

# ORGANON OF MEDICINE

**Word Index Included**

*by*

**SAMUEL HAHNEMANN**

**Aude sapere**

TRANSLATED FROM THE FIFTH EDITION,  
WITH AN APPENDIX

*by*

**R.E. Dudgeon, M.D.**

With Additions and Alterations as per Sixth Edition

*Translated by*

**William Boericke, M.D.**

*and*

*Introduction by*

**James Krauss, M.D.**

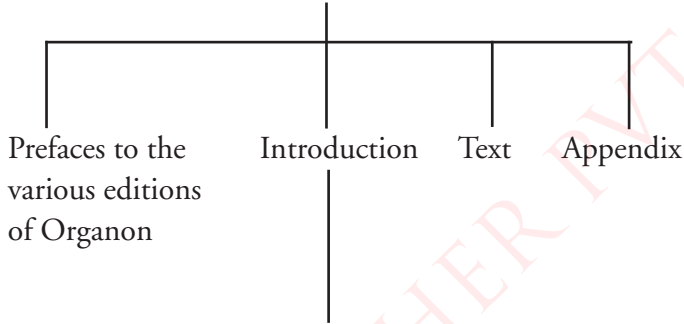


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## ORGANON OF THE ART OF HEALING

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(Published from 2nd Edition onwards)

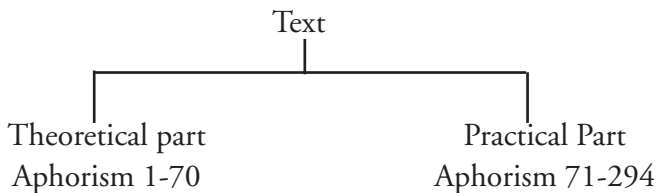


Appeared for the first time in 4th edition based on an essay entitled 'Indication of Homoeopathic Employment of Medicines in Ordinary Practise'

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### PREFACES

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- Traces the evolution of Organon through its various phases of development.
- Not written by Hahnemann but compiled by R.E. Dudgeon & Richard Hughes.

# ORGANON OF MEDICINE<sup>(a)</sup>

## § 1<sup>(a)</sup>

THE physician's high and only mission is to restore the sick to health, to cure, as it is termed<sup>1</sup>.

<sup>1</sup> 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 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.

## § 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.<sup>(a)</sup>

### § 3

If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (*knowledge of disease, indication*), if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (*knowledge of medicinal powers*), and if he knows how to adapt, according to clearly defined principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue—to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (*choice of the remedy, the medicine indicated*), as also in respect to the exact mode of preparation and quantity of a required (proper *dose*), and the proper period for repeating the dose;—if, finally, he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent, *then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art.*<sup>(a)</sup>

### § 4

He is likewise a preserver of health if he knows the things that derange health and cause disease, and how to remove them from persons in health.<sup>(a)</sup>

### § 5

Useful to the physician in assisting him to cure are the particulars of the most probable *exciting cause* of the acute disease, as also the most significant points in the whole history of the chronic disease, to enable him to discover its *fundamental*

*cause*, which is generally due to a chronic miasm. In these investigations, the ascertainable physical constitution of the patient (especially when the disease is chronic), his moral and intellectual character, his occupation, mode of living and habits, his social and domestic relations, his age, sexual function, &c., are to be taken into consideration.<sup>(a)</sup>

## § 6

The unprejudiced observer—well aware of the futility of transcendental speculations which can receive no confirmation from experience—be his powers of penetration ever so great, takes note of nothing in every individual disease, except the changes in the health of the body and of the mind (*morbid phenomena, accidents, symptoms*) which can be perceived externally by means of the senses; that is to say, he notices only the deviations from the former healthy state of the now diseased individual, which are felt by the patient himself, remarked by those around him and observed by the physician. All these perceptible signs represent the disease in its whole extent, that is, together they form the true and only conceivable portrait of the disease.<sup>(a)1</sup>

<sup>1</sup> <sup>(a)</sup>I know not, therefore, how it was possible for physicians at the sick-bed to allow themselves to suppose that, without most carefully attending to the symptoms and being guided by them in the treatment, they ought to seek and could discover, only in the hidden and unknown interior, what there was to be cured in the disease, arrogantly and ludicrously pretending that they could, without paying much attention to the symptoms, discover the alteration that had occurred in the invisible interior, and set it to rights with (unknown!) medicines, and that such a procedure as this could alone be called radical and rational treatment.

Is not, then, that which is cognizable by the senses in diseases through the phenomena it displays, the disease itself in the eyes of the physician, since he never can see the spiritual being that produces the disease, the vital force? nor is it necessary that he should see it, but only that he should

ascertain its morbid actions, in order that he may thereby be enabled to cure the disease. What else will the old school search for in the hidden interior of the organism, as a *prima causa morbi*, whilst they reject as an object of cure and contemptuously despise the sensible and manifest representation of the disease, the symptoms, that so plainly address themselves to us? What else do they wish to cure in diseases, but these? [<sup>1</sup>The physician whose researches are directed towards the hidden relations in the interior of the organism, may daily err; but the homoeopathist who grasps with requisite carefulness the whole group of symptoms, possesses a sure guide; and if he succeed in removing the whole group of symptoms he has likewise most assuredly destroyed the internal, hidden cause of the disease” (RAU, op. cit., p. 103). This sub-footnote is entirely omitted in the Sixth Edition].

## § 7

Now, as in a disease, from which no manifest exciting or maintaining cause (*causa occasionalis*) has to be removed<sup>1</sup>, we can perceive nothing but the morbid symptoms, it must (regard being had to the possibility of a miasm, and attention paid to the accessory circumstances, § 5) be the symptoms alone by which the disease demands and points to the remedy suited to relieve it— and moreover, the totality of these its symptoms, *of this outwardly reflected picture of the internal essence of the disease, that is, of the affection of the vital force<sup>(a)</sup>*, must be the principal, or the sole means, whereby the disease can make known what remedy it requires—the only thing that can determine the choice of the most appropriate remedy—and thus, in a word, the totality<sup>2</sup> of the symptoms must be the principal, indeed the only thing the physician has to take note of in every case of disease and to *remove* by means of his art, in order that the disease shall be cured and transformed into health.<sup>(a)</sup>

<sup>1</sup> It is not necessary to say that every intelligent physician would first remove this where it exists; the indisposition thereupon generally ceases spontaneously. He will remove from the room strong-smelling flowers, which have a tendency to cause syncope and hysterical sufferings; extract from the

cornea the foreign body that excites inflammation of the eye; loosen the over-tight bandage on a wounded limb that threatens to cause mortification, and apply a more suitable one; lay bare and put a ligature on the wounded artery that produces fainting; endeavor to promote the expulsion by vomiting of belladonna berries, &c., that may have been swallowed, extract foreign substances that may have got into the orifices of the body (the nose, gullet, ears, urethra, rectum, vagina), crush the vesical calculus, open the imperforate anus of the newborn infant, &c.

- <sup>2</sup> In all times, the old school physicians, not knowing how else to give relief, have sought to combat and if possible to suppress by medicines, here and there, a *single* symptom from among a number in diseases—a *one-sided* procedure, which, under the name of *symptomatic treatment*, has justly excited universal contempt, because by it, not only was nothing gained, but much harm was inflicted. A single one of the symptoms present is no more than the disease itself than a single foot is the man himself. This procedure was so much the more reprehensible, that such a single symptom was only treated by an antagonistic remedy (therefore only in an enantiopathic and palliative manner), whereby, after a slight alleviation, it was subsequently only rendered all the worse.]

## § 8

It is not conceivable, nor can it be proved by any experience in the world, that, after removal of all the symptoms of the disease and of the entire collection of the perceptible phenomena, there should or could remain anything else besides health, or that the morbid alteration in the interior could remain uneradicated<sup>1</sup>.

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<sup>1(a)</sup>When a patient has been cured of his disease by a true physician, in such a manner that no trace of the disease, no morbid symptom remains, and all the signs of health have permanently returned, how can anyone, without offering an insult to common sense, affirm that in such an individual the whole bodily disease still remains in the interior? And yet the chief of the old school, Hufeland, asserts this in the following words: "*Homoeopathy can remove the symptoms, but the disease remains.*" (Vide *Homöopathie*, p. 27, 1, 19.). This he maintains partly from mortification at the progress made by homoeopathy to the benefit of mankind, partly because he still holds thoroughly material notions respecting disease, which, he is still unable to regard as a state of being of the organism wherein it is dynamically altered by the morbidly deranged vital force, as an altered state of health, but he views the disease as a *something material*, which, after the cure is completed, may



is primarily deranged by the dynamic<sup>1</sup> influence upon it of a morbid agent inimical to life, it is only the vital force, deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations, and incline it to the irregular processes which we call disease; for, as a power invisible in itself, and only cognizable by its effects on the organism, its morbid derangement only makes itself known by the manifestation of disease in the sensations and functions of those parts of the organism exposed to the senses of the observer and physician, that is, by *morbid symptoms*, and in no other way can it make itself known<sup>2</sup>.

<sup>1</sup> *Materia peccans!*

<sup>2</sup> A long foot-note appears in the **Sixth Edition**, as follows: What is dynamic influence, —dynamic power? Our earth, by virtue of a hidden invisible energy, carries the moon around her in twenty-eight days and several hours, and the moon alternately, in definite fixed hours (deducting certain differences which occur with the full and the new moon) raises our northern seas to flood, tide and again correspondingly lowers them to ebb. Apparently this takes place not through material agencies, not through mechanical contrivances, as are used for products of human labor; and so we see numerous other events about us as results of the action of one substance on another substance without being able to recognize a sensible connection between cause and effect. Only the cultured, practised in comparison and deduction, can form for himself a kind of supra-sensual idea sufficient to keep all that is material or mechanical in his thoughts from such concepts. He calls such effects dynamic, virtual, that is, such as result from absolute, specific, pure energy and action of the one substance upon the other substance.

For instance, the dynamic effect of the sick-making influences upon healthy man, as well as the dynamic energy of the medicines upon the principle of life in the restoration of health is nothing else than infection and so not in any way material, not in any way mechanical. Just as the energy of a magnet attracting a piece of iron or steel is not material, not mechanical. One sees that the piece of iron is attracted by one pole of the magnet, but *how* it is done is not seen. This invisible energy of the magnet does not require mechanical (material) auxiliary means, hook or lever, to attract the iron. The magnet draws to itself and this acts upon the piece of iron or upon a steel needle by means of a purely immaterial, invisible, conceptual, inherent energy, i.e. dynamically, and communicates to the steel needle the magnetic energy

equally invisibly (dynamically). The steel needle becomes itself magnetic, even at a distance when the magnet does not touch it, and magnetises other steel needles with the same magnetic property (dynamically) with which it had been endowed previously by the magnetic rod, just as a child with smallpox or measles communicates to a near, untouched healthy child in an invisible manner (dynamically) the small pox or measles, that is, infects it at a distance without anything material from the infective child going or capable of going to the one to be infected. A purely specific, conceptual influence communicated to the near child small pox or measles in the same way as the magnet communicated to the near needle the magnetic property.

In a similar way, the effect of medicines upon living man is to be judged. Substances, which are used as medicines, are medicines only in so far as they possess each its own specific energy to alter the well-being of man through dynamic, conceptual influence, by means of the living sensory fibre, upon the conceptual, controlling principle of life. The medicinal property of those material substances which we call medicines proper, relates only to their energy to call out alterations in the well-being of animal life. Only upon this conceptual principle of life, depends their medicinal health altering, conceptual (dynamic) influence. Just as the nearness of a magnetic pole can communicate only magnetic energy to the steel (namely, by a kind of infection) but cannot communicate other properties (for instance, more hardness or ductility, &c.). And thus every special medicinal substance alters through a kind of infection, that well-being of man in a peculiar manner exclusively its own, and not in a manner peculiar to another medicine, as certainly as the nearness of the child ill with small pox will communicate to a healthy child only small pox and not measles. These medicines act upon our well-being wholly without communication of material parts of the medicinal substances, thus dynamically, as if through infection. Far more healing energy is expressed in a case in point by the smallest dose of the best dynamized medicines, in which there can be, according to calculation, only so little of material substance that its minuteness cannot be thought and conceived by the best arithmetical mind, than by large doses of the same medicine in substance. That smallest dose can therefore contain almost entirely only the pure, freely-developed, conceptual medicinal energy, and brings about only dynamically such great effects as can never be reached by the crude medicinal substance itself taken in large doses.

It is not in the corporeal 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.

Is it then so utterly impossible for our age celebrated for its wealth in clear thinkers to think of dynamic energy as something non-corporeal, since we see daily phenomena which cannot be explained in any other manner? If one looks upon something nauseous and becomes inclined to vomit, did a material emetic come into his stomach which compels him to this anti-peristaltic movement? Was it not solely the dynamic effect of the nauseating aspect upon his imagination? And if one raises his arm, does it occur through a material visible instrument? A lever? Is it not solely the conceptual dynamic energy of his will which raises it?<sup>(a)</sup>

## § 12

It is the morbidly affected vital force\* alone that produces diseases<sup>1</sup>, so that the morbid phenomena perceptible to our senses express at the same time all the internal change, that is to say, the whole morbid derangement of the internal dynamis; in a word, they reveal the whole disease; consequently, also, the disappearance under treatment of all the morbid phenomena and of all the morbid alterations that differ from the healthy vital operations, certainly affects and necessarily implies the restoration of the integrity of the vital force and, therefore, the recovered health of the whole organism.

\* In the **Sixth Edition** the word 'force' is replaced by 'energy'

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<sup>1</sup> *How* the vital force causes the organism to display morbid phenomena, that is, *how* it produces disease, it would be of no practical utility to the physician to know, and therefore it will forever remain concealed from him; only what it is necessary for him; to know of the disease and what is fully sufficient for enabling him to cure it, has the Lord of Life revealed to his senses.

## § 13

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

in the **Sixth Edition**] in each individual case of disease must be the *sole indication*, the sole guide to direct us in the choice of a remedy.

\*In the **Sixth Edition** these are added after ‘symptoms’ – [with consideration of the accompanying modalities (§5)].

## § 19

Now, as *diseases* are nothing more than *alterations in the state of health of the healthy individual* which express themselves by morbid signs, and the *cure* is also only possible by a *change to the healthy condition of the state of health of the diseased individual*, it is very evident that *medicines* could never cure diseases if they did not possess the power of altering man’s state of health which depends on sensations and functions; indeed, that their curative power must be owing *solely* to this power they possess of altering man’s state of health.

## § 20<sup>(a)</sup>

This spirit-like power to alter man’s state of health (and hence to cure diseases) which lies hidden in the inner nature of medicines can [‘in itself’ in the **Sixth Edition**] never be discovered by us by a mere effort of reason; it is only by experience of the phenomena it displays when acting on the state of health of man that we can become clearly cognizant of it.

## § 21

Now, as it is undeniable that the curative principle in medicines is not in itself perceptible, and as in pure experiments

with medicines conducted by the most accurate observers, nothing can be observed that can constitute them medicines or remedies except that power of causing distinct alterations in the state of health of the human body, and particularly in that of the *healthy individual*, and of exciting in him various definite morbid symptoms; so it follows that when medicines act as remedies, they can only bring their curative property into play by means of this their power of altering man's state of health by the production of peculiar symptoms; and that, therefore, we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their in-dwelling curative power, in order to learn what disease-producing power, and at the same time what disease-curing power, each individual medicine possesses.

## § 22

But as nothing is to be observed in diseases that must be removed in order to change them into health besides the totality of their signs and symptoms, and likewise medicines can show nothing curative besides their tendency to produce morbid symptoms in healthy persons <sup>(a)</sup> and to remove them in diseased persons; it follows, on the one hand, that medicines only become remedies and capable of annihilating diseases, because the medicinal substance, by exciting certain effects and symptoms, that is to say, by producing a certain artificial morbid state, removes and abrogates the symptoms already present, to wit, the natural morbid state we wish to cure. On the other hand, it follows that, for the totality of the symptoms of the disease to be cured, a medicine must be sought which (according as experience shall prove whether the morbid symptoms are most

readily, certainly, and permanently removed and changed into health by *similar* or *opposite* medicinal symptoms<sup>1</sup> has a tendency<sup>2</sup> to produce similar or opposite symptoms.

<sup>1</sup> The other possible mode of employing medicines for diseases besides these two (the *allopathic method*), in which medicines are given, whose symptoms have no direct pathological relation to the morbid state, consequently are neither similar nor opposite, but quite heterogeneous to the symptoms of the disease, (The remaining portion of this footnote has entirely been re-written in the **Sixth Edition**, as follows: This procedure plays, as I have shown elsewhere, an irresponsible murderous game with the life of the patient by means of dangerous, violent medicines, whose action is unknown and which are chosen on mere conjectures and given in large and frequent doses. Again, by means of painful operations, intended to lead the disease to other regions and taking the strength and vital juices of the patient through evacuations above and below, sweat or salivation, but especially though squandering the irreplaceable blood, as is done by the reigning routine practice, used blindly and relentlessly, usually with the pretext that the physician should imitate and further the sick nature in its efforts to help itself, without considering how irrational it is, to imitate and further these very imperfect, mostly inappropriate efforts of the instinctive unintelligent vital energy which is implanted in our organism, so long as it is healthy to carry on life in harmonious development, but not to heal itself in disease. For, were it possessed of such a model ability, it would never have allowed the organism to get sick. When made ill by noxious agents, our life principle cannot do anything else than express its depression caused by disturbance of the regularity of its life, by symptoms, by means of which the intelligent physician is asked for aid. If this is not given, it strives to save by increasing the ailment, especially through violent evacuations, no matter what this entails, often with the largest sacrifices or destruction of life itself.

For purposes of cure, the morbidly depressed vital energy possesses so little ability worthy of imitation since all changes and symptoms produced by it in the organism are the disease itself. What intelligent physician would want to imitate it with the intention to heal if he did not thereby sacrifice his patient?) is, as shown above, in the *Introduction (Review of the therapeutics, allopathy and palliative treatment that have hitherto been practiced in old school of medicine)*, merely an imperfect and injurious imitation of the extremely imperfect efforts of the unintelligent, merely instinctive vital force, which, when made ill by noxious agents, strives to save itself at whatever sacrifice by the production and continuance of morbid irritation in the organism— an

### § 30

The human body appears to admit of being much more powerfully affected in its health by medicines (partly because we have the regulation of the dose in our own power) than by natural morbid stimuli—for natural diseases are cured and overcome by suitable medicines. \*

[The same foot-note as written in Sec. § 29<sup>(a)</sup> only omitting the portion, ‘which, when taken (or smelt)..... does not last long’ is noted down in the **Sixth Edition.**]

### § 31

The inimical forces, partly psychical, partly physical, to which our terrestrial existence is exposed, which are termed morbidic noxious agents, do not possess the power of morbidly deranging the health of man unconditionally<sup>1</sup>; but we are made ill by them only when our organism is sufficiently disposed and susceptible to the attack of the morbidic cause that may be present, and to be altered in its health, deranged and made to undergo abnormal sensation and functions—hence they do not produce disease in every one nor at all times.

<sup>1</sup> When I call disease a *derangement* of man's state of health, I am far from wishing thereby to give a *hyperphysical* explanation of the internal nature of diseases generally, or of any case of disease in particular. It is only intended by this expression to intimate, what it can be proved diseases are *not* and *cannot be*, that they are not mechanical or chemical alterations of the material substance of the body, and not dependent on a material morbidic substance, but that they are merely spiritual dynamic derangements of the life.

### § 32

But it is quite otherwise with the artificial morbid agents which we term medicines. Every real medicine, namely, acts at *all* times, under *all* circumstances, on *every* living human being, and produces in him its peculiar symptoms (distinctly perceptible, if the dose be large enough), so that evidently every living human organism is liable to be affected, and, as it were, inoculated with the medicinal disease at all times, and absolutely (*unconditionally*), which, as before said, is by no means the case with the natural diseases.

### § 33

In accordance with this fact, it is undeniably shown by all experience<sup>1</sup> that the living human organism is much more disposed and has a greater liability to be acted on, and to have its health deranged by medicinal powers, than by morbid noxious agents and infectious miasms, or, in other words, *that the morbid noxious agents possess a power of morbidly deranging man's health that is subordinate and conditional, often very conditional; whilst medicinal agents have an absolute unconditional power, greatly superior to the former.*

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<sup>1</sup> A striking fact in corroboration of this is, that whilst previously to the year 1801, when the smooth scarlatina of Sydenham still occasionally prevailed epidemically among children, it attacked without exception all children who had escaped it in a former epidemic; in a similar epidemic which I witnessed in Königsutter, on the contrary, *all* the children who took in time a very small dose of belladonna remained unaffected by this highly infectious infantile disease. If medicines can protect from a disease that is raging around, they must possess a vastly superior power of affecting our vital force.]



### § 34

The greater strength of the artificial diseases producible by medicines is, however, not the sole cause of their power to cure natural diseases. In order that they may effect a cure, it is before all things requisite that they should be capable of producing in the human body an *artificial disease as similar as possible* to the disease to be cured, [which, with somewhat increased power, transforms to a very similar morbid state the instinctive life principle, which in itself is incapable of any reflection or act of memory. It not only obscures, but extinguishes and thereby annihilates the derangement caused by the natural disease.’ in the **Sixth Edition**] in order, by means of this similarity, conjoined with its somewhat greater strength, to substitute themselves for the natural morbid affection, and thereby deprive the latter of all influence upon the vital force. This is so true, that no previously existing disease can be cured, even by Nature herself, by the accession of a new *dissimilar* disease, be it ever so strong, and just as little can it be cured by medical treatment with drugs which are incapable of producing a *similar* morbid condition in the healthy body.

### § 35

In order to illustrate this, we shall consider in three different cases, as well what happens in nature when two dissimilar natural diseases meet together in one person, as also the result of the ordinary medical treatment of diseases with unsuitable allopathic drugs, which are incapable of producing an artificial morbid condition similar to the disease to be cured, whereby it will appear that even Nature herself is unable to remove a dissimilar

Swelling of the testicle, even of a very severe character, is a frequent symptom of small-pox, and on this account it was enabled, as Klein<sup>5</sup> observed, to cure, by virtue of similarity, a large hard swelling of the left testicle, consequent on a bruise. And another observer<sup>6</sup> saw a similar swelling of the testicle cured by it.

Among the troublesome symptoms of small-pox is a dysenteric state of the bowels; and it subdued, as Fr. Wendt<sup>7</sup> observed, a case of dysentery, as a similar morbific agent.

Small-pox coming on after vaccination, as well on account of its greater strength as its great similarity, at once removes entirely the cow-pox homoeopathically, and does not permit it to come to maturity; but, on the other hand, the cow-pox when near maturity does, on account of its great similarity, homoeopathically diminish very much the supervening small-pox and make it much milder. A new foot-note is added here in the **Sixth Edition**, as follows:<sup>8</sup> as Mühry<sup>9</sup> and many others testify.

The inoculated *cow-pox*, whose lymph, besides the protective matter, contains the contagion of a general cutaneous eruption of another nature, consisting of usually small, dry (rarely large, pustular) pimples, resting on a small red areola, frequently conjoined with round red cutaneous spots and often accompanied by the most violent itching, which rash appears in not a few children several days *before*, more frequently, however, *after* the red areola of the cow-pock, and goes off in a few days, leaving behind small, red, hard spots on the skin;—the inoculated cow-pox, I say, after it has taken, cures perfectly and permanently, in a homoeopathic manner, by the similarity of this accessory miasm, analogous cutaneous eruptions of children, often of very long standing and of a very troublesome character,

## § 62

But on what this pernicious result of the palliative, antipathic treatment and the efficacy of the reverse, the homoeopathic treatment, depend, is explained by the following facts, deduced from manifold observations, which no one before me perceived, though they are so very palpable and so very evident, and are of such infinite importance to the healing art.

## § 63

Every agent that acts upon the vitality, every medicine, deranges more or less the vital force, and causes a certain alteration in the health of the individual for a longer or a shorter period. This is termed *primary action*. Although a product of the medicinal and vital powers conjointly, it is principally due to the former power. To its action our vital force endeavors to oppose its own energy. This resistant action is a property, is indeed an automatic action of our life-preserving power, which goes by the name of *secondary action* or *counteraction*.

§ 63 – 66  
Primary & secondary  
action of medicine

## § 64

During the primary action of the artificial morbific agents (medicines) on our healthy body, as seen in the following examples, our vital force seems to conduct itself merely in a passive (receptive) manner, and appears, so to say, compelled to permit the impressions of the artificial power acting from without to take place in it and thereby alter its state of health; it then, however, appears to rouse itself again, as it were, and to develop: (A) the exact opposite condition of health (*counter-*

fresh supplies of coffee (palliative). After the profound stupefied sleep caused by opium (primary action), the following night will be all the more sleepless (reaction, secondary action). After the constipation produced by opium (primary action), diarrhoea ensues (secondary action); and after purgation with medicines that irritate the bowels, constipation of several days' duration ensues (secondary action). And in like manner it always happens, after the primary action of a medicine that produces in large doses a great change in the health of a healthy person, that its exact opposite, when as has been observed, there is actually such a thing, is produced in the secondary action by our vital force.

### § 66

An obvious antagonistic secondary action, however, is, as may readily be conceived, not to be noticed from the action of quite minute homoeopathic doses of the deranging agents on the healthy body. A small dose of every one of them certainly produces a primary action that is perceptible to a sufficiently attentive observer; but the living organism employs against it only so much reaction (secondary action) as is necessary for the restoration of the normal condition.

### § 67

These incontrovertible truths, which spontaneously offer themselves to our notice in nature and experience, explain to us the beneficial action that takes place under homoeopathic treatment; whilst, on the other hand, they demonstrate the perversity of the antipathic and palliative treatment of diseases with antagonistically acting medicines<sup>1</sup>.

to cure, yet, for settling the indication in each case of chronic (psoric) disease he is called on to cure, the duty of a careful apprehension of its ascertainable symptoms and characteristics is as indispensable for the homoeopathic physician as it was before that discovery, as no real cure of this or of other diseases can take place without a strict particular treatment (individualization) of each case of disease—only that in this investigation some difference is to be made when the affection is an acute and rapidly developed disease, and when it is a chronic one; seeing that, in acute disease, the chief symptoms strike us and become evident to the senses more quickly, and hence much less time is requisite for tracing the picture of the disease and much fewer questions are required to be asked<sup>1</sup>, as almost everything is self-evident, than in a chronic disease which has been gradually progressing for several years, in which the symptoms are much more difficult to be ascertained.

<sup>1</sup> Hence the following directions for investigating the symptoms are only partially applicable for acute diseases.

### § 83<sup>(a)</sup>

This individualizing *examination of a case of disease*, for which I shall only give in this place general directions, of which the practitioner will bear in mind only what is applicable for each individual case, demands of the physician *nothing but freedom from prejudice and sound senses*, attention in observing and fidelity in tracing the picture of the disease.

### § 84

The patient details the history of his sufferings; those about him tell what they heard him complain of, how he has behaved

and what they have noticed in him; the physician sees, hears, and remarks by his other senses what there is of an altered or unusual character about him. He writes down accurately all that the patient and his friends have told him in the very expressions used by them. Keeping silence himself, he allows them to say all they have to say, and refrains from interrupting them<sup>1</sup> unless they wander off to other matters. The physician advises them at the beginning of the examination to speak slowly, in order that he may take down in writing the important parts of what the speakers say.

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<sup>1</sup> Every interruption breaks the train of thought of the narrators, and all they would have said at first does not again occur to them in precisely the same manner after that.

### § 85

He begins a fresh line with every new circumstance mentioned by the patient or his friends, so that the symptoms shall be all ranged separately one below the other. He can thus add to any one, that may at first have been related in too vague a manner, but subsequently more explicitly explained.

### § 86

When the narrators have finished what they would say of their own accord, the physician then reverts to each particular symptom and elicits more precise information respecting it in the following manner; he reads over the symptoms as they were related to him one by one, and about each of them he inquires for further particulars: *e.g.*, at what period did this symptom occur? Was it previous to taking the medicine he had hitherto been using? Whilst taking the medicine? Or only some days after

leaving off the medicine? What kind of pain, what sensation exactly, was it that occurred on this spot? Where was the precise spot? Did the pain occur in fits and by itself, at various times? Or was it continued, without intermission? How long did it last? At what time of the day or night, and in what position of the body was it worst, or ceased entirely? What was the exact nature of this or that event or circumstance mentioned—described in plain words?

### § 87

And thus the physician obtains more precise information respecting each particular detail, but without ever framing his questions so as to suggest the answer to the patient<sup>1</sup>, so that he shall only have to answer yes or no; else he will be misled to answer in the affirmative or negative something untrue, half true, or not strictly correct, either from indolence or in order to please his interrogator, from which a false picture of the disease and an unsuitable mode of treatment must result.

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<sup>1</sup> For instance, the physician should not ask, Was not this or that circumstance present? He should never be guilty of making such suggestions, which tend to seduce the patient into giving a false answer and a false account of this symptoms.

### § 88

If in these voluntary details nothing has been mentioned respecting several facts or functions of the body or his mental state, the physician asks what more can be told in regard to these parts and these functions, or the state of his disposition or mind<sup>1</sup>;

alone, then little or nothing precise is seen of their true effects, as those peculiar alterations of the health to be expected from the medicine are mixed up with the symptoms of the disease and can seldom be distinctly observed.

### § 108

There is, therefore, no other possible way in which the peculiar effects of medicines on the health of individuals can be accurately ascertained—there is no sure, no more natural way of accomplishing this object, than to administer the several medicines experimentally, in moderate doses, to *healthy* persons, in order to ascertain what changes, symptoms and signs of their influence each individually produces on the health of the body and of the mind; that is to say, what disease elements they are able to tend to produce<sup>1</sup>, since, as has been demonstrated (§ § 24-27), all the curative power of medicines lies in this power they possess of changing the state of man's health, and is revealed by observation of the latter.

<sup>1</sup> Not one single physician, as far as I know, during the previous two thousand five hundred years, thought of this so natural, so absolutely necessary and only genuine mode of testing medicines for their pure and peculiar effects in deranging the health of man, in order to learn what morbid state each medicine is capable of curing, except the great and immortal Albrecht von Haller. He alone, besides myself, saw the necessity of this (*vide* the Preface to the *Pharmacopoeia Helvet.*, Basil, 1771, fol., p. 12): *Nempe primum in corpore sano medela tentanda est, sine peregrina ulla miscela; odoreque et sapore ejus exploratis, exigua illius dosis ingerenda et ad omnes, quae inde contingunt, affectiones, quis pulsus, qui calor, quae respiratio, quae nam excretiones, attendendum. Inde ad ductum phaenomenorum, in sano obviorem, transeas ad experimenta in corpore aegroto,*" &c. But no one, not a single physician, attended to or followed up this invaluable hint.



## § 109

I was the first that opened up this path, which I have pursued with a perseverance that could only arise and be kept up by a perfect conviction of the great truth, fraught with such blessings to humanity, that it is only by the homoeopathic employment of medicines<sup>1</sup> that the certain cure of human maladies is possible<sup>2</sup>

<sup>1</sup> It is impossible that there can be another true, best method of curing dynamic diseases (*i.e.*, all diseases not strictly surgical) besides homoeopathy, just as it is impossible to draw more than one straight line betwixt two given points. He who imagines that there are other modes of curing diseases besides it could not have appreciated homoeopathy fundamentally nor practised it with sufficient care, nor could he ever have seen or read cases of properly performed homoeopathic cures; nor, on the other hand, could he have discerned the baselessness of all allopathic modes of treating diseases and their bad or even dreadful effects, if, with such lax indifference, he places the only true healing art on an equality with those hurtful methods of treatment, or alleges the latter to be auxiliaries to homoeopathy which it could not do without! My true, conscientious followers, the pure homoeopaths, with their successful, almost never-failing treatment, might teach these persons better.<sup>(a)</sup>

<sup>2</sup> The first fruits of these labors, as perfect as they could be at that time, I recorded in the *Fragmenta de viribus medicamentorum positivis, sive in sano corpore humano observatis*, pts. i, ii, Lipsiae, 8, 1805, ap. J. A. Barth; the more mature fruits in the *Reine Arzneimittellehre*, I Th., dritte Ausg., II Th., dritte Ausg., 1833; III Th., zweite Ausg., 1825; IV Th., zw. Ausg., 1825; V Th., zw. Ausg., 1826; VI Th., zw. Ausg., 1827 (English translation, *Materia Medica Pura*, vols. i and ii), and in the second, third, and fourth parts of *Die chronischen Krankheiten*, 1828, 1830, Dresden bei Arnold (2nd edit., with a fifth part, Düsseldorf bei Schaub, 1835, 1839).].

## § 110

I saw, moreover, that the morbid lesions which previous authors had observed to result from medicinal substances when taken into the stomach of healthy persons, either in large doses given by mistake or in order to produce death in themselves

or others, or under other circumstances, accorded very much with my own observations when experimenting with the same substances on myself and other healthy individuals. These authors give details of what occurred as histories of poisoning and as proofs of the pernicious effects of these powerful substances, chiefly in order to warn others from their use; partly also for the sake of exalting their own skill, when, under the use of the remedies they employed to combat these dangerous accidents, health gradually returned; but partly also, when the persons so affected died under their treatment, in order to seek their own justification in the dangerous character of these substances, which they then termed poisons. None of these observers ever dreamed that the symptoms they recorded merely as proofs of the noxious and poisonous character of these substances were sure revelations of the power of these drugs to extinguish curatively similar symptoms occurring in natural diseases, that these their pathogenetic phenomena were intimations of their homoeopathic curative action, and that the only possible way to ascertain their medicinal powers is to observe those changes of health medicines are capable of producing in the healthy organism; for the pure, peculiar powers of medicines available for the cure of disease are to be learned neither by any ingenious *a priori* speculations, nor by the smell, taste or appearance of the drugs, nor by their chemical analysis, nor yet by the employment of several of them at one time in a mixture (prescription) in diseases; it was never suspected that these histories of medicinal diseases would one day furnish the first rudiments of the true, pure materia medica, which from the earliest times until now has consisted solely of false conjectures and fictions of the imagination—that is to say, did not exist at all<sup>1</sup>.

for which a tolerably suitable homoeopathic remedy may not be met with among those now proved as to their pure action<sup>2</sup>, which, without much disturbance, restores health in a gentle, sure and permanent manner—*infinitely* more surely and safely than can be effected by all the general and special therapeutics of the old allopathic medical art with its unknown composite remedies, which do but alter and aggravate but cannot cure chronic diseases, and rather retard than promote recovery from acute diseases.<sup>(a)</sup> \*

\*[These are added after ‘acute diseases’ in the **Sixth Edition**: “and frequently endanger life.”]

<sup>1</sup> At first, (In the **Sixth Edition** the following phrase is added after ‘At first’—“about forty years ago.”), I was the only person who made the proving of the pure powers of medicines the most important of his occupations. Since then I have been assisted in this by some young men, who instituted experiments on themselves, and whose observations I have critically revised. [‘Following these some genuine work of this kind was done by a few others’, additions in the **Sixth Edition**]. But what shall we not be able to effect in the way of curing in the whole extent of the infinitely large domain of disease, when numbers of *accurate* and *trustworthy* observers shall have rendered their services in enriching this, the only true materia medica, by careful *experiments on themselves!* The healing art will then come near the mathematical sciences in certainty.

<sup>2</sup> See the second note to § 109.

### § 146<sup>(a)</sup>

*The third point* of the business of a true physician relates to the *judicious employment* of the artificial morbid agents (*medicines*) that have been proved on healthy individuals to ascertain their pure action, *in order to effect the homoeopathic cure of natural diseases.*

### § 147

Whichever of these medicines that have been investigated as to their power of altering man's health we find to contain in the symptoms observed from its use the greatest similarity to the totality of the symptoms of a given natural disease, this medicine will and must be the most suitable, the most certain homoeopathic remedy for the disease; in it is found the specific remedy of this case of disease.

### §148\*

A medicine selected in this manner, which has the power and the tendency to produce symptoms the most similar possible to the disease to be cured, consequently a similar artificial disease, given in a suitable dose, affects, in its dynamic action on the morbidly deranged vital force of the individual, those very parts and points in the organism now suffering from the natural disease, and produces in them its own artificial disease, which, on account of its great similarity and preponderating strength, occupies precisely the seat hitherto occupied by the natural morbid derangement, so that the instinctive, automatic vital force is from that time forward no longer affected by the natural disease but solely by the stronger, similar medicinal disease; which in its turn, on account of the small dose of the remedy, being, like every moderate medicinal disease, overcome by the increased energy of the vital force, soon spontaneously disappears, leaving the body free all disease, that is to say, healthy and permanently cured.

\* Sec. § 148 is wholly re-written in the **Sixth Edition**, as follows:

[The natural disease is never to be considered as a noxious material situated somewhere within the interior or exterior of man (§ § 11-13) but as one produced by an inimical spirit-like (conceptual) agency which, like a kind of infection (note to §11) disturbs in its instinctive existence of the spirit-like (conceptual) principle of life within the organism torturing it as an evil spirit and compelling it to produce certain ailments and disorders in the regular course of its life. These are known as symptoms (disease). If, now, the influence of this inimical agency that not only caused but strives to continue this disorder, be taken away as is done when the physician administers an artificial potency, capable of altering the life principle in the most similar manner (a homoeopathic medicine) which exceeds in energy even in the smallest dose the similar natural disease (§§ 33, 279), then the influence of the original noxious morbid agent on the life principle is lost during the action of this stronger similar artificial disease. Thence the evil no longer exists for the life principle—it is destroyed. If, as has been said, the selected homoeopathic remedy is administered properly, then the acute natural disease, which is to be overruled if recently developed, will disappear unperceptibly in a few hours.

An older, more chronic disease will yield somewhat later together with all traces of discomfort, by the use of several doses of the same more highly potentized remedy or after careful selection [The same foot-note as written in Sec. 149 is noted down in the **Sixth Edition**.] of one or another more similar homoeopathic medicine. Health, recovery, follow in imperceptible, often rapid transitions. The life principle is freed again and capable of resuming the life of the organism in health as before and strength returns.

### § 231<sup>(a)</sup>

The *intermittent diseases* deserve a special consideration, as well those that recur at certain periods—like the great number of intermittent fevers, and the apparently non-febrile affections that recur at intervals like intermittent fevers—as also those in which certain morbid states alternate at uncertain intervals with morbid states of a different kind.

### § 232<sup>(a)</sup>

These latter, *alternating diseases*, are also very numerous<sup>1</sup>, but all belong to the class of chronic diseases; they are generally a manifestation of developed psora alone, sometimes, but seldom, complicated with a syphilitic miasm, and therefore in the former case may be cured by antipsoric medicines; in the latter, however, in alternation with antisiphilitics as taught in my work on the *Chronic Diseases*.

<sup>1</sup> Two or three states may alternate with one another. Thus, for instance, in the case of double alternating diseases, certain pains may occur persistently in the legs, &c., immediately on the disappearance of a kind of ophthalmia, which latter again appears as soon as the pain in the limbs has gone off for the time—convulsions and spasms may alternate immediately with any other affection of the body or some part of it—in a case of threefold alternating states in a common indisposition, periods of apparent increase of health and unusual exaltation of the corporeal and mental powers (extravagant gaiety, extraordinary activity of the body, excess of comfortable feeling, inordinate appetite, &c.) may occur, after which, and quite unexpectedly, gloomy, melancholy humor, intolerable hypochondriacal derangement of the disposition, with disorder of several of the vital operations, the digestion, sleep, &c., appear, which again, and just as suddenly, give place to the habitual moderate ill-health; and so also several and various alternating states. When the new state makes its appearance, there is often no perceptible trace of the former one. In other cases, only slight traces of the former alternating state remain when the new one occurs; few of the symptoms of the first state remain on the appearance and during the continuance of the second. Sometimes the morbid alternating states are quite of opposite natures, as

for instance, melancholy periodically alternating with gay insanity or frenzy.

(a)

### § 233

The *typical intermittent diseases* are those where a morbid state of unvarying character returns at a tolerably fixed period, whilst the patient is apparently in good health, and takes its departure at an equally fixed period; this is observed in those apparently non-febrile morbid states that come and go in a periodical manner (at certain times), as well as in those of a febrile character, to wit, the numerous varieties of intermittent fevers.

### § 234<sup>(a)</sup>

Those apparently non-febrile, typical, periodically recurring morbid states just alluded to and observed in one single patient at a time (they do not usually appear sporadically or epidemically) always belong to the chronic diseases, mostly to those that are purely psoric, are but seldom complicated with syphilis, and are successfully treated by the same means; yet it is sometimes necessary to employ as an intermediate remedy a small dose of a potentized solution of cinchona bark, in order to extinguish completely their intermittent type.

### § 235<sup>(a)</sup>

With regard to the *intermittent fevers*<sup>1</sup>, that prevail sporadically or epidemically (not those endemically located in marshy districts), we often find every paroxysm likewise composed of two opposite alternating states (cold, heat—heat, cold), more frequently still of three (cold, heat, sweat). Therefore,

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