

ORGANON OF MEDICINE

Word Index Included

by

SAMUEL HAHNEMANN

Aude sapere

TRANSLATED FROM THE FIFTH EDITION,
WITH AN APPENDIX

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FOREWORD

When we think of 'Organon of Medicine' by Dr Samuel Hahnemann we go back to period about one hundred and fifty years. It was a period when the intellectuals were groping in darkness. Superstition and speculation were ruling the mind of man. Traditions were followed blindly and orthodoxy was highlighted in all spheres of life. Anybody who differed or defied the authorities had to pay the price in the form of social boycott or exile. Galileo was punished because he said the world is round and not flat as the authorities believed. Martin Luther was prosecuted because he defied the preachings of the Roman Catholic church. Dr Hahnemann had to leave his fatherland because he dared to differ from the orthodox system of medicine. But the greatest lesson one has to learn from the history is 'Satya Mavo Jayte' or 'Truth is triumphant'.

Dr Hahnemann was believer and lover of truth. He was bold enough to speak the truth, because he had the courage of conviction. He wanted to know 'How the drugs act and cure diseases'? He wanted to know 'What is to be cured and how cure occurs'? He wanted to know 'Why diseases become chronic and what are the obstructions to cure'? These fundamental questions of medicine were the problems for him to solve. His whole life was devoted to solve these problems. The net result was discovery

of Homoeopathy. It is practical and based on truth. Every medicine was proved by trustworthy people. The remedies were selected according to the Law known as 'Similia similibus curenter.' The potency of the remedy was selected on the susceptibility of the sick individual. Thus Homoeopathy becomes most natural and competent system of medicine to cure diseases.

We must give full credit to Hahnemann for the discovery of another truth *viz.* the Vital Dynamis. According to Modern Medical Science Vital Dynamis may be explained by the existence of the phenomenon of reactions of the body. Some Homoeopaths, it appears, have been misled by Newtonian conception of action and reaction, namely that reaction is equal and opposite to action. This is generally adopted by writers on Homoeopathy. Even the latest writer on the subject, Dr H.A. Roberts says in 'The Principles and Art of Cure by Homoeopathy'. 'Another law equally applicable throughout the universe is that mutual action and reaction are equal and opposite' (page 60). This law is in no doubt true in mechanics. But to apply it to the actions going on in the animate world is a fallacy. Because each sick individual's Vital Dynamis differs from other on account of a number of factors.

If reaction were equal to action even in the animate beings, no disease would be able to kill any living being, for in that case the disease would be met by equal and opposite synchronous reactions by the body and consequently would not even be allowed to take hold of the body. But this is not what we see. We have, therefore to conclude that reaction is less than action on those occasions on which the body gets diseased. The reaction of the body against inimical influences and agents is called the Immunity mechanism or Resistance. On account of the discovery of this truth patients constitutions may be divided into two varieties

1. The Dynamic constitutions— Patients who possess power of resistance and well developed immunity mechanism. They are curable type of patients. In such cases Homoeopathic remedies stimulate their power of resistance by stimulating the production of Immune body by similar antigen.

2. The Adynamic Constitutions— Patients who suffer from fatal diseases and chronic diseases. They react poorly, their power of resistance is impotent and the immunity mechanism fails to respond to the dynamic remedies. Adynamic state may also result from highly poisonous substances and toxic infections because their action is very powerful and rapid in destroying the power of resistance and immunity mechanism.

Another discovery of Dr. Hahnemann was of Conceptual Force. The specific susceptibility to infections found in patients. He illustrated this property by comparing it to the property of the magnet of attracting iron filings and not the copper filings. Conceptual force of Hahnemann is a truth accepted by the modern medical science too. We know that susceptibility of the person and tissue affinity play the most important role in the phenomena of disease. Unless a person is susceptible to an infection he is immune from the disease. For example we find some members from the same family do not suffer from the epidemic disease although other members of the family are infected. They escape because they are not susceptible to the specific infection. In the same way certain people are susceptible to drugs. If they are susceptible to a drug they are found to be good provers of the drug but if they are not, they fail to bring out the characteristic symptoms of the drug. The similar or the Homoeopathic remedy is therefore also the remedy which has susceptibility for the sick individual and affinity for the tissues involved in the disease.

Another wonderful discovery of truth was the medicinal force. The medicinal properties develop in substances (which were considered inert in the crude form) when they were potentised. For example Natrium muriaticum, the common salt; Silicea terra, Aurum metallicum, Lycopodium clavatum, vegetable and animal charocoal which have no medicinal virtues when used in crude form are found to be wonderful remedies when given in potentised form according to Homoeopathic principles. The use of infinitely diluted and potentised drugs has been greatly criticized by the Allopaths and people who have not studied Homoeopathy or have no experience of the medicinal force. These potentised drugs have a beneficial action on the sick individuals who are highly sensitive and susceptible to all kinds of influences. In such allergic persons the crude drugs may produce strong reactions and even death. Iatric diseases are becoming more and more common these days due to faulty selection of drugs given in crude form in highly sensitive and susceptible patients. Dr Boyd the renowned pathologist of our times has aptly said 'What is powerful for good can be potent for evil'. Whereas Dr Hahnemann has shown abundantly that even the most powerful poison when given in potentised form according to the principles of Homoeopathy stimulates our vital dynamis and brings about cure in even dangerously ill patients. For example I have found Naja, the cobra venom very effective in cardiac asthma when given according to Homoeopathic indications. Lachesis the most virulent snake poison is found very useful in carbuncles and malignant pustules. Hydrocyanic Acid, one of the most toxic agents known, is useful in collapse with cyanosis.

Let us now see, what are the merits of Homoeopathy.?

1. The foremost merit of Homoeopathy is that while curing one disease it does not create another as found mostly in Allopathic treatment.

2. The second merit of Homoeopathy is that the potentised drugs stimulate the power of resistance of the sick person to destroy the inimical action of natural diseases thus producing cure in the most natural way.
3. The third merit of Homoeopathy is that when the diagnosis is doubtful even then drugs can be selected on the basis of totality of characteristic symptoms and successful treatment is possible.
4. The fourth merit of Homoeopathy is that in many surgical conditions like enlarged tonsils, fistula, cataract, piles, adenoids, hydrocele, nasal polypus etc. Homoeopathy makes surgery unnecessary.
5. The fifth merit of Homoeopathy is that even a new or unknown disease can be correctly and successfully treated when the symptoms of the disease are known. This happened in case of Asiatic Cholera. Hahnemann, without having seen or treated a single case of cholera mentioned the remedies that would be useful and his statements were subsequently verified.
6. The sixth merit of Homoeopathy is that it cures diseases mildly, quickly and permanently. Whereas other systems of medicine leave a long convalescent period even after the cure of acute diseases. For example after Typhoid fever is cured the patient remains weak and emaciated for a long time under Allopathic treatment. This does not happen under Homoeopathic treatment.
7. The seventh merit of Homoeopathy is that the drugs are given in the form of sweet pills or powders. They are liked by children and women. Moreover the drugs can be administered easily either by mouth or through nose by olfaction.

The beauty of Homoeopathic treatment is that reactions of the remedy at once guide the physician for further treatment.

The selection of the second remedy depends on the responses of the first remedy. These reactions also reveal the nature of the disease, whether the disease is curable or not, because the reactions to curable disease differ from reaction to Homoeopathic remedies in incurable cases.

Hahnemann says in his *Materia Medica Pura* 'This doctrine appeals solely to the verdict of experience. Repeat the experiments, it cries aloud, repeat them carefully and accurately, and you will find the doctrine confirmed at every step; and it does what no medical doctrine, no system of physic, no so-called therapeutics ever did or could do—it insists upon being judged by results.'

Messrs B. Jain Publishers are doing a lot to popularise Homoeopathy all over India. They have recently published 'The Directory & Who's Who of Homoeopathic Practitioners.' They have also published many books for the students of Homoeopathy. They requested me to write this foreword for this edition of *Organon* which is specially meant for the coming generation of students of Homoeopathy. I hope it will be appreciated and will suit their pockets too.

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PREFACE TO THE FIRST EDITION

ACCORDING to the testimony of all ages, no occupation is more unanimously declared to be a conjectural art than medicine; consequently none has less right to refuse a searching enquiry as to whether it is well founded than it, on which man's health, his most precious possession on earth, depends.

I consider that it redounds to my honour that I am the only one in recent times who has subjected it to a serious honest investigation, and has communicated to the world the results of his convictions in writings published, some with, some without my name.

In this investigation I found the way to the truth, but I had to tread it alone, very far from the common highway of medical routine. The farther I advanced from truth to truth, the more my conclusions (none of which I accepted unless confirmed by experience) led me away from the old edifice, which, being built up of opinions, was only maintained by opinions.

The results of my convictions are set forth in this book.

It remains to be seen whether physicians, who mean to act honestly by their conscience and by their fellow-creatures, will continue to stick to the pernicious tissue of conjectures and caprice, or can open their eyes to the salutary truth.

I must warn the reader that indolence, love of ease and obstinacy preclude effective service at the altar of truth, and only

freedom from prejudice and untiring zeal qualify for the most sacred of all human occupations, the practice of the true system of medicine. The physician who enters on his work in this spirit becomes directly assimilated to the Divine Creator of the world, whose human creatures he helps to preserve, and whose approval renders him thrice blessed.

SAMUEL HAHNEMANN

LEIPZIG, 1810

PREFACE TO THE FIFTH EDITION

IN order to give a general notion of the treatment of diseases pursued by the old school of medicine (allopathy), I may observe that it presupposes the existence sometimes of excess of blood (*plethora-Which is never present*), sometimes of morbid matters and acridities; hence it taps off the life's blood and exerts itself either to clear away the imaginary disease-matter or to conduct it elsewhere (by emetics, purgatives, sialogogues, diaphoretics, diuretics, drawing plasters, setons, issues, &c.), in the vain belief that the disease will thereby be weakened and materially eradicated; in place of which the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices indispensable to the curative process are abstracted from the organism. It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose longenduring, not infrequently frightful effects it knows not, and which it, purposely it .Would almost seem, makes unrecognisable by the commingling of several such unknown substances in one prescription, and by their long-continued employment it develops in the body new and often ineradicable medicinal diseases. Whenever it can, it employs, in order to keep in favour with its patient, [For the same object the experienced allopath delights to invent a fixed name, by preference a Greek one, for the malady, in order to make the patient believe that he has long known this disease as an old acquaintance, and hence is the fittest person to cure it.] remedies that immediately suppress and hide the morbid symptoms by

opposition (*contraria contrariis*) for a short time (palliatives), but that leave the disposition to these symptoms (the disease itself) strengthened and aggravated. It considers affections on the exterior of the body as purely local and existing there independently, and vainly supposes that it has cured them when it has driven them away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to do for the disease which will not yield or which grows worse, the old school of medicine undertakes to change it into something else, it knows not what, by means of an *alternative*, for example, by the life-undermining calomel, corrosive sublimate and other mercurial preparations in large doses.

To render (through ignorance) if not fatal, at all events incurable, the vast majority ($\frac{99}{100}$) of all diseases, namely, those of a chronic character, by continually weakening and tormenting the debilitated patient, already suffering without that from his disease and by adding new destructive drug diseases, this clearly seems to be the unhallowed main business of the old school of medicine (allopathy)—and *a very easy business it is* when once one has become an adept in this pernicious practice, and is sufficiently insensible to the stings of conscience!

And yet for all these mischievous operations the ordinary physician of the old school can assign his reasons, which, however, rest only on foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find there their defence, their authority—let their disastrous effects speak ever so loudly against them. It is only pain

under the old physician who has been at last gradually convinced, after many years of misdeeds, of the mischievous nature of his so-called art, and who no longer treats even the severest diseases with anything stronger than plantain water mixed with strawberry syrup (i.e. with nothing), that the smallest number are injured and die.

This non-healing art, which for many centuries has been firmly established in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings as the most destructive wars, and rendered many millions of patients more diseased and wretched than they were originally—thi allopathy, I shall first expose somewhat more minutely before teaching in detail its exact opposite, the newly discovered true healing art.

As regards the latter (homoeopathy) it is quite otherwise. It can easily convince every reflecting person that the diseases of man are not caused by any substance, any acidity, that is to say, any disease-matter, but that they are solely spirit-like (dynamic) derangements of the spirit-like power (the vital force) that animates the human body. Homoeopathy knows that a cure can only take place by the reaction of the vital force against the rightly chosen remedy that has been ingested, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence homoeopathy *avoids everything in the slightest degree enfeebling*. [Homoeopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives or diaphoretics, drives off no external affection by external means, prescribes no warm baths or medicated clysters, applies no Spanish flies or mustard plasters, no setons, no issues, excites no ptyalism, burns not with moxa or red-hot iron to the very bone, and so forth, but gives with its own hand its own preparations of simple uncompound medicines, which it is accurately acquainted with, never subdues

pain by opium, &c.] and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure ONLY those medicines whose effects in altering and deranging (dynamically) the health it knows *accurately*, and from these it selects one whose pathogenetic power (its medicinal disease) is capable of removing the natural disease in question by similarity (*similia similibus*), and this it administers to the patient in simple form, but in rare and minute doses (so small that, without occasioning pain or weakening, they just suffice to remove the natural malady by means of the reacting energy of the vital force), with this result : that without weakening, injuring or torturing him in the very least, the natural disease is extinguished, and the patient, even whilst he is getting better, gains in strength and thus is cured— an apparently easy but actually troublesome and difficult business, and one requiring much thought, but which restores the patient without suffering in a short time to perfect health, and thus it is a salutary and blessed business.

Thus homoeopathy is a perfectly simple system of medicine, remaining always fixed in its principles as in its practice, which, like the doctrine where on it is based, if rightly apprehended will be found to be so exclusive (and *only in that way* serviceable), that as the doctrine must be accepted in its purity, so it must be purely practised, and all backward straying [I am therefore sorry that I once gave the advice, savouring of allopathy, to apply to the back in psoric diseases a resinous plaster to cause itching, and to employ the finest electrical sparks in paralytic affections. For as both these appliances have seldom proved of service, and have furnished the mongrel homoeopaths with an excuse for their allopathic transgressions, I am grieved I should ever have proposed them, and I *hereby solemnly retract them*—for this reason also, that, since then, our homoeopathic system has advanced so near to perfection that they are *now no longer* required.] to the pernicious routine of the old school (whose opposite it is, as day to night) is totally inadmissible, otherwise it ceases to deserve the honourable name of homoeopathy.

That some misguided physicians who would wish to be considered homoeopaths, engraft some, to them more familiar, allopathic malpractices upon their nominally homoeopathic treatment, is owing to ignorance of the doctrine, laziness, contempt for sultering humanity, and ridiculous conceit; and, besides showing unpardonable negligence in searching for *the best* homoeopathic specific for each case of disease, has often a base love of gain and other sordid motives for its spring-and for its result? that they cannot cure all important, and serious diseases (which pure and careful homoeopathy can), and that they send many of their patients to that place whence no one returns, whilst the friends console themselves with the reflection that everything (including every hurtful allopathic process!) has been done for the departed.

SAMUEL HAHNEMANN

KÖTHEN; *March 28th*, 1833

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TEXT OF THE ORGANON

- § 1, 2. The sole mission of the physician is to cure rapidly, gently, permanently.
- NOTE.—Not to construct theoretical systems, nor to attempt to explain phenomena.
- § 3, 4. He must investigate what is to be cured in disease and know what is curative in the various medicines, in order to be able to adapt the latter to the former, and must also understand how to preserve the health of human beings.
- § 5. Attention to exciting and fundamental causes and other circumstances, as helps to cure.
- § 6. For the physician, the disease consists only of the totality of its symptoms.
- NOTE.—The old school's futile attempts to discover the essential nature of disease (*prima causa*).

- § 7. Whilst paying attention to those circumstances (§5) the physician needs only to remove the totality of the symptoms in order to cure the disease.
- NOTE 1.—The cause that manifestly produces and maintains the disease should be removed.
- NOTE 2.—The symptomatic palliative mode of treatment directed towards a single symptom is to be rejected.
- § 8. If all the symptoms be eradicated, the disease is always cured internally also.
- NOTE.—This is stupidly denied by the old school.
- § 9. During health a spiritual power (autocracy, vital force) animates the organism and keeps it in harmonious order.
- § 10. Without this animating, spirit-like power the organism is dead.
- § 11. In disease, the vital force only is primarily morbidly deranged, and expresses its sufferings (the internal change) by abnormal sensations and functions of the organism.
- NOTE.—It is unnecessary for the cure to know how the vital force produces the symptoms.
- § 12. By the disappearance of the totality of the symptoms by the cure, the affection of the vital force, that is to say, the whole internal and external morbid state is also removed.
- § 13. To regard those diseases that are not surgical as a peculiar distinct thing residing in the human frame is an absurdity which has rendered allopathy so pernicious.

- § 14. Everything of a morbid nature that is curable makes itself known to the physician by disease-symptoms.
- § 15. The affection of the diseased vital force and the disease symptoms thereby produced constitute an inseparable whole—they are one and the same.
- § 16. It is only by the spiritual influences of morbidic noxae that our spirit-like vital force can become ill; and in like manner, only by the spirit-like (dynamic) operation of medicines that it can be again restored to health.
- § 17. The practitioner, therefore, only needs to take away to totality of the disease-signs, and he has removed the entire disease.
- NOTES 1, 2.—Illustrative examples.
- § 18. The totality of the symptoms is the only indication, the only guide to the selection of a remedy.
- § 19. The alteration of the state of the health in diseases (the disease-symptoms) cannot be cured by the medicines otherwise than in so far as the latter have the power of also producing alterations in man's health.
- § 20. This power of medicines to alter the state of the health can only be ascertained by their effects on (healthy) persons.
- § 21. The morbid symptoms that medicines produce in healthy individuals are the only thing wherefrom we can learn their disease-curing power.
- § 22. If experience should show that by medicines that possess *similar* symptoms to the disease the latter

would be most certainly and permanently cured, we must select for the cure medicines with similar symptoms; but should it show that the disease is most certainly and permanently cured by *opposite* medicinal symptoms, we must choose for the cure medicines with opposite symptoms.

NOTE.—The employment of medicines whose symptoms have no actual (pathological) relation to the symptoms of the disease, but which act on the body in a different manner, is the *allopathic* method, which is to be rejected.

§ 23. By opposite medicinal symptoms (*antipathic treatment*) persisting disease symptoms are not cured.

§ 24. 25. The other remaining method of treatment, the *homoeopathic*, by means of medicines with similar symptoms, is the only one that experience shows to be always salutary.

§ 26. This is dependent on the therapeutic law of nature that a weaker dynamic affection in the living organism is permanently extinguished by one that is very similar to and stronger than it, only differing from it in kind.

NOTE.—This applies both to physical affections and moral maladies.

§ 27. The curative power of medicines, therefore, depends on the symptoms they have similar to the disease.

§ 28, 29. Attempt to explain this therapeutic law of nature.

NOTE.—Illustration of it.

§ 30-33. The human body is much more disposed to let its state of health be altered by medicinal forces than by natural disease.

- § 34, 35. The correctness of the homoeopathic therapeutic law is shown in the want of success attending every unhomoeopathic treatment of a long-standing disease, and in this also, that two natural diseases meeting together in the body, if they be dissimilar to each other, do not remove or cure one another.
- § 36. I. The older disease existing in the body, if it be equally as strong or stronger, keeps away from the patient a new dissimilar disease.
- § 37. Thus under unhomoeopathic treatment that is not violent, chronic diseases remain as they were.
- § 38. II. Or a new, stronger disease, attacking an individual already ill, suppresses only, as long as it lasts, the old disease that is dissimilar to it, already present in that body, but never removes it.
- § 39. It is just in this way that violent treatment with allopathic drugs does not cure a chronic disease, but suppresses it only as long as the action of the powerful medicines, which are unable to excite any symptoms similar to the disease, lasts; after that, the chronic disease makes its appearance as bad or worse than before.
- § 40. III. Or the new disease, after having long acted on this body, joins the old one that is dissimilar to it, and thence arises a double (complex) disease; neither of these two dissimilar diseases removes the other.
- § 41. Much more frequently than in the course of nature, an artificial disease caused by long-continued employment of powerful, inappropriate (allopathic) medicine, in ordinary practice, associates itself with the old natural disease, which is dissimilar to (and therefore not curable by) the former, and the chronic patient now becomes doubly diseased.

- § 42. These diseases that thus complicate one another take, on account of their dissimilarity, each the place in the organism suited for it.
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- § 50. Nature has but few diseases to send to the homoeopathic relief of other diseases, and these its remedial agents are accompanied by many inconveniences.
- § 51. On the other hand, the physician has innumerable remedial agents, possessing great advantages over those.
- § 52. From what takes place in nature, the physician may learn never to treat diseases with other than homoeopathically selected medicines, whereby he will be able to cure them, which he never could do with heterogeneous (allopathic) remedies, that never cure, but only injure the patient.
- § 53, 54. There are but three possible modes of employing medicines against diseases:
1. The homoeopathic, which alone is efficacious;

- § 55. 2. The allopathic, or heteropathic;
- § 56. 3. The antipathic (enantiopathic) or palliative.
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CHRONON

As long as men have existed they have been liable, individually or collectively, to diseases from physical or moral causes, in a rude state of nature, but few remedial agents were known, as the simple mode of living admitted of but few diseases, with the cultivation of animals in the state, on the other hand, the occasions of diseases and the necessity for medical aid increased in equal proportion. But ever since that time (soon after Hippocrates, therefore, for 2500 years) men have occupied themselves with the treatment of the ever-increasing multiplicity of diseases, who, led astray by their various thoughts by reasoning and guessing to extinguish the mode of furnishing this aid, by numerous and dissimilar ideas respecting the nature of diseases, and their remedies spring from so many dissimilar brains, and the theoretical views these give rise to the so-called systems, each of which was at variance with the rest and self-contradictory. Each of these subtle expositions at first drew the reader into admiration and amazement at the incomprehensible wisdom contained in it, and attracted to the system a number of followers,

ORGANON OF MEDICINE^(a)

§ 1^(a)

The physician's high and only mission is to restore the sick to health, to cure, as it is termed¹.

¹ His mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism (whereon so many physicians have hitherto ambitiously wasted their talents and their time), nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause (which must ever remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant—whilst sick humanity sighs in vain for aid. Of such learned reveries (to which the name of *theoretic medicine* is given, and for which special 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.^(a)

§ 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.* ^(a)

§ 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. ^(a)

§ 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.^(a)

§ 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.^{(a)1}

1 ^(a)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? [“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 removed¹, 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*^(a), 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 totality² 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.^(a)

¹ 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