factor.

Of greatest importance are Paragraphs 246-248 in regard to dosage in the treatment of chronic diseases. He there departs from the single dose and advises repetition of dosage but in different potencies. Paragraphs 269-272 are devoted to technical directions for the preparations of homoeopathic medicines especially according to his latest views.

The vexed question of double remedies other than chemical compounds is fully and definitely settled in Paragraph 273 and all doubts as to the impropriety of such procedure removed.

Wholly new is the footnote to Paragraph 282 and of greatest importance. Here his treatment of the chronic diseases under psora, syphilis and sycosis departs absolutely from that advised in former editions. He now advises to commence treatment with large doses of their specific remedies early and if necessary, several times daily and gradually ascend to higher degrees of dynamization. In the treatment of figwarts, local application is considered necessary with the internal use of the remedy.

The book as now presented is Hahnemann's last word concerning the principles advanced by him in the first and subsequent editions, illuminated and enlarged by his vast experience in the latter part of his medical career in the treatment of both acute and chronic diseases. Historically, the book in its sixth edition is of the greatest interest and importance, completing as it does the marvellous array of Hahnemann's philosophic insight into the practice of medicine. Hahnemann's "Organon" is the high water mark of medical philosophy, the practical interpretation of which produces a veritable mountain of light and will guide the physician by means of the Law of Cure to a new world in therapeutics.

This edition is favored with an introduction by Dr. James Krauss, of Boston, the learned and scholarly student of Hahnemann, to whom I herewith desire to express my grateful appreciation for both the introduction and other valuable aid.

WILLIAM BOERICKE

San Francisco, December 1921

ABOUT TRANSLATOR'S PREFACE

Here is Dr. William Boericke's preface to his translation of the 6th edition of Hahnemann's Organon, lucidly narrating how the sixth edition of the Organon was written by the Master in his own beautiful handwriting making annotations, changes, deletions and additions in an interleaved copy of his 5th edition and how Hahnemann wanted it to be published. This sixth edition is the last words of the Master concerning principles and practice of homoeopathy.

Make a note of changes that were made by the Master in the 6th edition and how Dr. William Boericke acknowledges and makes use of Dr. R.E. Dudgeon's fine translation of 5th edition in english, faithfully adhering to both style and setting of Hahnemann's writings, by Dr. R.E.Dudgeon, in this translation freely, in all those parts in which the Master has made no corrections.

And lastly, about Hahnemann's philosophic insight into the practice of medicine and his medical philosophy compressed in the text of Organon, which when translated into medical practice, with the same *spirit* and *zeal*, can open altogether a new world in the field of medical treatment of human sicknesses. In true sense, as pointed out by Dr. Boericke, '*Organon of Medicine*' is the high water mark of medical philosophy. And Hahnemann has in true sense opened up the new world in medical therapeutics with his Law of Cure.

Hahnemann makes some of the more important changes in this sixth and final edition:

1. In the long footnote to aphorism 11, Hahnemann gives a consideration of the important question: What is dynamic influence- dynamis- and in aphorism 22 and 29 will be found Hahnemann's last views on the *life principle*, a term he uses throughout, preferably implying to the vital force as in former editions.
2. Aphorisms 52 to 56 have been entirely rewritten.
3. Long footnotes have been added to Aphorisms 60 -74.
4. Practically, the entire aphorism 148 is new, and concerns itself with the origin of disease, denying *materia peccans*, as the chief matter to be removed in diseases.
5. The instructions in aphorisms 246 -248 are of greatest importance in regard to dosage in the treatment of chronic diseases. Hahnemann here departs from the single dose and advises repetition of dosage in different potencies.
6. Aphorisms 269-272 are devoted to technical directions for the preparations of homoeopathic medicines according to his latest views (deviated dosage and the fifty millesimal potencies).

7. The vexed question of double remedies other than chemical compounds is fully and finally settled in aphorism 273 and all doubts as to the impropriety of such procedure removed once and for all.
8. The footnote to aphorism 282 is new and of great importance:
 - (a) Here, his treatment of chronic diseases (psora, syphilis, and sycosis) departs absolutely from that advised in former editions. He now advises to commence treatment with large doses of their specific remedies early and if necessary, several times daily and gradually ascend to higher degrees of dynamization.
 - (b) In the treatment of long standing fig warts, local application is considered necessary along with the internal use of the indicated remedy.

–Dr. M.P. Arya

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3. Appropriate employment of medicines

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§ I.

The physician's high and *only* mission is to restore the sick to health, to cure, as it is termed.¹

¹ 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 invisible 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 professorship 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 cure.

Comments on the Aphorism

**The sole mission of the physician is to restore lost health, to cure.
Not to construct *theoretical systems* nor to attempt to *explain phenomena*.**

- The physician's highest mission,
- his only mission, is
- to make sick person again healthy,
- to cure him,
- as it is called.
- Hahnemann adds here that 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 invisible interior of the organism (on the ambitious plans of which, so many physicians have, until now wasted their talents and their time);
- Nor is it an attempt to give countless explanations regarding the phenomena of diseases and their immediate causes or proximate causes (which must remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant public—whilst sick humanity sighs in vain for aid.

- Of such learned reveries (to which Hahnemann gives a name – *theoretical medicine*) for which special professorships are instituted in the universities, we have had quite enough, and
- It is now *high time* that all those who call themselves *physicians* should at length cease to deceive suffering mankind with their mere talk, and begin now instead, for once
- *To act*, that is, really to *help* and *cure*.

Let us examine each of these terms in detail.

The Physician

Physician is one who has acquired knowledge and skills to practice medicine by undergoing training and who is recognized and competent as such, by the authorities of the land, by possessing a valid license to examine and care for the sick. This definition is sufficient as far as the law and common perception goes. However, a physician is much more than this. Let us examine more closely the scope of medicine as a whole and what role the physician has to play in it.

Medicine is a learned profession, deeply rooted in a number of sciences and entrusted with the obligation to apply them for the benefit of mankind. Medicine applies its knowledge and skills for the preservation of health, prevention of diseases, cure of diseases and the amelioration of the sufferings of mind and body. Medicine is not only a science but an art as well. Here, not only the scientific principles are applied for some biological aberration in order to have uniformity in its approach and consistency in its interventional outcome, but also its focus is on the patient, whose welfare is its continuous purpose and aim.

Patient is not a repository of diseased organs but a living human being in distress, who needs medical help and assistance. As long as medicine is an art, its chief and characteristic instrument must be the human faculty. Practice of medicine requires not only **deep knowledge** and **skills**, but also **human understanding** and **sound judgment**. Competence in medical practice is based on continuing pursuit of acquiring and refining these skills, updating the knowledge and an understanding of human nature. A physician must be quite familiar with disease in all its manifestations and guises. But in this medical art, he is also an advocate of the patient first and an adversary of the disease next. It is the patient who is personified and not the disease. These finer aspects of the medical art do not occur spontaneously but could be acquired with patience, right practice and experience.

Medical art is the most difficult of all the arts. It requires an independent thinking, indefatigable work culture, correct discrimination and conscientiousness in work on the part of the physician. It is a reflective or an intellectual exercise every time the physician treats a case. Higher functioning of human intellect, unfettered judgment and valid reasoning of selection and determination are the essential mental qualities one should possess to enter the field of medicine. Above all, the physician should possess empathy towards the sick, a compassion for the welfare of human beings and a positive attitude and passion of *service above self*.

Each physician, like each patient, is unique with innate strengths and weaknesses and cannot be passively molded into the medical professional. A physician enters this profession with established values and traditions of ethical conduct and responsibilities of human life that is at stake. In order to meet the needs and expectations of the patients and profession, the new entrant must imbibe these standards for himself or herself.

The qualities of an ideal physician are easy to state but difficult to attain. Compassion, sincere interest in the welfare of fellow human beings, knowledge of human nature, tact, equanimity, sustained scholarship, curiosity and high ethical standards are some of the basic traits a physician must possess, including physical and mental vigor.

Practice of medicine is arduous and demanding. Hence, this profession is certainly not for people who love indolence, and are languid and disengaged. That is why Hahnemann writes elsewhere that, "*When we have to do with an art whose end is the saving of human life, any neglect to make ourselves thorough masters of it becomes a crime.*" Medicine is both a humbling and exhilarating profession to those who pursue it as a career. He who makes this his role model is a true physician.

The physician should never use any medicine on his patients, whose effects, on the healthy human body have not been previously known through careful experiments on healthy human beings (proving). Also, use only a single medicine, in a minimum doses, at one time according to its indications in the patient, in other words, he has to use just sufficient and correct medicine to arouse the **defense mechanism of the body**, to take over the curative processes. He should never prescribe any medicine, on mere conjecture of some possible usefulness in a disease or from hearsay that that remedy has helped in such and such disease. A true homoeopathic physician is one who never acts without correct fundamental principles, never gambles with the life of the patient entrusted to him. This distinguishes a homoeopathic physician from every physician of all older schools of medicine.

Mission

The word 'mission' here means an *objective* or an *aim*. It should not be taken in its literal meaning or given some politico-religious tone or color. Different translators have given different meaning to the term *Beruf* used by Hahnemann. William Boericke has naturally adopted Dr. R. E. Dudgeon's excellent translation of the word as '*mission*'. Dudgeon also uses it interchangeably with the word '*aim*'. This appears correct as Dr. C. W. Wheeler, in his translation of the first edition of the Organon had translated the first aphorism thus - '*The physician has no higher aim than to make sick folk well, to pursue what is called the Art of Healing*'. However, from the second edition onwards, Dr. Hahnemann has revised this aphorism and used the term "*beruf*", as mentioned above. This has landed the aphorism into many an interpretations by its many translators and commentators. However reading the

3rd, 4th and 5th Aphorisms makes matter abundantly clear and allows no further room for any misunderstanding.

The monetary gains in this profession are secondary. The satisfaction felt at the end of job, which is *well done* is its real reward. Besides being a competent physician, who is the bedrock of medicine, one should love their fellow human beings and have compassion for the one who is in difficulty.

Further, in his professional life, a physician will come across all the virtues and vices to which mankind is heir. The physician need not be morally neutral in personal judgments but these must be stringently excluded from his professional activities. The response of the physician to human frailty and fallibility should be that of compassion rather than cynicism. He should evince a keen interest in the infinite variety of human experience rather than repulsion from its aberrations. Physician is a humanist at work, who works in a non-judgmental manner.

Physician's Objective or Aim

We find that Hahnemann takes a very practical view of medicine. He, at the very outset defines the purpose and role of the practicing physician. A practicing physician must never forget that his primary and traditional objective is utilitarian, that is, giving aid to his patients. In other words, he has to relieve his patient from mental and physical sufferings and cure his patient.

A practicing physician's prime concern or the only concern should be to utilize all his medical knowledge and skills to bring back the lost state of health in his patient and restore normalcy as quickly as possible. The whole endeavor of a practicing physician should be to focus his attention on his patient and his complaints. The patient's welfare and interest should be upper most in his mind.

Hahnemann, therefore, rightly insists that a treating physician should refrain from indulging on the various secondary issues, though important and interesting academically, such as interest in internal operations that maintains life processes, nature and development of disease processes in the invisible interior, etc., and not waste his time and talent in speculating and proposing various hypotheses about them, while his patient is in an urgent need of his help and assistance.

Hahnemann also warns that a practicing physician should resist the temptation of trying to impress his patients with the use of high sounding medical terminologies, to explain the phenomenon of sickness or its immediate causes, etc. in order to give them the impression that he knows quite well about the disease that his patient has. As these attempts are of little practical help to his patient in getting relief from his sufferings, the only thing that would be of help to his patient would be, that he should act and apply his medical knowledge and skills to cure him and give him relief from his sufferings, rather than merely engage him with his impressive talks. The patient is not concerned with these highly technical issues. The patient's prime concern is getting quick relief and recovery from his sufferings and that is all he expects from his physician and that is what a practicing physician should carry out without delay.

Hahnemann was aware of the inadequacies in understanding the operation of life processes and in the phenomenon of sickness and their primary causes during that point of time. He appealed to the physicians to pay attention to the manifestations of disease alone. With all our advances in knowledge at the present time, many years after him, we still do not know many things about life, health and disease, which we ought to know. We should concentrate on the signs and symptoms of disease alone.

Hahnemann was also concerned about the fact that in spite of the works of many talented physicians on these issues, it has yielded no concrete or tangible explanation so far. Instead what actually resulted in these studies was only a web of theories and conjunctures, without any sound basis and consistency on which one could depend in practice. Hahnemann gave the name – *theoretical medicine* to these hypotheses. He, therefore, was quite right in cautioning the physicians not to waste their time and energies in trying to unfold these mysteries, but to concentrate on applying their learned medical skills and knowledge in giving aid to their patients and cure them from their sicknesses.

Hahnemann was not averse to enquiries in these areas, as many would believe or blame him for, for he himself was a great enquirer. He was conscious of the nature of such enquiries in difficult areas like, dealing with nature of life processes phenomenon of sickness, etc., which were bound to be painfully slow and of long drawn nature, and also because these were required to be carried out with complete circumspection.

Therefore, if the practicing physician realizes at the very outset that the true object of his mission consists, not in engaging himself in this, but in giving *aid* to the sick, he has then understood his whole existence of being in the medical profession. One who is conscious of this role, alone can take charge of his patient effectively.

The Sick

A simple, straight forward description of the sick is simply, a fellow human being in need of attention and help; who comes to the physician seeking help or is brought to him because of a problem relating to his or her health.

This subjective judgment on his part carries with it many disquieting concerns, which may not be expressed by the patient. These may not be even real or reasonable. For example, even a very brave and strong person in sickness can become anxious. Sometimes this anxiety, fear and worry is reasonable and real as in diseases like cancer or AIDS, because of their implied meaning namely, *death*. At other times, in other diseases, it may even be baseless and unreal like loosing a job, failure to meet the family's needs and obligations, financially ruining, or loss of an independence, loss of respect and love of dear ones, fear of leading a life of invalidism, loosing the life of dignity, etc. In order to cure the patient, these aspects are also to be taken care of and solved by the physician as a friend, philosopher and guide to his patient, in all chronic and prolonged illnesses.

Each human being is unique with a life that is enormously complex – in heredity, early experiences, cultural, social, economical, political, religion and psychological environment, education, opportunities, successes, failures, fantasies, commitments, motivations, etc. In making adjustments to and in compromising with them, he or she may be crippled in his or her life or these things make him or her mature and brave. Living, therefore, is in final analysis, a personal encounter system. These factors also play a crucial role in genesis of diseases and their maintenance, especially the chronic and prolonged illnesses. This interacting person on so many fronts, behind the sickness has to be taken care of when dealing with treatment of chronic diseases, unless we, as physicians, spend time and listen to him attentively without interruption, will fail to grasp his or her fears, anxieties and predicaments real or unreal.

Health and Cure

Hahnemann, here uses two terms, *cure* and *health*. We should be clear in our mind as to their significance and understand their complete meaning.

Cure is eradication of all the symptoms and signs of the disease, and to bring back the original healthy state of the patient, which comprises of the physical, psychological, social and spiritual *well-being*. Cure is not merely relieving the isolated annoying symptom or group of symptoms of the patient here and there, or suppressing or masking his troublesome symptoms, or substituting his disease with another drug induced disease. Nor does it consist of administering him or doing anything to him which adds to his suffering and discomfort in any way. To cure is to do every thing possible, which brings back the lasting original healthy state, as quickly as possible, without adding any further discomfort to the patient.

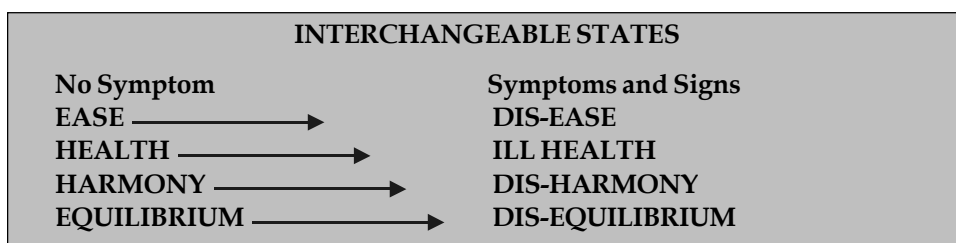
Here the aim is to cure the patient, as a person As Hahnemann explains in the next aphorism, cure should be achieved on some fixed principles or basis, on which others could also rely to achieve similar results in future, if they follow strictly those principles or basis. The basis should be uniform and logical, which is understood easily by all. A competent physician through his art, from outside only, can deliver a cure to a diseased person. Spontaneous cure without the help of outside medicine is termed as recovery, seen in acute or self-limiting diseases sometimes. It is not possible in chronic diseases.

Health- Health and disease are two opposite and interchangeable states of the human life, like the swings of a pendulum. One is normal and usually a *stable state* that we call *health*. While the other is an *unstable and abnormal state* which we know as *disease*. Disease requires outside intervention by a competent physician, before it can be brought back to a healthy state.

State of health remains, as long as there is *equilibrium*, both internal as well as external (*milieu internal* and *milieu external* - the environments), which in turn results in harmonious functioning of the body and mind. In this state of health, we experience no abnormal sensations and disturbed functioning (symptoms) of our body and mind; there is an overall *ease*. We are, not conscious of its existence or

presence till it is lost from us. It is a natural, normal and only earthly blessings, all living persons are endowed with. Hence, it becomes mandatory to do every thing possible to preserve and maintain it, at all times.

Disease is the opposite state where this *equilibrium* is disturbed. This in turn causes *disharmonious functioning* of the body and mind. This is an *abnormal* state of the human beings in which the *ease* is replaced or substituted by dis-ease or *disease*, and we experience a train of abnormal feelings and functioning of – mind and body, through the symptoms (sensations and complaints) and signs (abnormal changes), the significance of which can only be known by a competent physician. A practicing physician's objective is, therefore, to assist the patient in restoring this disturbed equilibrium.



Coming back to the first aphorism, it is this part of the physician's duty, in which the physicians of Hahnemann's time had failed, and therefore, his first preoccupation was to point that out in the very beginning. Thus, in brief, a physician should find himself with his medical knowledge and skills, responsible and accountable for the welfare of his patients. He should only concentrate on bringing back the patient's lost health and to cure him as it is called.

Here the word mission means an *objective* or an *aim*, that is all. It should not be taken in its literal meaning or given some politico-religious tone or color to it. Read the 3rd, 4th and 5th aphorisms, which makes matter clear.

Hahnemann has explained how a physician can restore the sick to health or cure him, in the aphorisms 7, 8, 17, 22, 50, 51, 53 and 61, which follow. The first aphorism should, therefore, be read in conjunction with them in order to get its fuller implication and meaning.

In the rest of the teachings of Organon, Hahnemann tells us about the steps that are necessary to fulfill this objective. In brief these steps are:

1. Paying utmost attention to the symptomatology – manifestations of disease.
2. Selecting the medicine based on the totality of symptoms and,
3. Annihilation of these symptoms by means of the medical art.

Annihilation of the symptomatology means transforming disease into health.

Through his repeated experiments and long experience, Hahnemann concludes – *Cure by Symptom Similarity* – the indisputable *Therapeutic Law of Nature* is the basis of his new system of medicine – *Homoeopathy*. This fact will be unfolded to us as we read the Organon further.

Personal Notes:

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§ 2.

The highest ideal of cure is rapid, gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable, and most harmless way, on easily comprehensible principles.

Comments on the Aphorism

The *highest ideal* of cure – rapid, gentle and permanent restoration of health; and should be on most reliable and on easily comprehensible principles.

- The highest ideal of cure is
- to restore health
- rapidly,
- gently,
- permanently, and
- to remove and destroy
- the whole disease,
- in the shortest,
- reliable or
- a sure method,
- in the least harmful way and according to
- clearly comprehensible principles (that is to say, on the basis which is logical and uniformly applicable).

The Criteria for Cure

Here, Hahnemann lucidly defines the criteria for cure. These are: