



1810
First Edition

Organon
of
Rational Art of
HEALING

Samuel Hahnemann

ORGANON OF RATIONAL ART OF HEALING

by
SAMUEL HAHNEMANN

First Edition

TRANSLATED IN ENGLISH

by

DR. MAHENDRA SINGH

DR. SUBHAS SINGH

FOREWORD for this SPECIALCOMMEMORATIVE ISSUE BY

DR. ESWARA DAS

Director, National Institute of Homoeopathy, Kolkata

SPECIAL COMEMMORATIVE ISSUE



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O r g a n o n
der rationellen
H e i l k u n d e

von

Samuel Huhnemann.

Die Wahrheit, die wir alle nöthig haben,
die uns als Menschen glücklich macht,
ward von der weisen Hand, die sie uns zagedacht,
nur leicht verleckt, nicht tief vergraben.

GELBERT.

Dresden, 1810.
in der Arnoldischen Buchhandlung.

**ORGANON OF RATIONAL
ART OF HEALING**
by
SAMUEL HAHNEMANN

The Truth which human beings do need,
For their survival and welfare,
With a purpose of it being found, not buried
deep but lightly covered,
By the Wise Hand that blesses us with care.



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ORGANON OF RATIONAL ART OF HEALING BY SAUMUEL HAHNEMANN

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Our Expected and Respected readers are

Those unknown, unidentified and silent sections of the homoeopathic students, teachers and practitioners who appear dormant and voiceless today but possess the courage, potential and purity of purpose in them to stand as pillars of tomorrow; who will defend Homoeopathy against the perverts who try to undermine the merit of Homoeopathy, try all weapons against Homoeopathy or use every pervert expressions and explanations as shields to cover their own incompetence crimes, failures, follies and commercial intents;

Those whom people may misunderstand as lifeless and insignificant today but who have the wisdom to distinguish between external pretensions and internal purpose of the managers of Homoeopathy;

Those who are determined to survive by their own merit, by the strength of Homoeopathy and will be the ideals whom these managers will avoid, neglect, suppress and yet will be afraid to confront, will criticize but not dare to face;

Those who will remain a minority in the crowd and mob of medical profession and Homoeopathy,

but will remain a glorious minority, a brilliantly shining
minority in an ignoramus crowd of dark ignominy,
and

Those who will read this writing and will try to rectify
its errors, point out its anomalies and identify its
faults

Dr. Mahendra Singh
Dr. Subhas Singh

Dedicated to
My father, Sri Suraj Singh,
&
My mother, Smt. Anarkali Devi,

For it was their wisdom, which was beyond their background,
their forbearance, which was beyond their sufferings, and
the universality of their thoughts, *which is reflected
in all my brothers and sisters and other family members,*

For their spirit to accept life as it is,
and for making all of us believe in *putting our efforts
to change the things which can be changed,
Accepting the things, which cannot be changed, and
striving for the wisdom to know the
difference between the two.*

I am, what I am for they made me so.

Mahendra Singh

FOREWORD

(To this Special Commemorative Issue)

Homoeopaths around the world are celebrating the bicentenary of the publication of the First Edition of *Organon of Medicine*, the *Magnum Opus* by Dr. Christian Frederick Samuel Hahnemann. The book has undergone six editions and the present day homoeopaths are masters of the concept and principles propounded by Master Hahnemann though they might have seen only the last edition.

Organon of Medicine is the codification of the basic principles in medicine, which a practitioner of any discipline of any of medicine needs to know. As such it need not be confined to homoeopaths only. It contains in most of the parts such concepts which are true for any discipline of medicine. Except for some aphorisms where specific instructions for homoeopathy is given, it contains matters which are applicable to the medical science in general. In fact, the book was written with this idea that it would be read by anybody, preferably a medical person and by its sheer rational and logical approach will convince the reader about the benefits and advantages of homoeopathy over other system of medicine. We should not confine the book to homoeopaths only, rather we should show respect and express our confidence in Hahnemann and homoeopathy by inviting all the medical profession as a whole to read and express views on *Organon of Medicine*, which I

am sure will open new avenues of understanding the system in a more rational manner.

The importance of the first edition of this epic is tremendous as it gives the original idea of Hahnemann in formulating new concepts, principles and theories of homoeopathy, many of these remain quite unconventional even today. When other medical disciplines are searching for explanations for the cause and cure of diseases, Hahnemann in the simplest language describes diseases as simple derangement of life force and the highest responsibility of the physician is to restore the same. I am sure the profession will like to read and enrich itself by reading the First Edition of Organon and knowing the whole process of evolution of Homoeopathic system of medicine.

Many Homoeopaths adore the Organon of Medicine as their religious scripture and consider Hahnemann as their prophet. Though this may not be the appropriate way in which the master-piece on the basic principles of homoeopathy and its founder should be considered but this depicts the highest esteem the followers of the system extend to the book and its author, more so in the Indian subcontinent. I am informed that there has been no complete translation of the First Edition of Organon in English. I am sure the profession needs to know the original thought of Hahnemann when he was giving shape to a new medical discipline which he called 'Homoeopathy'. The first edition gives the original unedited thought process of the medical revolutionary. The later editions have gone into modifications with revision and reviews of the original thoughts. This is the beauty and originality of the first edition which would always remain a subject matter of deep research for all times to come. This translation, I am told is the first complete translation done by Dr. Mahendra Singh and Dr. Subhas Singh, is a befitting tribute to Master Hahnemann. The importance is

that this is being published after 200 years of the publication of first edition containing the basic principles propounded by Hahnemann which still baffles the world of science, but the benefit of this system marvels any other medical discipline.

As regards the translation, it is done by the most authentic and acclaimed teachers, the father and son duo, who are very committed to the subject. The long experience of Dr. Mahendra Singh as a teacher of Organon, his knowledge of German language, his commitment to bring the work to perfection and the legacy inherited by Dr. Subhas Singh have all added in bringing out such a marvellous work to the profession. I am sure that they must have put long hours of labour and meticulous efforts to make this translation perfect. It is a great contribution of Indian homoeopaths to homoeopathic literature.

I hope the book will get the acceptance and appreciation that it deserves from the profession. The efforts made by the translators are lauded for their efforts.

February, 2010
Kolkata

Dr. Eswara Das
Director, National Institute of Homoeopathy

WHY THIS BOOK?

When I was a student, I was asked to cram - up the year of publications of different editions of Organon. At that time I did not realise that most of our teachers have not seen the German editions of Organon, nor the different English translations excepting those of R.E. Dudgeon and some had copies of C. Wesselhoeft. B.K. Sarkar's Commentary on the Organon of Medicine was the text book and not until 3rd year of my student days I was able to procure a copy of Boericke and Tafel's print of Dudgeon's translation of the 5th edition. On going through the Appendix of the book, Dudgeon's chart of comparison of aphorisms of different editions of the Organon, it proved to be an eye - opener. For the first time few aphorisms of different editions of the Organon was seen carefully. My teachers were not of much help in the search of different editions of Organon. I hoped that some day the German editions of the book which moulded our destiny will be in my hands. I did a short course in German language at Max Mueller Bhavan, Kolkata. The wait was really big. The Fortune smiled at last. In 1998 Dr. Krishna Saha of C.L. Chouksey Homoeopathic Medical College and Hospital, Bilaspur went to Germany for a short course in Anesthesia. She brought for me all the five German editions of the book. By the time Dr. R.K. Joardar, the teacher - of Organon in M. Bhattacharya Homoeopathic Medical College who had graduated in German language and was the main strength of German knowing homoeopaths of West Bengal became totally

blind. Our whole plan of translation was postponed for some time but not wound up.

In the meantime, Dr. Subhas Singh passed his B.H.M.S. from The Calcutta Homoeopathic Medical College and learned rudiments of German. We bought the different varieties of German - English dictionaries of both medical and non medical. We were surprised that R.E. Dudgeon, the best translator of Homoeopathic books from German to English has committed errors, had taken liberties and in order to keep the frame of the German sentences intact had made the sentences difficult.

C.E. Wheeler translated the First edition. It was published in 1913. His translation had an aura of literary fluency but he neither translated the whole of 1st edition nor tried to keep the parity of the words or sentences of different editions.

We deserve credit that despite our lack of fluency in German language, despite the words being 200 years old and not available in current German English dictionaries and despite the differences in the content and style of Dudgeon and Wheeler we have brought forth in a plain language as near as possible to Hahnemann's intentions in using a words and sentence and the demand of the scientific spirit.

We have struck to the original but have also used the current English. We have maintained the parity of Hahnemann's words in different editions.

We will wait for response of the profession to give us an impetus to finalise the English translation of the 4th edition of Organon of Medicine which we have completed.

February 2010

**Mahendra Singh
Subhas Singh**

PROLOGUE

An earlier attempt was made to translate the 1st edition of Organon of Medicine, by **Dr. C. E. Wheeler**. It must have been a tough and well thought of decision of Wheeler to attempt to translate the First Edition when already the later editions were available in original and in their English translations. His reason for selecting the 1st Edition was that he considered it less controversial. He wrote –

“The Organon is put forward here as a piece of history rather than as a contribution to polemics. For this reason the original edition of 1810 was selected for presentation as it both constitutes a landmark in medical history and is less controversial than the later editions.”

Being a Organon teacher for nearly 50 years in the oldest existing homoeopathic college of world, I had referred to Wheelers translation of 1st edition on many occasions. I found shortcomings in his translation which I jotted down in my personal copy.

It must be clearly understood that the intention is not to undermine Dr. Wheeler’s contribution. In fact his work – *Knaves or Fools?* is the book from which we refer frequently before teachers, students and in presentations. This work of Wheeler is compulsory for all newcomers to homoeopathy and for those who are in double mind about homoeopathy.

In the critical analysis of Wheeler’s translation of 1st edition, I am aware of my responsibility and the scientific spirit and I

hope that one day my work will also have the honour to be read so seriously and scrutinized in the same spirit. In words of our medical prophet '*my vanity does not go far*'.

Here I give details of structure of translation given by Dr. C.E. Wheeler.

ORGANON OF MEDICINE

First Edition

English translation

By Dr. C.E. Wheeler

Title : Organon of the Rational Art of Healing

Year of Publication : 1913 (March 13)

Publisher : The Homoeopathic Publishing Co. Ltd., 24 st., George Street, Hanover Square: London (W)

Reprint : Its copy for Everyman's *Library* edited by Ernest Rhys was published by J.M. Dent. & Sons Ltd.; London and by E.P. Dutton & Co., New York. The contents remained exactly same. (But there was a Reprint in or after 1945 as can be seen from a footnote of 13 lines on p. XXIII which says 'In this year of Grace (1945) the profession abounds in enthusiasm for the'). Year of publication not mentioned.

a. *Contents* : p. VII

b. *Translator's Preface* : pp. IX-X

c. *Introduction* : pp. XI-XXVI

d. *Author's Preface* : Hahnemann's Preface to the First Edition p. XXVII-XXVIII

Lower half of p. XXVIII - *Translator's note*.

e. *Bibliography* : pp. XXIX - XXX :

a. Wheeler gives a list of 12 of the writings of S. Hahnemann and its translation.

- b. p. XXX contains a list of 13 authors and their writing under the heading of Biography and Criticism
- f. The name of the book and its translator Dr. C.E. Wheeler together with “Four Essays by Samuel Hahnemann - translated by R.E. Dudgeon.
- g. *Aphorisms* : pp. 1 to 109
- h. *Preparatory Note to Part – II* : pp. 111-113

Part – II

Hahnemann’s Essays

1. Protection against infection in Epidemic Diseases, pp. 115-125
2. Plans for Eradicating Malignant Fever, pp. 126-140
3. Suggestion for the prevention of Epidemics in General especially in towns.
4. Aesculapius in Balance, pp. 163-200.

A Review

Dr. Wheeler did a good job of providing the English Version of the first edition of the greatest medical classic which divided the medical profession of Europe and then world in the distinct groups from the prevailing and predominant school.

Comments

In his Translator’s Preface Dr. Wheeler begins ‘*The Organon is put forward here as a piece of history rather than as a contribution to polemics. For this reason the original edition of 1810 was selected for presentation, as it both constitutes a land mark in medical history and is less controversial than the later editions.*’

It is surprising that a homoeopath of the height and calibre of Dr. Wheeler could say it.

He says : ‘.....and is less controversial than the later editions.’ Each

edition of the Organon is an improvement, both in style and content, than its preceding edition. The storm in medical world was unleashed by the first edition of the book and no other edition or publication of Hahnemann brought so instant, such wide and intense reaction in the European World of Medicine as did the first edition of the Organon. It can be said without any fear of being contradicted or qualm of consciousness that the first edition started the biggest controversy and divide in the medical profession.

Secondly the so called controversy came, when Hahnemann propounded his Theory of Chronic Diseases and Chronic Miasms (incorporated in 4th edition, 1829 of Organon of Medicine) and when his Theory of Potentization and Vital Force was published (in the 5th edition of Organon of Medicine printed in 1833).

Even if it is assumed that later editions of the Organon were controversial, why a confirmed and convinced homoeopath like Dr. C.E. Wheeler should worry and use it as an excuse by explanation for the publication.

Dr. C.E. Wheeler's *Introduction* of (pp – xi – xxvi) of 12 lengthy paragraphs and 2 footnotes deals lightly with Hahnemann, Organon, Vaccination, etc.

Translator's note : Total 16 lines published on the lower part of the page-XXVIII, where Hahnemann's *Preface* to first editions ends.

Dr. Wheeler says *'In the original edition, between the Preface and the body of the work, Hahnemann inserted an introduction, devoted mainly to a record of applications of the homoeopathic law made unconsciously by other physicians and recorded by them. This Introduction is therefore mainly of a technical interest and is here omitted.'*

Comments

1. The example of intentional or unintentional cures by which Wheeler calls '*made unconsciously*' contemporary and ancient

physicians is certified important and dropping it out on the grounds of a technical interest is odd and unacceptable.

Besides, a translator is not the judge to decide what part of a book is to be included and what omitted.

Thus, Dr. Wheeler's translation is incomplete by his own admission.

Dr. Wheeler contradicts himself in the very first line of his *Translator's Preface*. He says, '*The Organon is put forward here as a piece of history rather than a contribution to polemics.*' How the aphorisms become a piece of history and Introduction a contribution to polemics? **Polemics** means: *A speech, piece of writing, etc., containing very forceful arguments for or against.* (*Oxford's Advanced Learner's Dictionary*). The first edition of the book that identified homoeopathy as a separate school of medical can not be anything other than a polemic.

2. Hahnemann quotes nearly two hundred and fifty instances of unconscious Homoeopathy, most of them not isolated cases but records of repeated experiences, and support them by the evidence of no fewer than four hundred and forty physicians mentioned by name, with a reference to the source from which each opinion is derived.
 - a. It is not a correct statement. Dr. Dudgeon in reference to paragraph-83 of *Introduction* (**Boeriske & Tafel, 6th American edition, 1916**); on p. 207 of the APPENDIX in *Economic Homoeo Pharmacy* print; p. 203 in B. Jain Publishers' print, 1988; p. 159 IBPP print, 2003; p. 190 of Pratap Medical Publishers print, p. 183, wrote -

'In the first edition very few references to the source of these cases are given, but they are mostly carefully indicated by footnotes in the second, third and fourth editions.'

- b. The fact is that the **Enleitung** (*Introduction*) of the First edition of Organon of Medicine has 64 paragraph and only one footnote of 4 lines on p. XLIII to paragraph – 57.

Aphorism Section

Hahnemann's First edition has a total of 222 pages, containing 271 aphorisms and 76 footnotes.

In Dr. Wheeler's book the aphorisms occupy 113 pages and contains Translator's Notes under the aphorisms.

1. It itself is a proof that all the footnotes have not been translated.
2. He gives a total of 16 translator's note in Aphorisms.
3. Last sentence of aphorism 36 in Wheeler's translation is actually a separate footnote in Hahnemann's original book.
4. Aphorism 158 totally wrongly translated. Actually it is the aphorism 159 which is given by Wheeler as 158. He did not translate § 158 and printed Hahnemann's § 159 as 158, § 160 as 159 and omitted §160 completely.
5. The reference of aphorism 14 given in bracket is also out of context.
6. No aphorism 160 in Wheeler.
7. Among the footnotes of the aphorisms he translated only a few.

Dr. Mahendra Singh

Dr. Subhas Singh

ORGANON OF MEDICINE

First Edition¹ (1810)

THE PRECURSORS² OF ORGANON

1796 : An Essay on a New Principle for Ascertaining the Curative Powers of Drugs and a Review of the Previous Principles

[In Hufeland's Journal, vol. ii, parts 3 – 4, pp. 391-439 & 465-561]

Dr. Denis Demarque [in Chronological Biography of Hahnemann in **The Hahnemannian Gleanings**, Sept., 1977] translated the title as: **Essay on a New Principle for Discovering the Curative Values of Medicinal Substances Followed by Some Opinions on the Principles Accepted upto our Time.**

¹ The present chronology in view of the time of publication of the 1st edition is only a concise form of a larger and complete chronology included in **Organon of Medicine**, 6th & 5th editions, Corrected, Retranslated & Redacted by Drs. Mahendra Singh & Subhas Singh, published by M/s Homoeopathic Publications, Kolkata-9.

² Although R. E. Dudgeon in his Translator's Preface to the Fifth Edition of the Organon names Hahnemann's **Essay on a New Principle.....** and **Medicine of Experience** as the **Precursor of Organon of Medicine** but after the publication of *An Essay.....*(1796) and before the publication of **The Organon** (1810), Hahnemann's following 12 articles related to Homoeopathy and his arguments in favour of Homoeopathy were published:

: **Richard Haehl** (S. Hahnemann: Life & Work, vol. i, p. 65, vol. ii, p. 513) uses the word ‘**some examinations**’ in place of ‘**Review**’.

1806 *Medicine of Experience*

Reprinted in Hufeland’s Journal, vol., 22, part 3, pp. 5 – 99.

1. 1797: Are the Obstacles to the Attainment of Simplicity and Certainty in the Practice of Medicine insurmountable? [Hufeland’s Journal, vol. 4, part 4. Its English translation in British Journal of Homoeopathy, vol. 2, p. 172].
2. 1800: A Preface to the Thesaurus Medicaminum.
3. 1801: Observations on the Three Current Methods of Treatment.
(in Hufeland’s Journal, vol. ii, part 4).
4. An Essay on Small Doses of Medicine and of Belladonna in Particular.
(in Hufeland’s Journal, vol. 13, part 2, January 1801)
5. View of the Professional Liberality at the Commencement of the Nineteenth Century (in Allgemeine Reichs Anzeiger, no. 32).
6. 1805: Preface to Fragmenta de Viribus Medicamentorum Positivis Sive in Sano Corpore Humano Observatis, pp. 269 & 470.
7. Aesculapius in Balance, Dresden, M/s Arnold, pp. 70.
8. 1806: What are Poisons? What are Medicine?¹
(in Hufeland’s Journal, vol. 17, part- 3, old series, vol. 24).
This writing is not available in Hahnemann’s The Lesser Writings. Its First Indian print in book form edited by Dr. Mahendra Singh, published by M/s Homoeopathic Publications, Kolkata-9

9. 1808: Extract from a Letter to a Physician of High Standing on the great Necessity of a Regeneration of Medicine.
(in *Allgemeine Anzeiger d. Deutschland*, no. 343).
10. On the Value of Speculative Systems of Medicine, especially as viewed in Connection with the Usual Methods of Practice with which they have been Associated. [in *Allgemeine Reichs-Anzeiger d. D.*, p. 263; 2nd English translation in *British Journal of Homoeopathy*, vol. 2, p. 233 & *American Journal of Homoeopathy*, February, 1835].
11. Indication of the Homoeopathic Employment of Medicines in Ordinary Practice.² (in *Hufeland's Journal*, vol. 26, part 2). It appeared as The Introduction to the First, Second & Third Editions of the *Organon*. It is available in short form in *Dudgeon's Appendix to the Organon*. In this book, it has been corrected, completed and the references to the concerned editions properly marked.
12. 1809: Signs of the Times in the Ordinary System of Medicine.
(in *Allgemeine Arzeiger d. Deutschland*, no. 326)
 - : **R. Haehl** (*S. Hahnemann: Life & Work*, vol. i, p.74) translates it as: *The Therapy of Experience*.
 - : **Denis Demarque** translates it as: *Experimental Medicine*.
 - : **T.L. Bradford** (*Bibliography*, p. 113) translated it as: *A New System of Medicine Based on Experience*.
 - : These two writings are available in:
E. Stapf's *Kleine Medicinische Schriften* published by, M/s **Arnold**, 1829, Dresden & Leipsic, 2 vols, pp. 250 & 284.
 - : *Its English translation* by **Dr. R.E. Dudgeon**:

- : **1843** : British Journal of Homoeopathy, Vol.,1, p. 330.
- : **1851** : The Lesser Writings of Samuel Hahnemann, published by M/s Headlands, London, 8 vol., pp. 881.
- Reprints** by :
- : M/s Swaran Publishing House, New Delhi, pp. 438-476
- : M/s B. Jain Publishers, New Delhi, pp. 438 – 476.
- : **Second German Edition** in book form, pp. 75, published by M/s Karl F. Haug Verlag, Heidelberg, Germany.
- : **First Indian print & Re-translation in book form** 2003 by Dr. Mahendra Singh
- : **Index to Medicine of Experience:** Dr. Mahendra Singh. Published by Homoeopathic Publications, Kolkata-9.

Background

Dr. Samuel Hahnemann, born in a poor family, in a very small town, at the young age of 21 years, knew 7 languages in which he could translate. He passed his M. D. from Erlangen University on 10th of August, 1779, and started practising medicine. The uncertainties of the principles and palliative nature of Allopathy soon frustrated him. He abandoned medical practice and started to earn his livelihood by translating books on medicine and other branches of science.

In 1790, while he was at Sttoteritz, a suburb 4 kilometers south-east of Leipsic, he undertook the translation of **Dr. William**³

³ **Dr. William Cullen** (1710-1790) was an accepted authority on Materia Medica, an able chemist and an experienced and beloved teacher in Edinburgh, England. The first edition of his work appeared in London in 1773, the second edition in 1789 in 2 volumes was the titled: **A Treatise of the Materia Medica**. Hahnemann used this edition for his translation.

Cullen's *A Treatise of Materia Medica*, in 2 vols. on the request of a publisher.

In the second volume of his book **Dr. Cullen** had devoted 20 pages to the Peruvian bark or *Cinchona officinalis* or Peruvian bark or *Cortex peruvianus*, the drug which is commonly called China.

Dr. Cullen explained the curative properties of this medicine in Ague (Intermittent Fever) of which it was and is an allopathic specific. He wrote, "that the bark acts in these cases by means of its strengthening power exerted on the stomach....."

This remark of Cullen appeared to be unscientific and incorrect to Hahnemann and induced him to make experiments upon himself with this remedy. He wanted to find out what effects it would produce on a perfectly healthy person.

To test the veracity of Cullen's remarks he took '4 drachms of good *Cinchona* bark juice twice daily for several days,' and as a result 'all the symptoms usually associated with Intermittent fever appeared in succession, yet without the actual rigor'. Hahnemann's experiments with the juice of the bark of *Cinchona officinalis* lead him to the discovery of homoeopathic system of treatment.

HAHNEMANN'S HOMOEOPATHIC WRITINGS BEFORE ORGANON OF MEDICINE

After six years, i.e., in 1796, he published *An Essay on a New Principle for Ascertaining the Curative Powers of Drugs and a Review of the Previous Principles*² in *Hufeland's Journal of Practical Medicine* (Vol. II, Parts 3, pp. 391-439 & 465-561). About the importance of this writing Dudgeon wrote that it was this Essay 'in which he propounded the Homoeopathic Therapeutic Rule.....'

In 1805, Hahnemann published, in Latin language, the first materia medica compiled on the basis of experiments on human beings. He named it *Fragmenta de viribus medicamentorum positivis sive in sano corpore humano observatis*. The book was of two volumes. The 1st volume contained the symptomatic Materia Medica of 27 medicines and 2nd volume of 476 pages had an Index or Repertory of the symptoms.

In 1805, *Medicine of Experience* (*Heilkunde der Ehrfahrung*), pp. 99, was published in the form of a book by M/s *Wittig*, Berlin. In 1806, it was subsequently published in *Hufeland's Journal* (Vol. 22, Part-3, pp. 5-99). About this book, Dudgeon wrote "In the *Medicine of Experience*, he enunciated the rule with no such limitations of its applicability. The Essay contains much of what we find in the first and later editions of the *Organon*. both of which essays [*An Essays on a New Principle.....and Medicine of Experience*] may be regarded as the *Precursor of Organon*."

These two essays were in the form of a continuous writing and the paragraphs were not numbered. These writings were included by **Dr. E. Stapf** in his collection of **S. Hahnemann's *Kleine Medicinesche Schriften*** published in 1829. This

collection was translated by **R.E. Dudgeon** into English in 1851 as: **S. Hahnemann's *The Lesser Writings***. In this collection *An Essay on a New Principle* had 170 paragraphs and 29 footnotes and *Medicine of Experience* had 176 paragraphs and 47 footnotes.

In 1805, Hahnemann shifted to Torgau, a town 30 miles north-east of Leipsic.

In 1810, was published the book which established homoeopathy as a separate system of treatment, gave the logic of its superiority and the principles and methods of its practice. Hahnemann named it *Organon der Rationellen Heilkunde*, i.e., *Organon of the Rational Art of Healing* or *Organon of Rational Medical Science*. This was the first complete book on the logic, philosophy, principles and methods of practice of homoeopathy. It was neither an overnight work nor a book about the thoughts and experiences of an individual.

Richard Haehl says, “In his *Essay on a New Principle for Ascertaining the Curative Powers of Drugs*....., he had merely shown the external frame work, or, shall we say, the corner stone of his convictions. In his *Fragmenta de viribus medicamentorum* he had collated a number of experimental proving of medicines. In his *Medicine of Experience* and in the smaller and larger treatises just mentioned he had carried his investigations further. But in his *Organon* this organically constructed work on rational healing or on the healing art in general, he brought all this to completion.”

Hahnemann gives his explanations in the *Preface* of the book. He says, “I count it to my credit, that, in recent days, I have been alone in subjecting it (i.e. the practice of medical art) to a serious impartial investigation, and that I have laid before the world in signed or anonymous publications the convictions which have resulted therefrom.

Through this enquiry I found the road to truth, upon which I have to tread alone, a road far removed from the common highway of medical routine. The further I advanced from truth to truth the further did my conclusions move from that ancient structure, which, having been built out of opinion, was upheld only by opinions, although I allowed no single one of my conclusions to stand unless fully confirmed by experiment. The results of these convictions are stated in this book.”

Title or Name of the Book

Dr. Samuel Hahnemann, the great medical thinker, translator, research scholar, master of languages and an authority on the ancient history of European Medicine named his great work, *Organon der Rationellen Heilkunde*. This word ***Organon*** has originated from Latin ORGANUM which means: An instrument. A method of scientific investigation. It was used by ancient Greek philosopher *Aristotle*⁴ as a title for his treatise on philosophy and then in the 16th century, the renowned philosopher and statesman *Francis Bacon*⁵ named the second volume of his work on logic as NOVUM ORGANUM.

⁴ **ARIISTOTLE** (384-322 B.C.): Aristotle was the son of the physician to king Philip and he was the tutor of Alexander, the great. He was the greatest scientific name after Hippocrates. Aristotle of Stagira in Thrace, Macedonia is 'the master of those who know', who correlated the utility of Botany, Zoology, Comparative Anatomy, Embryology, Teratology and Physiology and the use of formal logic as an instrument of precision to the science of the medicine. His six writings on logic were collected in one volume titled ORGANON, which means, instrument.

⁵ **FRANCIS BACON** (1561-1626): He was the younger son of Sir Nicholas Bacon, English statesman, philosopher and scientist. His emphasis on the observation and classification of the natural world, became the basis of the Inductive method in scientific research. His works were *Advancement of learning* (1605), *Novum Organun* (1620), *De Aigmentis scientiarum* (1623), etc. The preliminary write-up of the book had appeared as *Cogita et Visa* in 1607. *Novum Organum* translated in English by Ellis and Spedding was published by Routledge, London.

On the cover page of the book, the name *Organon der Rationellen Heilkunde* was printed, but after a *Voreinleitung* (Foreword) of 4 pages and an *Einleitung* (Introduction) of 44 pages, on p. 1, i.e., the beginning of the text the title was printed as: ***Organon der Rationellen Heilkunde nach homoeopathischen Gesetzen*** (Organon of Rational Healing Art on Homoeopathic Principles.)

This book was published with the financial help of a grateful patient.

English translations of the title

The original German title of the book was ‘Organon der Rationellen Heilkunde’ has been translated differently by various authors, translators and commentators but the correct translation can only be: *Organon of Rational Medical Science*.

Richard Hughes (Principles and Practice of Homoeopathy, p. 14) translated it as: Organon of the Rational Medical Science. Hughes says “In my Hahnemannian Lecture, I rendered **Kunde**, by **doctrine**. A consideration of the discussion on the subjects carried on in the *Homoeopathic World* of 1881 suggests that I shall be more closely adhering to the German, while not weakening my argument, if I now translate it as: Science”.

Hughes⁶ explains further and says “Hahnemann first called

⁶ The long list of CAUSATIONS in footnote to paragraph 29 of **Medicine of Experience** - and in footnote to aphorism 59 of the **First Edition** were omitted in the Second and Third editions. It was an exhaustive list of the causes including pollutions of different kinds that can derange health and cause disease. Similarly, the pages after pages of examples of accidental cures by allopaths through homoeopathic principles in the INTRODUCTION of **First to Fourth** editions of the *Organon* were dropped by him in the Fifth Edition. The details of the difficulties caused by the local removal of symptoms by local application given in the aphorisms and especially the **footnotes to aphorism 214** of the Third edition were also not included by him in the Fourth edition. The details of Potentization and Dilutions in footnote to aphorism 269 of the Fourth Edition were not improved or enlarged but dropped altogether. There are other examples.

his work *Organon of the Rational Medical Science* (Heilkunde), but from the Second Edition onwards the title was changed to *Organon of the Healing Art* (Heilkunst) - the rational being here, and in all other places of its occurrence, either dropped or replaced by true or genuine (**Wahre**). Why this alteration? The elimination of the term “**rational**” has been supposed to “imply that his followers were required to accept his doctrines as though they were the revelations of a new Gospel, to be received as such, and not to be subject to rational criticism. I cannot think so. To me the clue of it seems to be afforded (and the Preface to the Second Edition bears out my view) by the coincident change from Heilkunde to Heilkunst. The name “science,” the epithet “rational”, were in continual use for the hypothetical system of the day. The promulgation of his views had arrayed the advocates of all these in bitter opposition against him. Hahnemann was accordingly anxious to make it clear that, in entering the lists of conflict, he came armed with quite other weapons. He was seeking, not the consistency of a theory, but the success of a practical art to him it mattered little whether a thing commanded itself or not to the speculative reason, his one concern was that it should be true.”

The word **Medicine** has two meanings. It means a drug or a substance used to cure, palliate or prevent a disease. It also means “A System of treatment”. So, the meaning of the title of the book is, Organon of a Rational Healing Art or Organon of Rational System of Medicine.

Year of Publication

It was published in April, 1810, while Hahnemann was at Torgau.

Publisher

This book was published with the financial help of a grateful patient. Its publisher was M/s **Arnoldishen Buchhandlung**, a famous book Publisher of Dresden in Germany.

Title Page

On the first title page the name Organon der Rationellen Heilkunde was published and below it Von Samuel Hahnemann was printed. Then on the lower part of the title page, there were 4 lines from a poem of the renowned German poet **Christian Gellert** (1715-1769) :

Die Wahrheit, die wir alle nothig haben,
Die uns als Menschen gluchlich macht,
Ward von der wisen Hand, die sie uns zudedacht,
Nur leicht verdeckt, nicht tief vevgranen.

It has been translated as:

The Truth which human beings do need,
For their survival and welfare,
With a purpose of it being found, not buried deep but lightly
covered,
By the Wise Hand that blesses us with care.

Some other authors have translated it as authors:

The Truth we mortals need
Us blest to make and keep,
The All wise slightly covered o'er
But did not bury deep. (Dudgeon)

Truth for which all the eager world is fain,
which makes us happy, lies for evermore
Not buried deep but lightly covered over,
By the wise Hand that destined it for men.

(Marie L. Wheeler)

Truth, which men have sought, and sought in vain,
Their undiscovered treasure, yet has lain
Buried not deep, but just below the ground
By the wise Hand that wished it to be found.

(Dr. Pierre Schimidt)

Hahnemann, in *Medicine of Experience* (1806), had written,

The Sagacious and Benevolent Creator of the Universe has allowed those limitless states (conditions) of the human body different from health, which we call diseases, he simultaneously must have communicated to us a definite method by which we may acquire a knowledge of diseases which will be seen sufficient to help us to use the remedies capable of eradicating them. He must have shown to us an equally definite method we may find out in medicines those properties which does not make them suitable for the cure of diseases—if His intention was not meant to leave his children helpless, or to demand from them what was beyond their power. So this art, so indispensable for suffering humanity, cannot remain concealed in the unreachable depths of indistinct speculation, or be scattered in the limitless empty conjecture; it must be accessible, READILY ACCESSIBLE to us within the scope of our external and internal powers of knowledge.

Contents

The **First Edition** of *Organon of Rational Art of Healing* was published in 1810. It had 2 + XLVIII + 222 + 1, a total of 272 pages consisting of Title pages, a **Preface** of 6 paragraphs in 4 pages, an **Introduction** of XLVIII pages containing 64 paragraphs and 1 footnote, **271 Aphorisms** and 73 footnotes in p. 1 to p. 222 and a page for Verbesserungen (Errata).

The original book has the following contents:

- i. Preface
 - ii. Introduction
 - iii. Aphorisms
- i. **PREFACE** (Vorerinnerung): It consisted of 4 pages, (p. I to p. IV) and had 6 paragraphs, consisting of a total of 48 lines. It had no date or year mentioned at the end of the Preface.
 - ii. **INTRODUCTION** (Einleitung): The first edition had an Introduction of 44 pages, from p. V to p. XLVIII. It had **64 paragraphs** and **1 footnote** (attached to paragraph 57). The paragraphs of the *Introduction* were not numbered.

The **Introduction** had 4 chapters. These chapters had no heading or title but the difference between two chapters was indicated by a bigger space in between two paragraphs. The first chapter was from paragraph 1 to paragraph 8, the second from paragraph 9 to paragraph 17, the third from paragraph 18 to 54 and the fourth chapter was from paragraph 55 to 64.

Subject Matter of Introduction:

About the Introduction, Richard Haehl (S. Hahnemann: His life & Work, Vol. 1, p. 80) wrote, “In the smaller first part of the book – the so-called ‘Introduction’—he set his newly discovered rules of healing over against the traditional treatments, and accompanied his axioms with numerous examples.”

The lengthy *Introduction* of 44 pages contained the example of cures performed, unknowingly, by the practitioners of ancient and contemporary allopathic medicine and in the practice of folk medicine, traditional medicines, etc. Hahnemann quoted the name of the physicians but very occasionally the name and page number of the books, journals on Domestic Medicines etc. By these examples Hahnemann tried to establish that many cures were performed by practitioners of different systems of medicine because in the treatment, accidentally, incidentally or intentionally, the *relationship between the symptoms of the patient and symptoms of medicine (produced on healthy persons) were similar.*

Richard Hughes says,

“Hahnemann, set forth his new doctrine in this writing and quoted many examples of the cures performed or homoeopathic law applied or similar action of the medicines observed by ancient and contemporary medical men. About his discovery, he wrote on page V of the Introduction:

“Hitherto, diseases of man were not healed in a rational way or according to fixed principles, but rather according to very varied curative purpose, amongst others, according to the palliative rule; contraria contrariis curentur. In contrast to this lay the truth, the real way of healing, which I am pointing out in this volume. In order to cure gently, quickly and lastingly, choose in every case of illness a remedy which can itself arouse a similar malady, to that which it is to cure (similia similibus curentur).”

Hitherto nobody has taught this homoeopathic method of healing. But if it is the Truth behind and as the basis of the prescriptions then even if this truth has been disregarded for thousands of years, it is to be expected that traces of its Immortal influence can be discovered in all epochs. And so it is.

Importance of the Introduction :

Richard Hughes explains the importance of Hahnemann's **Introduction** to Organon in the following words:

“If we were going through the **Introduction** in detail, there would be many points on which criticism and correction would be necessary; but the general soundness of its attitude must be sufficient for us to-day. It bears to the body of the work the same relation as Bacon's 'De Augmentis' to his Novum Organum and the treatise on Ancient Medicine to the Aphorisms of Hippocrates.”

iii. **APHORISMS** : The main content or substance of homoeopathy is in the aphorisms. This is the main part of the book. The Aphorisms are in 222 pages, from p.1 to p.222.

The first edition had 271 aphorisms and 76 footnotes.

About the aphorisms, **Dr. Hughes** said : “While each aphorism is complete in itself, and might be made the text of a medical discourse, the work they collectively constitute has a definite outline and structure.”

Errata

In the end of the book, on page 223, there was an Errata of 5 lines.

Style of Writing :

Hahnemann had two earlier writings on the principles and methods of Homoeopathy. In 1796, he wrote An Essay on a New Principle for Ascertaining the Curative Powers of Drugs and a Review of the Previous Principles. It was published in Hufeland's Journal of Practical Medicine. In 1806, he published his Medicine of Experience. These were written as essays and a continuous writing. But Organon of Medicine was written in a

different style. It is called *aphoristic style*. Here the paragraphs were serially numbered. These numbered paragraphs are known as aphorisms or sections or paragraphs. There was a total of 271 **aphorisms** or sections and 76 *footnotes*. Hahnemann followed this style in all the later editions of the Organon. Because of these serially numbered aphorisms it is easy to discuss, give reference or compare the contents.

About this style of writing followed in the Organon, **Dr. Hughes** wrote, “This is a form of composition eminently suggestive and stimulating. It is endeared to many of us by Coleridge’s Aids to Reflection but Hahnemann must have taken it from the Novum Organum, perhaps also with a recollection of the father of medicine which derives its name therefrom.”

Footnotes

For footnotes, Hahnemann followed a simple style in First Edition. He added the footnote just underneath the aphorism. The next aphorism began only after the end of the previous aphorism and its footnotes. The letters or types used for the aphorisms were bigger and those for the footnotes were smaller. The footnotes were marked with the letters ANM which is an abbreviation of the German word Anmerung, which means **Annotation** or **Note**.

Subject Matter

It was an enlargement, improvement and addition to the ideas contained in Hahnemann’s An Essay on a New Principle (1796) and in Medicine of Experience(1806). **In this book :**

- i. Hahnemann explained the demerits of the dissimilar and opposite principles of drug application.

- ii. He explained the logic and advantages of homoeopathic principle.
- iii. Hahnemann classified diseases according to their clinical characters.
- iv. He explained the necessity and method of Human Proving of Drug.

Translations

- : **1810: Organon der Rationellen Heilkunde** von **Samuel Hahnemann**, Dresden, 8vo., pp. 222; M/s Arnold.
- : **1878:** Review of 50 pages of the first edition, in British journal of Homoeopathy, vol. 36, January, 1878.
- : **1913: Ist English translation** by **Dr. C. E. Wheeler**, a noted homoeopath of England as **S. Hahnemann's Organon of the Rational Art of Healing**, Pp. XXX + 109, M/s *The Homoeopathic Publishing Co. Ltd.*, London. There were complaints and dissatisfaction about the errors in translation. He did not translate Hahnemann's Introduction. He translated few footnotes but most of it he did not translate.
- : **1927:** Another print of the book by **Everyman's Library** published by M/s *J.M. Dent & Sons, Ltd.*, London and *E.P. Dutton & Co.*, New York.
- : **2009: 2nd English translation:** by **Drs. Mahendra Singh & Subhas Singh**, M/s Homoeopathic Publications, Kolkata.

Importance of First Edition

This book : Organon of Rational Medical Science

- i. Established homoeopathy as a completely separate system of treatment, quite different from Allopathy.
- ii. It divided the medical practitioners of Germany, Europe and then the whole world into two classes, viz. **The homoeopaths** and **the rest**.
- iii. **Wheeler** who had witnessed the publication of so many translations and reprints of the fourth and fifth editions, went back and translated the first edition in 1917 because there was always a demand by English reading people for the English version of the first, second, third and fourth editions especially the First edition, because of the storm in the medical world unleashed by the First edition and the tirade against Hahnemann and Homoeopathy which began only two months after its publication. The venom against Homoeopathy was poured in the July issue of **Heinroth's** monthly journal named '**Anti-Oranon**'. What a name to express the hatred, hostility and enmity!
- iv. **Wheeler** wrote, "This is put here as a piece of history rather than as a contribution to polemics. For this reason the original edition of 1810 was selected as it both constitutes a landmark in medical history and is less controversial than the later editions".
- v. Hahnemann kept on improving the exactitude of language and adding new theories and principles for practice of homoeopathy in every edition. The fifth edition has been claimed and accepted by all as the most perfect of all

editions. But many important things and ideas published in different editions were dropped⁶ in later editions.

- vi. The persons interested in the literary research or standardization of homoeopathic principles, uniformity and cohesion of all the principles of homoeopathy and in the study of Evolution of Homoeopathy are not able to make desired progress because the English translations of the Organon from first edition to the fourth edition are not available.
- vii. For the proper assessment and understanding of Homoeopathy, its logic, its gradual development and evolution, the reading and understanding of the First edition is essential. To properly understand and, to some extent, for evaluating the authority and the strength of its initiator and its author, Dr. Hahnemann, First edition of Organon of Medicine has no alternative. It is the solid foundation formed with future areas of research defined with glimpses of the contemporary practice of Medicine.

Thus, although Fifth and Sixth Editions of the Organon are the text books and last editions of the Great Master, but the First edition of the Organon has its own importance for understanding Hahnemann's Homoeopathy, its development, its evolution, its different aspects and Hahnemann's hard work and views on many topics.

⁶ The long list of CAUSATIONS in **footnote to paragraph 29 of Medicine of Experience** - and in **footnote to aphorism 59 of the First Edition** were omitted in the Second and Third editions. It was an exhaustive list of the causes including pollutions of different kinds that can derange health and cause disease. Similarly, the pages after pages of examples of accidental cures by allopaths through homoeopathic principles in the INTRODUCTION of **First to Fourth** editions of the Organon were dropped by him in the Fifth Edition. The details of the difficulties caused by the local removal of symptoms by local application given in the aphorisms and especially the **footnotes to aphorism 214** of the Third edition were also not included by him in the Fourth edition. The details of Potentization and Dilutions in footnote to aphorism 269 of the Fourth Edition were not improved or enlarged but dropped altogether. There are other examples.

Organon of Medicine: FIRST EDITION: The Frame

Year of Publication	Title	Preface	Text	Introduction	Aphorisms
<ul style="list-style-type: none"> The First edition was published in 1810. Hahnemann was at organ. He was 55 years old. 	<ul style="list-style-type: none"> Its title was: <i>Organon der Rationellen Heilkunde (Organon of Rational Healing Art or Art of Healing)</i>. On the cover page, in the bottom, a stanza of 4 lines from the German poet Christian Gellert (1715-1769) was quoted. Another title: <i>Organon of Rational Healing Art according to Homeopathic principles</i> was printed on page 1 (from where the aphorisms starts), after the end of Introduction on p. XLVIII 	<p>Its <i>Preface</i> had 4 pages, from p. I to IV, consisting of 6 paragraphs and a total of 48 lines.</p>	<p>It had no INHALT, i.e. <i>Content</i> or <i>Text</i></p>	<ul style="list-style-type: none"> First edition had an Introduction of 43 pages, from p. V to XLVII. It consisted of 64 paragraphs and 1 <i>footnote</i> (to paragraph 57). The paragraphs were not numbered. It was a continuous writing. It contained the examples of unintentional cures on the basis of homeopathic principles by prominent physicians. This writing had appeared as an article (in Hufeland's Journal, Vol. 26, Part 2, pp. 5 – 43; titled <i>Indication of the Homeopathic Medicines in Ordinary Practice</i>. 	<ul style="list-style-type: none"> The Aphorisms occupied, 222 pages, i.e. from p. 1 to p. 222. The Aphorisms were numbered. There were 271 aphorisms and 76 footnotes. The footnotes were not numbered. They appeared not at the bottom of the page but just at the end of the aphorism and were denoted by <i>ANM.</i>, which stands for Anmerkung which means <i>note, footnote</i> or <i>remark</i>.

FIRST EDITION : The Frame

Novelties in First Edition	Comparison with the Preceding writing	Translations
<ul style="list-style-type: none"> • Its <i>Introduction</i> contained 42 pages of examples of unintentional or accidental application of drugs on homoeopathic principles by ancient or contemporary allopathic physicians. • The Antipathic axiom Contraria Contrariis given in paragraph 47 of his <i>An Essay on a New Principle</i> was given in complete as: Contraria Contrariis Curentur in paragraph 1 of the Introduction of this edition. The homoeopathic axiom used by Hahnemann in paragraph 64 of his <i>Essay on a New Principle</i> as Similia Similibus Curentur in paragraph 2 of the Introduction of the First Edition of the Organon. 	<ul style="list-style-type: none"> • Its preceding writing was <i>Medicine of Experience</i> (1805). • The first edition retained some portion of <i>Medicine of Experience</i> but this was an essay type of writing without number of paragraphs while Organon had numbered aphorisms. <p>Some portions of <i>Medicine of Experience</i> remain important even to-day, such as footnote no.1 to paragraph no. 29. Hahnemann's prevision about the hazards of pollution, adulteration, fast food, occupation, etc. are summed up in this footnote. A part of it only has been retained in §§ 223 - 226 of 1st, § 285 of 2nd & 3rd, § 261 of 4th and § 261 of 5th-6th editions</p>	<ul style="list-style-type: none"> • Its First English translation was done by Dr. C.E. Wheeler in 1917 and published from London. Two different prints of this translation were published. <p>This is the Second <i>English Translation first COMPLETE translation</i> of First Edition done by Dr. Mahendra Singh & Dr. Subhas Singh of Kolkata – 9 (India) in 2009. The errors in Wheeler's translation and editing have been corrected in this edition.</p>

Organon
der
rationellen Heilkunde
nach
homöopathischen Gesetzen.

**ORGANON OF RATIONAL
ART OF HEALING**
by
HOMOEOPATHIC PRINCIPLES

1.

Der Arzt hat kein höheres Ziel, als kranke Menschen gesund zu machen, was man Heilen nennt.

2.

Das höchste Ideal der Heilung ist schnelle, sanfte, dauerhafte Wiederherstellung der Gesundheit, oder Hebung und Vernichtung der Krankheit in ihrem ganzen Umfange auf dem kürzesten, zuverlässigsten, unnachtheiligsten Wege, nach deutlich einzusehenden Gründen. (rationelle Heilkunde).

3.

Sieht der Arzt deutlich ein, was an Krankheiten überhaupt und an jedem einzelnen Krankheitsfalle insbesondere zu hei-

A 2

§ 1

The physician has no higher goal than to make sick men healthy, which is called *cure*.

§ 2

The highest ideal of the healing is the rapid, gentle and lasting restoration of health, or the removal and annihilation of disease entirely, in the shortest, most reliable, and least harmful means¹, on easily understandable *principles* (*The Rational Art of Healing*).

§ 3

If the physician can clearly understand what is in each disease in general and particularly in each single case of sickness which is to be cured (*knowledge of disease, knowledge about the essentials of disease - indication*); if he clearly understands

¹ **Translator's note:** Hahnemann in all the editions of the Organon wrote 'WEGE' which is the plural of WEG. In German *Weg* means 'road, trail, path, way, means, methods'. *Unnächtheiligsten* means *least harmful* or *safest*. Thus these two words **Weg** *Unnächtheiligsten* means **safest means**.

len ist (Krankheitskenntnis, Kenntnis des Krankheitsbedürfnisses — Indikation —); sieht er deutlich ein, was an Arzneien überhaupt und an jeder Arznei insbesondere das Heilende ist (Kenntnis der Arzneikräfte) und weiß er nach deutlichen Gründen das Heilende der Arzneien auf das an der jedesmahligen Krankheit zu Heilende so, daß Genesung erfolgen muß, anzupassen sowohl in Hinsicht der Angemessenheit der für den Fall nach ihrer Wirkungsart geeignetsten Arznei (Wahl des Heilmittels — Indikat —) als in Hinsicht der genau erforderlichen Menge derselben (rechte Gabe) und der gehörigen Wiederholungszeit der Gabe — kennt er die Hindernisse der Genesung in jedem Falle und weiß sie hinwegzuräumen, damit die Herstellung von Dauer sei: so versteht er durchaus nach zureichenden Gründen zu handeln und er ist ein rationeller Heilkünstler.

4.

Er ist zugleich ein Gesundheit-Erhalter, wenn er die, Gesundheit störenden

what is the curative principle in drugs in general and in each drug in particular (*knowledge of the powers of medicines*); if according to the distinct reasons he can adapt the healing powers of the drug to the disease that is to be cured so that recovery must follow, and if he has the ability to select the particular remedy whose mode of action is most suitable to the case (choice of the remedy - *the indicated one*), and also the ability to decide the exact quantity of the remedy required (*the required dose*) and the proper period for its repetition, if, I say that he knows all these things and in addition to it, identifies in each case the obstacles to lasting recovery and knows how to remove them, *then he understands thoroughly how to treat according to proper principles, and he is a rational practitioner of the Healing Art.*

§ 4

He is also a preserver of health, if he knows the causes that may disturb health and excite disease and knows how to keep them away from healthy persons.

und Krankheit erzeugenden Dinge kennt, und sie von den gesunden Menschen abzuhalten weiß.

5.

Es läßt sich denken, daß jede Krankheit auf einer Veränderung im Innern des menschlichen Organismus gegründet seyn müsse: diese wird jedoch bloß nach dem, was die äußern Zeichen davon verrathen, vom Verstande geahnet; an sich erkennbar aber auf irgend eine Weise ist sie nicht.

6.

Das unsichtbare, krankhaft Veränderte im Innern und die merkbare Veränderung des Befindens im Äußern (Symptomen Inbegriff) machen zusammen aus, was man Krankheit nennt; beide sind die Krankheit selbst.

Anm. Ich weiß daher nicht, wie man jenes bei Krankheiten im Innern des Körpers krankhaft Veränderte, für etwas der Krankheit Auforwesentliches und vor sich Bestehendes, für eine Bedingung

§ 5

It must be remembered that every disease does depend upon changes in the interior of the human organism. Thus disease can only be understood in mind by its outward indications and all that these symptoms reveal; *in no other way, whatever, can the disease itself be understood.*

§ 6

The invisible changes that produce disease in the interior of man together with the perceivable alterations in health (the totality of its symptoms) make up that what is called disease - both together actually constitute the disease.

Footnote: Therefore I do not know how the morbid changes which occur in disease in the interior of the body could have been considered as a thing existing by itself and *separate from the disease, a cause, as it's inner, immediate, first cause (prima causa)*. A thing or a condition requires a first or proximate cause only in order to be produced but once it is produced; it no longer requires a first or a proximate cause for its continued existence.

Thus a disease, once produced continues to exist independent of its initial cause; exists without further need of its cause for its maintenance, persists even if its cause no

der Krankheit, für ihre innere, nächste, erste Ursache (prima causa) hat ausgeben können. Eine Sache oder ein Zustand bedürfen doch nur zum Werden einer ersten nächsten Ursache; wenn sie aber schon sind, so bedürfen sie zum Seyn nun keiner Entstehungs-, keiner ersten und nächsten Ursache mehr.

Eben so dauert die nun einmal entstandne Krankheit fort, unabhängig von ihrer nächsten Entstehungs - Ursache und ohne daß diese noch dazuscyn braucht: ohne daß sie noch da ist. Wie hat man nun wohl ihre Wegnahme zur Hauptbedingung der Krankheitsheilung machen können? Unmöglich klebt einer fliegenden Kugel eine prima causa ihres Flugs an, und was wir an ihr Verändertes bemerken können, ist bloß eine abgeänderte Art ihrer Existenz, ein abgeänderter Zustand, und es würde mehr als lächerlich seyn, zu behaupten, man könne diesen Zustand nicht anders gründlich aufheben, man könne die Kugel nicht besser wieder in Ruhe bringen, als erst durch Ausforschung der prima causa ihres Flugs, und dann durch Hinwegnahme dieser metaphysisch erkannten prima causa — oder durch Hinwegnahme der diesem Fluge zum Grunde lie-

longer exists. How then can its removal be held to be essential to the cure of the disease? It is impossible that a *prima causa* of its flight should adhere to the flying bullet, and the alteration we can observe in it is only an altered kind of existence – an altered state, and it would be more than ridiculous to assert that we cannot radically remove this state, that we cannot bring the bullet to rest unless we first investigate the *prima causa* of its flight, and then remove this metaphysically ascertained *prima causa* (as others would explain this), or remove the alterations produced in the inner essence of the bullet on which its flight depends.

Nothing like this! A single force of equal power opposed to the exact direction of the bullet's flight immediately stops, without any metaphysical search, which is impossible, into the inner essence of the state of the bullet in its flight.

For us it is only required to know the symptoms of the flight of the bullet – in other words, the force and the direction of its motion – so that an opposing counter force of equal power can be set against this state and thus bring it to an immediate halt.