

**A
GUIDE
TO
ORGANON
OF MEDICINE**

Edited by :

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With a forward by :

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A Guide To ORGANON OF MEDICINE (Part—1)

By
DR. SAMUEL HAHNEMANN

Commentary
(Sec. 1 to 150)

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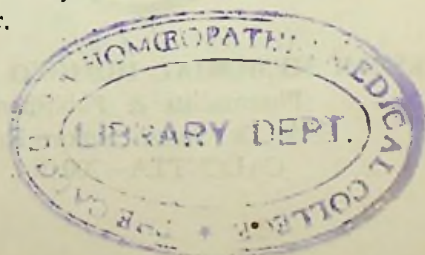
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Dedicated to my beloved daughter

Late LAKSHMI DAS

Born—4th March, 1957

Died—11th October, 1980

M. N. DAS

FORWARD

It gives me immense pleasure to write a forward to the booklet, "A Guide to Organon of Medicine", edited by Dr. M. N. Das, D.M.S., which caters to the needs of Homoeopathic students and its devotees. Dr. Das has done an admirable job by bringing out the booklet which has a lucid style and undebatable views. I think that the booklet will be a great help, specially to the students preparing for examinations.

I shall be happy if it enjoys more and more popularity and circulation.

Sd/-
(S. B. Sinha)

With best Compliments

to ~~Sr~~ Librarian,
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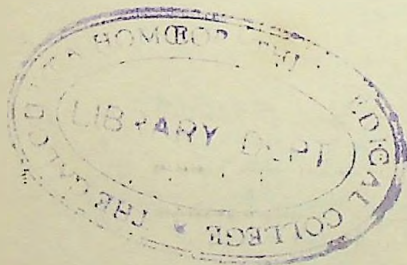
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Thanks to Dr. M. N. Das for presenting me with a copy of a "A Glide to Organon of Medicine". I have gone through the copy. It is an excellent help for Intermediate D.M.S. and also for the B.M.S. students. Dr. Das has tried his best to solve all the questions that may set in the Inter Examinations. For busy practitioners, it will help to recapitulate.

To make the book more attractive to the students, I have advised him to have a nice get up. My hearty congratulation to Dr. Das.

Sd/-
D. Banerjee.



PREFACE TO THE FIRST EDITION

It is a common experience that the tenets of Homoeopathy as expressed in 'Organon of Medicine' poses a challenge to the intellect of students of homoeopathy. In this 'A Guide to Organon of Medicine' I have endeavoured to make the subject as easy as possible for the understanding of the students. The question-cum-answer form will not only help the students in preparing for examination but also impress upon them the essentials of the subject.

I am indebted to my teacher, **Dr. S. B. Sinha, D.M.S., Principal of Metropolitan Homoeopathic Medical College and Hospital, Calcutta**, whose valuable advice and untiring help made it possible for me to bring out the book. I am also grateful to my former teacher, **Mr. L. G. Gomesh, Professor of Organon of Medicine, D. N. De Homoeopathic Medical College and Hospital, Calcutta**, whose teaching inspired me to undertake the task. **Sarvashree Mihir Kr. Singh Roy, Ratan Sanyal, Nikhil Karmakar, Biswaranjan Chakravarty and Ratish Ch. Das** deserve my thanks as they helped me in various ways for publishing the book. The publisher, **Sri M. K. Das**, has tried to keep the price of the book quite moderate so that more and more students can purchase the book. He also deserves my thanks.

I acknowledge my debt of gratitude to the reputed authors on Homoeopathy as their learned treatises inspired me to undertake the task and then became resources from which I liberally drew upon.

Suggestions for improvement of the book are cordially invited.

Dated, 11th October, 1981.

M. N. DAS
Editor.

PREFACE TO THE SECOND EDITION

The warm reception accorded to the first edition of the book by the students inspired me to bring out the second enlarged edition. In this edition I took the opportunity to incorporate some fresh topics and to correct certain errors that crept in quite inadvertently.

My labours will be amply rewarded if this edition becomes as useful as its predecessor to the students.

Calcutta, 12th July, 1983.

Editor.
M. N. DAS

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INTRODUCTION

In the study of any branch of science, an acquaintance with the historical development of knowledge is an important element for a clear understanding of our present day conceptions. The past supplies the key to the present and the future. This provides ample justification for a critical review of the concepts involved in **Homoeopathic Art of Healing** in the light of the evolutionary growth of general philosophical and medical concepts. It is only through such a study that the place of **homoeopathy**, a rebel child of the traditional medicine, can be assessed in the field of medicine in general. So, every student of homoeopathic medicine should acquire the knowledge of the (1) **History of Development of Medical Science in general** and the (2) **History of Development of Homoeopathy**.

History of Development of Medical Science in General

Throughout the whole course of study a student of medicine should always bear in mind that the sciences of medicine are not static but always growing (including modification and radical changes) along with the progress in human knowledge (in all its spheres) which seems to be directed by the **Laws of Time-Spirit**.

History does not record the precise date of the advent of Man on this earth. Man sees the phenomena of disease and death and they urged him to understand Nature as well as himself more and more. In quest of truth mankind has followed more or less an identical method of enquiry—observations, generalisations, inferences and conclusions thereof. Advancement of knowledge is not due to utilisation of newer faculties of mind but of those self-same faculties used in a better, faultless way which is known as scientific way. Observations must be made thoroughly with an unprejudiced mind, generalisations and inferences arrived at with the help of strictly logical cannons, conclusions are established after experimental verifications—to bridge the theories and the factual realities. Thus dawned the scientific attitude of mind through the development of **Reason**—

the highest faculty of man. Thus man is continually attempting to describe and explain the universe he lives in.

Death, disease and incapacity dog the foot-steps of every living being since its appearance on earth. Naturally, the problem of disease and how to rid of them was one of the earliest preoccupations of man. It began as an art of healing and still remains so though man is ever attempting to practise this art more and more on scientific line. Long before Man could advance any reason for his particular way of doing a thing he came to hit upon a practical procedure of doing this to which the term 'Art' is applied. As instinct and intuition preceded **Reasons**, so Art preceded reason. Science teaches us to know, science is theory. Art teaches us to do, Art is practice. Every art has its foundation in science and every science finds its expression in art. The artist at work is applying principles and laws, formulated and systematised knowledge of which constitutes science. An integral development of personality is achieved when the artist becomes a scientist and the scientist becomes an artist.

It was the preconceived notion to primitive man that "Disease entailing sufferings and followed by death was considered to be punishment for Man's sins and disobedience to God" or "Disease was the punishment decreed by an offended evil spirit" or "the effects of ill designs of an enemy" and Priests, Sorcerers, Witch-doctors and Charmers (magician) were in charge of medicine. Priests were in charge of religion as well as of medicine. The priests were entrusted, simultaneously, with the care of the soul and the cure of the body and magic employed as medical method.

Later, these notions were removed with the advancement of sciences in its various branches with diagnosis, treatment and control of diseases and art of healing passed out of hands of priests, sorcerers, witch-doctors and charmers (magicians). But these notions were replaced by authoritative attitude. Galen, a great Roman physician, known as father of modern medicine, was an authority in the field of western medicine. His teachings dominated medicine for next 1200 years till the Renaissance, the **Age of Reason**.

—known as **Scientific Spirit**, and medicine also came under its sway along with other field of human knowledges.

Lord Bacon (1571—1626) of England, the father of the objective and realistic tradition in modern philosophy and Rene Descartes (1596—1650 A.D.) philosopher and mathematician of France, father of subjective and idealistic tradition in modern philosophy, appeared as two bacon-lights which guided the scientists and philosophers of the 17th Century.

With the advance of the 17th Century Science took over from the materialistic philosophy, the notion of matters as the basic component of nature. Physics elaborated in detail describing its structural and dynamic properties while chemistry reduced it to chemical compounds and units. Biology, in 17th century, began to branch off from philosophy and took the body for study for its physical and chemical properties. Anatomy and physiology fulfilled roles similar to that of physics while chemistry concerned with the body's chemical composition.

Chemistry by Robert Boyle (1626 A.D.) and Facis de la Boc Sylvus who introduced chemical theories in medicine and Galenian authority came in against this. With the growth of physics and chemistry there appeared two schools of physicians "**iatro-physical or iatro-mechanical school**" and "**iatro-chemical school**" along with the auxillary science of anatomy and physiology. But it is a curious fact of history that the true rationale of the art of healing was indicated by two non-medical men—Bacon, the philosopher and Boyle, the chemist.

The latter half of 17th century marked by the advent of Dr. Thomas Sydenham (1605—1689 A.D.), the master clinician, in the field of medicine, known as English Hippocrate. He tried to place the whole living man in front of a physician trying to cure the sick. He went back to the Hippocratic method of recording the sick phenomena.

The physicians of 17th century were divided into four main groups :—

- (a) **Mechanistic**—who says that all events and all thoughts occur according to the laws of mechanism.

- (b) **Materialistic**—who says that the matter is the only reality.
- (c) **Vitalistic**—says that the life is the basic reality of which everything else is a form of manifestation, and
- (d) **Naturalistic**—who says that all reality, comes under the 'Law of Nature'.

The quarrel between Vitalism and Materialism is very very old.

Eighteenth Century Medicine

The whole of the 18th century marked by a plethora of theories and hypotheses concerning the disease, its causations and consequently, methods of therapeutic practices were solely dying out but blind respect for traditional authority, the fantastic one-side theories. Shot-gun and loathesome prescriptions, blood letting, cupping and other crude and torturous therapeutic practices were freely indulged in and advocated most vociferously by the leaders of the medical profession of that time. There was absolute chaos, no general principles, no law guiding the therapeutics, no planned method for investigation of action of drugs on the healthy or the diseased although the allied subjects—Anatomy, Physiology, Pathology were effected by various brilliant investigators. The practitioner of the art of healing were in a mess as each representative physician failed to adhere strictly to the Baconian methods of investigation or enquiry and yielded to the confused philosophical doctrines of their times.

From the earliest time of which history has any record medical men seemed to group themselves into three classes. Their classification was determined by some distinctive mental trends which are common to all ages. We find them represented throughout the entire history of the art of healing down to our present day. They used to go by the name of—

- (a) **Dogmatists**—who say, a disease cannot be cured so long its cause is known. Celsus, the Roman physician says that it is impossible for one to know how to cure diseases if he is ignorant of the causes when they proceed.

- (b) **Methodists** (Routinist)—They say that it is sufficient to observe some general symptoms of diseases. According to them the observation of those symptoms constituted the art of medicine. They are the nosologists or the classifiers of diseases.
- (c) **Empirics**—meant the school of experiment and experience. This is now used as one of reproach empirical knowledge is based on what takes its idea from the reports of the senses and does not allow the reason to play over it.

The history of medicine reveals that after man tried to give up system-building and to observe man and his functions as they present themselves to him. From Hippocrates down to Hahnemann's time we notice this attempt occasionally made by Galen, Paracelsus and Sydenham who put man in the centre of their study and improved the clinical art of observation. Thus the crystal-clear observation which hold good for all times (Hippocratic description of many types of diseased condition) exist side by side with greatest therapeutic practices.

The subject for study in medicine is Man—an extremely complex living being. Disease is altered life. The history of medicine reveals that often man tried to give up system-building and to observe man and his function as such. But always they fell a victim to tyranic power of their arbitrary intellect and confused pure observation with theories, factual experience with pre-conceived imperfect and fallacious inferences, hasty generalisations, unwarranted assumptions and upheld the partial truth as the whole truth. Moreover, in the scientific side of medicine which concerns with that of healing their observation got terribly vitiated with theories and assumptions with the result that a clear headed observer like Hippocrates and Sydenham also fell into authorities and followed nothing but tradition and fanciful conjectures when they got themselves busy with actual treatment with sick persons.

In the field of medicine, man using its reason as an aid under the impulse of a partial, a mixed and imperfect rationality towards action, thus striving to govern the complex totalities of life by partial truth, has build systems after systems, has stumbled

on from experiment to experiment 'always believing that it is about to grasp the crown, always finding that it has fulfilled as yet little or nothing of what it has to accomplish.'

THE HISTORY OF DEVELOPMENT OF HOMOEOPAHY

Homoeopathy is a therapeutic method, formulated in the rule of "**Similia Similibus Curenter**"—let likes be treated by likes. The two elements of the comparison herein implied are the effects of drugs on the healthy body and the clinical features of diseases, in either case all being excluded. Medicines selected upon this plan are administered singly (i.e. without admixture) and in doses too small to excite aggravation or collateral disturbance.

The great value of Homoeopathy to be that it was a theory of cure rather than of disease, and led direct to practise without the intervention of any further theory, in short, that it was a therapeia complete in itself, and independant to allied science of physiology and pathology, so far as these consist of doctrines and conceptions, and are more than catalogues of reasons of facts. So, Homoeopathy is essentially a practical method for using an instrument for affecting in the best manner a certain end, the cure of disease.

The idea of fitting likes to likes in the treatment of disease had occured to man's mind prior to Hahnemann may be freely acknowledged. It may be found here and there in medical literature from Hippocrates downwards. But when examination is made into the nature of these similarities they will be found in most instances something vary different from those which Homoeopathy uses as its fulcra.

Dr. Stahl, The Done, Stoerck, de Haen, noticed the occasional or possible curative operation of measures which caused disorder similar to that of the patient, but there they left the matter. Hahnemann's distinction is that he grasped this similarity as the only real and fruitful one and, seeing reason for suspecting it to be a general and not an exceptional basis of cure, tested and worked out his thought until he formulated it as a standing rule for the best medical practice.

The genesis of Hahnemann's mind of the thought which led him to Homoeopathy when in 1790, he was rendering Cullen's *Materia Medica*, into German. He felt dissatisfied with the Scotch professor's explanation of the febrifuse properties of the *Chinchona*, and his consideration of the subject led him to the results, which as was his wont in translating—he expressed in a foot-note—he writes—“It will not be such an easy matter to discover the still lacking principle according to which its action may be explained. Nevertheless, let us reflect on the following substances such as very strong **Coffee**, **Pepper**, **Arnica**, **Ignatia** and **Arsenic**, that are capable of exciting a kind of fever, will extinguish types of ague. For the sake of experiment, I took for several days four **quentsehn** of good **cinchona** twice a day. My feet, the tips of my fingers, etc. first became cold and I felt tired and sleepy, then my heart began to beat, my pulse became hard and quick. I got an insufferable feeling of uneasiness, a trembling (but without rigor), a weariness in all my limbs, then a beating in my head, redness of the cheeks, thirst, in short, all the old symptoms with which I was familiar in Ague, appeared one after the other. Also, those particularly characteristic symptoms which I was wont to observe in Agues—obtuseness of the senses, a kind of stiffness in all the limbs but especially that dull disagreeable feeling which seems to have its seat in the periosteum of all the bones of the body—these all put in an appearance. This paroxysm lasted each time for two to three hours and came again afresh whenever I repeated the dose, not otherwise. I left off and became well.”

Hahnemann 'proved **Cinchona** to discover on what principle it acted for intermittent. It would be better, perhaps, to say—“Whether it, like the other febrifuges, excited a kind of fever”. This is the true account of it and not that which is put forward by the representatives of a certain school amongst us, who rather read into his doings their own later ideas. Thus Dr. Adlof Lippe writes—“Hahnemann was sitting at Leipzig, with his midnight lamp before him, translating Cullen's '*Materia Medica*', which was then a standard work. He came to **Cinchona Officinalis** and found Cullen says that this bark possess specific febrifugal actions, because it was both the most aromatic and bitter substance known. Hahnemann laid down

his quill and exclaimed, 'Preposterous'. There are more substances, more barks, possessing more, both bitter and aromatic properties, and *Cinchona* is not a specific for Ague. He argued, while it does cure some cases, it does not cure other cases. There must be a way to find out under what conditions the bark cured and did not cure. It was at that moment that this good and benevolent man has an 'Inspiration'. He concluded to take the drug himself, and whether light could be brought into the prevailing darkness. Bright and early in the morning, Hahnemann went to the 'Apotheke Zun Goldenen Lœwn" on the market place of Leipzig, and there and then selected some fresh *Cinchona* bark, and obtained some vials and alcohol. He prepared a tincture, took it, and behold, the symptoms he observed on himself shewed a marked similarity to cases Ague cured by him by the same drug, and it was then that a new light broken upon him, that light was this—"A drug will cure—such ailments as its sick-making power will produce similarity to".

It will be seen from the above the contrast the narrative of Dr. Lippe's with that of Hahnemann's own. It will be seen at a glance that the two are incompatible. The school Dr. Lippe represented is careless about similarity between disease itself and drug-action, so long the 'conditions' of the two correspond. To favour their views, therefore, Hahnemann must have proved *Cinchona* bark to ascertain under what conditions it cured Ague, whereas he himself tells us that he did so to find out whether, like other febrifuse, it was febrigenic at all, and that his result was to find it productive of all the symptoms, general and characteristic, of the intermittent paroxysm. This is a digression to clear Hahnemann's proceeding from misrepresentation on the part of his own followers.

Hahnemann's further procedure may best be related in his own words. 'I now commenced to make a collection of the morbid phenomena which different observers had from time to time noticed as produced by medicines introduced into the stomachs of healthy individuals, and which they had casually recorded in their works. But as the number of these was not great, I set myself diligently to work to test several medicinal substances on the healthy body and see, the carefully observed

symptoms they produced correspond wonderfully with the symptoms of the morbid state, they would easily and permanently cure'. The first fruit of this task was the '**Fragmenta de Viribus Medicamentorum Positivis**', published in 1805, and containing pathogenesis more or less complete of twenty-seven medicines. This was, as its name implies, in Latin, but in 1811 Hahnemann began to issue in successive volume his German '**Reine Arzneimittellehre**' containing (in its first edition) fifty-eight drugs, proved on a much larger scale. He continued to add to his old and take part in new provings for sometime yet, and altogether furnished materials for the knowledge of at least ninety medicines. besides giving an impetus to the work of experimenting on the healthy body which has never lost its force and has been and is most fruitful in results.

The provision for working the new method supplied in the "Fragmenta de Viribus" was followed up by an exposition of its theory and rules for its practical working. These first took the form of an essay in Hufeland's Journal for 1806, entitled, '**The medicine of Experience**' and finally in 1810 of a separate treatise, the "**Organon of Rational Medicine**". In it Hahnemann leaves no point untouched which conduces to the working of the machine he has invented. Besides a full discussion of the theory of his method, and demonstration of its philosophical and scientific soundness, he gives minute rules for the examination of patients, for the proving of drugs, and for the selection of remedies upon the Homoeopathic principle—the **Similia Similibus Curenter**. He enquires what should be done when only imperfect similarity can be obtained, when more than one medicine seems indicated, and when the symptoms are too few to guide for a satisfactory choice. He considers the treatment in the new method of local diseases (so-called), of mental disorders, and of the great class of intermittent affections.

The other two features of the method of Hahnemann are—single remedy and the reduced dose. The first is obviously a necessary corollary of the rule: as the drug is proved, so it must be administered if it is a true **simile**. Hahnemann saw this at once, and in the trials which substantiated the soundness of his therapeutic rule used, none but single remedies. "Dare

I confess," he wrote in 1777, "that for years I have never prescribed anything but a single medicine at once and have never repeated the dose until the action of the former one had ceased—a venesection alone, a purgative alone, and always a simple, never a compound remedy and never a second until I had got a clear notion of the operation of the first. Dare I confess, that in this manner I have been very successful and given satisfaction to my patients, and seen things which otherwise I never would have seen."

The reduction of dose was not so self-apparent. In 1796 we find Hahnemann thus expressing himself, "The cautious physician, who will go gradually to work, gives this remedy (the Homoeopathic one) only in such a dose as will scarcely perceptibly develop the artificial disease to be looked for (for it acts by virtue of its power to produce such an artificial disease) and gradually increases the dose, so that he may be sure that the intended internal changes in the organism are produced with sufficient force, although with phenomena vastly inferior in intensity to the symptoms of the natural disease, thus a mild and certain cure will be effected". In the "Medicine of Experience" and the "Organon" however, the logical consequences of the new method in the direction of posology are perceived and stated. The dose of a Homoeopathically selected remedy must obviously be smaller than one intended to act in an opposite direction to the disease. It should be so far reduced that its aggravation (which he supposed a necessary occurrence) should be barely perceptible and very short. Small dosages is an essential element of the homoeopathic method of therapeutic.

In conclusion it may be said that Homoeopathy is a therapeutic method, an instrument for the selection of the most suitable remedy for each case of disease. Hahnemann is to it that which Watt was to the steam-engine, and Arkwright to intellectual sphere, that which Bacon was to induction by graduated generalisation. He is the author of the method, to him belongs the merit of all it has accomplished, with his name it must over the indissolubly connected. All study, exposition, practice of it must start from Hahnemann, and the results it achieves must be accounted a monument to his honour.

GROUND PLAN OF ORGANON.
Organon of Medicine
 (6th addition)

Introduction		Organon proper (Secs. 1 to 294)—5th edition 291 — 6th edition.	
Practical Part (Secs. 71—291)			
Doctrinal Part (Secs. 1—70)			
Physician's mission & Ideal cure (sec. 1—2)	Knowledge of disease (sec. 5—18)	Application of drug knowledge (sec 22-27)	Different methods of administration of remedies and superiority of the homoeopathic mode of application of drugs. (sec. 53 --69)
Knowledge of a physician (sec. 3-4)	Knowledge of drugs (sec. 19-21)	Knowledge of selection of remedies (28-52)	
Items of practical knowledge to be acquired by a physician (sec. 71)	Classification of diseases (sec. 72-84)	Case taking (sec 85-107)	Drug proving (sec. 105-145)
			The most suitable method of administering of medicines for the cure of diseases (sec. 286-291)
Selection and mode of administration of remedies (sec, 146-163)	Homeopathic pharmacy and drug dynamisation (sec. 264-285)	Magnetism and electricity (sec. 286-287	Mesmerism (sec. 288-289,
			Massage (sec. 290)
			Bath (sec. 291)

ORGANON OF MEDICINE

Q. No. 1. (a) What is Organon of Medicine? Describe its utility.

(b) 'The study of Organon of Medicine is essential in homoeopathy'—justify.

Answer: The term 'Organon' refers to an instrument of knowledge, a system or a treatise on inductive method of logic. 'Organon' was the title to Aristotle's writings on logic. After Aristotle, Lord Bacon, the famous philosopher and sociologist then came, who for the second volume of his famous work 'Insaturated Magne' titled as 'Novum Organum.' Last our Master, Dr. Christian Friederick Samuel Hahnemann used this word for the title of his master-piece, 'Organon der Rationellen Heilkunde'. Thus the term 'Organon of Medicine' refers in general to a treatise on the art of medication. This term refers specially to Dr. Samuel Hahnemann's great work on the fundamental, guiding principles on the logical and judicious practice of medicine.

The 'Organon of Medicine' ran into five editions during the author's life-time and sixth edition posthumously. The book was first published in 1810 and the second in 1819 after considerable revision. The third edition came out in 1824 and fourth edition in 1829 after incorporating important changes. The fifth edition was published in 1833 incorporating therein the concepts of 'Vital Force' and the 'Drug-dynamisation'. The manuscript for the sixth edition was ready in 1842 but published in 1921.

The book is written in an aphoristic style which was the custom for many during Hahnemann's time. There is a continuity and logical sequence of thoughts in the aphorisms contained in the book. It consists of 294 aphorisms in the 5th edition and 291 in the 6th edition.

The book, the Organon of Medicine, can be divided broadly into two divisions—(1) Introduction and (2) Organon Proper. In introductory chapter, Hahnemann discusses the merits and demerits of various methods of treatment to the sick. The Organon Proper which can again be divided into two parts—(a) the Doctrinal (theoretical) part (1-70) and (b) the Practical part (71-

291). Aphorisms 1-70 deal with Hahnemann's attitude towards aim and object of a physician, cure, diseases, drug actions and the selection and administration of remedies. Aphorisms 71-291 deal with the directions regarding the practical ways (i) to ascertain the knowledge of diseases (classification of diseases and case-taking (72-104); (ii) to ascertain the power of each medicine to produce artificial diseases by way of drug proving (105-145) and (iii) to selection and administration of medicines (146-265) and preparation of medicines and drug-dynamisation (Pharmacy—264 to 285); and aphorisms 265-291 deal with utility of other therapeutic agents.

The 'Organon of Medicine' incorporating the principles and philosophy pertaining to real concepts of disease and its treatment is a work of perennial interest to all the truth seeking physicians of the world, no matter which school of medicine he belongs to and which method of treatment he adheres to. To say nothing of the importance attached to this precious volume for those who practise the Hahnemannian Art of Healing. Its appeal is universal, while its utility to Homoeopaths is absorbing.

Organon of Medicine is a critique of medical philosophy underlying the art of medicine. So a thorough study of this book can make a physician skilful in homoeopathic method of treatment by showing him the way to learn and to apply the *Materia Medica* intelligently. Dr. Kent says in his lectures, 'Homoeopathy is applicable to every curable case but the great thing to know is how to apply this.' The thorough study of Organon helps the physician to acquire the knowledge of application of homoeopathy in treating the sick.

Q. No. 2. What is Homoeopathy ?

Answer : **Homoeopathy** is a method of scientific study and therapeutic practice. Homoeopathy means a particular way of applying drugs to diseases according to a fixed principle—known as 'Natural Law of Cure', which synonymed by Dr. Samuel Hahnemann as '*Similia Similibus Curentur*' (Let likes to be treated by Likes). This method of treatment also accepts the theories of '**Vital Force**' (Life Principle), Chronic Miasms and Dynamisation of drugs.

Homoeopathy is a rule of practice for the administration of drugs. '**Homoios**' means like or similar and '**Pathos**' means sufferings. Homoeopathy is a method of curing the sufferings of a man by the administration of a drug which has been experimentally proved to possess power of producing similar sufferings in a healthy human being.)

Homoeopathy is a practical method of treatment—it is not a doctrine nor a system, for achieving of curing the sick in the best possible manner. It is a method of pure factual observation. It takes into account two sets of phenomena—(a) a **disease phenomena**, caused by natural morbidic agents, and (b) a **drug phenomena**, artificially produced by drugs on the healthy individuals. A sick man can be studied from aetiological, diagnostic, prognostic or therapeutic points of view. For the object of treatment and to bring about an ideal cure, Dr. Samuel Hahnemann picked up the clinical aspect of diseases for therapeutic purposes. Homoeopathic mode of treatment takes the clinical aspect of natural diseases as well as of drug actions.

Homoeopathy is an art of Healing. It gave birth to a new avenue of thought and study of diseases, understanding and practice of medical treatment in accordance with the natural law of cure and is proved and based on experience. It is not experimental in nature. In homoeopathy there is observation of numerous cases, deduction of laws, application of the proved drugs on diseased persons and verification of cures established thereby each and every case on the basis of '**Similimum**'.

Q. No. 3. What are the cardinal (basic) principles (laws) of Homoeopathy ?

Answer : The followings are the cardinal (basic/fundamental) principles (laws) of Homoeopathy :—

1. **The Principle of Similimum**—Homoeopathy is based on the 'Natural Law of Cure'. Hahnemann gives it a synonym—'**Similia Similibus Curentur**', means 'Let likes to be treated by Likes'. It is the natural therapeutic law of cure, based on observation, correct logical principle of induction, deduction and experimental verification. It was known to the world much before Dr. Hahnemann but it was he who established it as a mode

3) Minimum means that smallest quantity which
can bring curative effects

of treatment. Cure is established by drugs which possess the power to produce symptoms when proved on the healthy individuals similar to those found in persons suffering from natural disease symptoms.

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.. corrupt
2. The Principle of Single Remedy—In homoeopathic mode of treatment a single remedy is prescribed at a time. Drug proving is also instituted with a single, simple, unadulterated remedy to ascertain its characteristic pathogenetic power. Each substance has its own characteristics which differentiate it from other substance. Every substance possesses its own peculiar action on human beings. But when two substances are mixed together they lose their individuality and form a third new substance and some of their own properties are lost and new properties are derived. So, medicines should be studied, proved and used in single and unadulterated form.

3. The Principle of Minimum Dose—It is based on the observation of Dr. Samuel Hahnemann and his followers that the treatment of patients with similar, indicated drugs in material doses led to severe and prolonged reactions before the cures in the patients set in. As such the doses (quantity) were gradually decreased with great advantage and due to the smallness of dose it does not allow the medicines to do any harm to the patients. Later on it was established as Arndt-Schulz Law that to effect any change in nature the quantity required is least possible.

4. The Principle of Less Repetition—It means that such quantity of indicated medicine should be given which is sufficient to produce the desired reactions in the living body to commence the cure to the sick. Repetition more than requirement only disturb and even destroy and complicate the process of cure. The principle is that when action of similar indicated remedy is going on in the living organism, repetition of the dose will disturb such action. So it should not be repeated so long the action of the preceding dose continues with beneficial results.

5. The Principle of Drug Dynamisation—Dynamisation means a process which liberates the inherent power of drugs. The real curative properties of drugs remain in a dormant and latent state in crude drug substances. By the process of Trituration and Succussion the dynamic curative power is liberated although the quantity of medicinal substances is reduced.

Homoeopathy believes that the Life Principle (Vital Force) is dynamic and the natural disease force is also a dynamic morbid force and the disease force affects the vital force of Life Principle only on its dynamic plane. So the disease force can only be overpowered and annihilated by a dynamic medicinal power and not by its medicinal quantity. So drug dynamisation is essential in homoeopathic mode of treatment.

6. The Principle of Individualisation—No two persons are alike and every person differs from another in respect to his intelligence, desires, aversions, etc. although he is a combination of generals and peculiars. So, when persons are attacked by a common disease from which they suffer cannot be alike and they manifest the common symptoms of the disease alongwith marked individual, differentiating, characteristic symptoms. The marked individual characteristic symptoms which differentiate one from the others are most essential than the common general symptoms in homoeopathic mode of treatment.

7. The Principle of Vital Force—In Dr. Samuel Hahnemann's time, the medical men were divided into two camps—Materialistic and Vitalistic school of thoughts. Upto the publication of the 4th edition of 'Organon' (1829) Dr. Hahnemann talked of 'Organism, body, state of health' and kept himself clear of the dogmatic views of either school and it is only in the 5th edition the above terms had been replaced by 'Vital Force', and in the 6th edition he clearly accepted the existence of 'Life Principle' and used this term preferably to 'Vital Force'. Dr. Samuel Hahnemann says that this Vital Force (Life Principle) maintains normal functions and sensations and harmonious order of living body.

8. The Principle of Miasms and Chronic Diseases—According to Dr. Hahnemann all the fundamental causes of the true natural chronic diseases are chronic miasms, i.e. Psora, Syphilis and Sycosis. Amongst these three chronic miasms—Psora is the real fundamental causes of all the true natural chronic maladies except syphilis and sycosis as well as the acute diseases.

9. The Principle of Direction of Cure—According to Homoeopathic mode of treatment the real and permanent cure takes place in the following orders—(i) from above downwards, (ii) from within outwards, (iii) from important to less important

④ This theory was incorporated in 4th edition of Organon but published in 1829.

organs, and (iv) in the reverse order of the onset of symptoms. Any reverse of the above directions of cure will never be thought of Ideal of Cure. This law is better known as Hering's Law of Cure.



Q. No. 4. (a) What is the mission of a physician ?

(b) What are the aims and objects of a physician ?

(c) 'The high and only mission of a physician is to cure the sick'—explain.

Answer : A sick man wants to be cured from his sufferings and what else should be the first attention of a physician ? It should not be the object of a physician to analyse the mode in which diseases originate in the invisible essential organism or how it acts on invisible vital force (Life Principle) nor it is to attempt to give countless explanations regarding the phenomenon of the disease, but the first and foremost aim and object of a physician should be to help the diseased person in curing him from his sufferings and to restore the health.

It is found that a physician in a modern civilised state and society has got to be a diagnostician, a prognosticator, a preventive and public health officer and a medico-legal jurist. But the main burden of his duty is concerned with the curing of men when they fall ill. Just this part of duty in which the physician of Dr. Samuel Hahnemann's time failed most miserably.

During the life-time of Dr. Hahnemann, the medicine was practised more as an art of physic (Drugging) than the 'art of healing.' The object was often missed and the physicians were off the tract. That is why Hahnemann defines the physician's duty at the very outset in the first Aphorism of his 'Organon of Medicine', so that people may not misunderstand him or his view point.

We may note here the different versions of the first aphorism. In the first edition of 'Organon' as translated by Dr. C. M. Wheeler, it reads—'The physician has no higher aim than to make sick people well to pursue what is called the art of healing'. According to Dr. Dudgeon's translation—'The physician has no higher object than to make sick people well,—to cure as it is termed'. This aphorism clearly says that Dr. Samuel Hahnemann

was not unmindful regarding other functions of a physician but gave priority to the physician's function of curing the sick.

From the second edition of 'Organon of Medicine' they have taken a more dogmatic view which have served to confuse many of homoeopathic physicians. Dr. Dudgeon translates it thus—'The physician's high and only mission is to restore the sick to health, to cure as it is termed'. Dr. C. Wesselhoft translates thus—'The physician's highest and only calling is to restore health to the sick, which is called healing'.

Dudgeon's use of term, 'Mission' is taken by many as lending a religious flavour to Dr. Samuel Hahnemann's writings and putting them above criticism and C. Wesselhoft's use of the term, 'Calling' brings the whole thing down to the matter of fact plane and he means by it the professional duty of a physician just as a therapist.

Apprehending only such misunderstanding Dr. Hahnemann takes to clarify his view point in a foot-note to this aphorism (Aph. 1). He states, 'It is now high time that all who call themselves physicians should at length cease to deceive suffering mankind with mere talk i.e. theoretical cobwebbing and begin now instead of one to act what is really to help and cure'.

In aphorism 17. Dr. Hahnemann again in his 'Organon of Medicine'—6th edition says, 'when the disease is annihilated, health is restored, and this is the highest, the sole aim of the physician who knows the true object of his mission, which consists not in learned-sounding prating, but in giving aid to the sick'.

So, with due respect to Dr. Samuel Hahnemann, we may side with Dr. C. Wheeler who says, 'Homoeopathy is no religion but a rule of practice'.

★ Q. No. 5. What is Ideal of Cure ?

Answer : The highest, if not the sole function of a physician, is to cure the sick. No empty speculation and hypothesis regarding origin and processes of the disease within the living organism is required.

Dr. Samuel Hahnemann described **Ideal of Cure** in aphorism 2 of his 'Organon of Medicine' as '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'.

Now we may discuss the above definition of 'Ideal of Cure' point by point as follows :

1. **Cure must be rapid and in shortest time**—Disease is suffering. The sooner a person is relieved of his suffering the better for him. It goes without saying that the method of cure which is rapid and takes the shortest time is certainly the **Ideal of cure**.

2. **Cure must be gentle, painless and harmless**—The method of cure should be gentle and painless as far as possible. A diseased person is already suffering. If his suffering is made worse by the method of treatment, it is like adding fuel to the fire. During Dr. Hahnemann's time leeching, blood-letting, blistering, cauterisation and other torturous methods were in practices. Not only that, during Hahnemann's time venesection was resorted to for nearly every type of ailment and much vital fluid used to be wasted in the name of treatment and the patient used to recover not because of treatment but in spite of treatment. So nothing could be more welcome to the patient if a painless and harmless method of treatment is applied. This is certainly one of the factor of highest **Ideal of Cure**.

3. **Cure must be the annihilation of disease to its whole extent**—Suffering is manifested through symptoms of various kinds of which some may be of the most agonising type while others may be least painful. But every symptom indicates a deviation from the state of normal health. As such each and every symptom has got to be removed to cure the disease in its whole extent and the cure is not worth the name if the health is not restored permanently. A temporary restoration of health by palliation or suppression of an agonising symptom should not be an **Ideal of Cure**.

4. **Cure must be by way of reliable method based on an easily comprehensible principle**—The last not the least criterion of an ideal of cure is that the therapeutic practice must not be based on an empirical guess work. The art of healing must be

based on a fixed scientific principle, deduced from observation, generalisation and experimental verifications. There must be a therapeutic law and the treatment must be on the application of that law.

Asclepiades, a Greek physician first enunciated these criteria of an ideal of cure. After 2000 years from Asclepiades, Dr. Samuel Hahnemann succeeded in materialisation of this idea of cure in the field of medicine.

Q. No. 6. Describe (a) Cure and (b) Recovery and their differences.

Answer : Dr. Samuel Hahnemann defined **cure** in aphorism 2 of his 'Organon of Medicine'—'The highest ideal of cure is rapid, gentle and permanent restoration of 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'. Primarily and essentially, cure is the restoration of health directly by medical art or normal physiological action. Cures do not consist in the removal of the external, secondary tangible products of disease but in restoration of the dynamical balance, so that the functions of the living organism are again performed normally and the patient is in a state of health. Cure is not effected by the removal surgically or by any local means, of the external, secondary pathological end-products of disease, such as tumours, effusions, collection of pus, useless organs or dead tissues, for the morbid functioning, which produced those effects, remains unchanged after such removal.

Disease is manifested by perceptible signs and symptoms. Cure is manifested by the removal of those signs and symptoms in their whole extent and permanent restoration of the previous healthy state of the individual. Cure is not merely the removal of the primary causes of diseases. Cure is effected only by dynamical treatment according to a fixed principle.

(b) **Recovery**—may be defined as 'the spontaneous return of the patient to health after the removal, disappearance or cessation of the exciting causes and occasion of disease, or as a result of treatment which is not directly and specifically curative in its nature'.

Recovery takes place by virtue of existence of sufficient integrity of organs and inherent power of reaction in the patient to overcome the disease producing agency without the aid of the homoeopathic or healing art. Recovery is favoured by the application of sound principle of mental and physical hygiene, judicious mechanical or surgical treatment when required, avoidance of drugs used for their physiological (Pathogenic) effects, and by enlightened sanitation. Nature, however, aided or unaided, often brings about a recovery, under the operation of natural law.

Q. No. 7. (a) What are the qualifications of a physician ?

(b) What are the fundamental points necessary for curing a disease ?

(c) What are the obstacles to the recovery and how you will remove them ?

Answer : Dr. Samuel Hahnemann draws a very high ideal before the physicians and says in aphorism 1 that the physician's only aim must be to restore the sick to health, to cure the sick and there are three fundamental points necessary for curing a disease. They are—(1) proper investigation of diseases, (2) the proper investigation of medicinal powers and lastly (3) the proper employment of those medicines on a fixed principle. For accomplishment of a cure Dr. Hahnemann puts down certain qualifying knowledges in aphorisms 3, 4, 6 and 7 which are essential for a true practitioner of the healing art. He says that each and every physician should possess the following knowledges to treat judiciously and rationally :

1. **Knowledge of Diseases**—Disease is sufferings and is manifested through a sum total of perceptible clinical signs and symptoms. The complete knowledge of the clinical aspect of the individual case of disease is most important from the view point of treatment. The knowledge of individualisation and the knowledge of clinical aspect of disease must have to be acquired by the physician.

2. **Knowledge of Medicine and its curative powers**—We individualise patients so we have to individualise the drugs. The physician should acquire knowledge of the full range of curative power of each medicine. Dr. Hahnemann was the first to point

out that drugs do not produce stray or unconnected symptoms but produce diseased condition just a natural cause makes the healthy men to be sick. Like the knowledge of clinical aspect of disease, the clinical aspect of drugs' actions and reactions is necessary for the physician. By this knowledge, the physician recognises, ascertains and evaluates the curative power of the medicine to be used to the case before him.

3. Knowledge of employment of a medicine based on a fixed principle—Diseases are cured by administration of drugs. There is a general law of inter-relation between diseases and drugs and Dr. Hahnemann discovered and established such a natural law of cure through observation, generalisation, induction and experimental verification. Hahnemann synonymed this law as 'Similia Similibus Curentur' means 'Let likes to be treated by Likes'. The physician as such must acquire the knowledge of (a) choice of remedy, (b) its exact mode of preparation and (c) the proper doses and its repetitions.

(a) **The Choice of the Remedy**—The physician should be able to choose the appropriate related medicine according to the law of 'Simillimum' of the diseased symptoms and the related powers of the drug to bring about a cure.

(b) **The exact mode of preparation of the medicine**—The physician must know the exact mode of preparation of the medicines. He must know both the processes of trituration and succussion in order to potentise the drug substances. If the preparation of the medicine is improper the desired cure could not be achieved.

(c) **The proper doses of the remedy and its repetitions**—The physician must have a clear idea of the proper dose or quantity to bring about a reaction in the living organism. He must also know the proper period of repetition of the indicated remedy. Homoeopathy prescribes medicines for diseases on the clear principle of a single, potentised remedy in minimum quantity with least repetition. Violation of these basic principles in the healing art, will not only disturb, even destroy and complicate the process of cure.

4. The knowledge of obstacles to the recovery in each case and how to remove them—A living organism has its own power

to adjust to internal condition as well as external environment to a certain extent. In the event of exceeding this limit the living organism adjust itself by [suitable dietic and hygienic measures.] But in the event of [disease proper] the aforesaid measures are insufficient and require the application of a stimulus in the form of medicine to restore the sick to health. But the knowledge of dietic, hygienic and other factors which serve as (exciting cause) in [an acute disease] and [fundamental cause] in [chronic disease] or [maintaining causes for both acute and chronic diseases] is essential for the [successful application of the medicinal stimulus.] So it is the duty of the physician to know what are the obstacles to the cure in each case. He should also know the ways and means how to remove those obstacles to achieve the permanent cure to each and every individual patient.

Dr. Samuel Hahnemann cites some examples in [foot-note 3 of aphorism 7] of his ['Organon of Medicine'] of [obstacles of recovery.] He states that it is not necessary to say that every [intelligent physician] would first remove this where it exists, the [indisposition thereupon generally ceases spontaneously.] He will [remove from the room strong-smelling flowers, which have a tendency to cause syncope and hysterical sufferings.] [extract from cornea the foreign body that excites inflammation of the eye, loosen the [overtight bandage on a wounded limb] that threatens to cause mortification and apply a more suitable one, lay bare and put a ligature on the wounded artery that produces fainting, endeavour to [promote the expulsion by vomiting of belladonna berries, etc. that may have been swallowed:] [extract foreign substances that may have got into the orifices of the body (the nose, gullet, ears, urethra, rectum, vagina, etc.): crush the vesical calculus; [open the imperforate anus of new-born infant.]

5. The knowledge of hygiene and health preservation—Prevention is better than treatment is the truism. In aphorism 4 of his 'Organon of Medicine' Dr. Samuel Hahnemann says that the physician must be [a preserver of health.] A physician as a preserver of health must know the [things that derange health and cause diseases] and also know how to remove them from the persons in health.

6. A true practitioner should be an unprejudiced observer —In aphorism 6, Dr. Hahnemann states that the physician must

be an unprejudiced observer. All scientific knowledges are based on experience, observation and experimental verification through the senses. To be a true seeker of truth, the intellectual morality must be developed and recording of all facts that come to notice should be recorded as it is instead of recording the thing from preconceived notions. Non-observation and mal-observation are the two factors which vitiate the fact. It is, therefore, essential that the true physician must be an unprejudiced observer of symptoms to form a clear picture of the disease to be cured and compare and select the indicated remedy which has the power to produce the similar disease symptoms amongst the medicines.

So, a physician should not be busy only with his Materia Medica and selection of medicines for his patients but as a therapist he must also possess the knowledge of the homoeopathic principles as outlined in the 'Organon of Medicine' to bring about an ideal of cure which must be gentle, rapid, permanent restoration of health, in the most direct, shortest possible time, according to casily comprehensible principle.

Q. No. 8. What are the (a) Exciting, (b) Fundamental and (c) Maintaining causes. Describe them in details.

Answer : Dr. Samuel Hahnemann makes classification of all kinds of diseases into two groups. One group of diseases is associated with manifested exciting or maintaining causes and other group is not associated with such perceptible causes but with the fundamental causes. These different causative factors may be discussed as follows :

(a) Exciting Causes—Are the Causa Proxima. They are those agents which act as the immediate inciting factors to cause diseases. Dr. Hahnemann says in aphorism 5 of his 'Organon of Medicine' that the exciting causes relate to acute diseases as fundamental causes relate to the true natural chronic diseases.

In foot-note 2 of aphorism 7, Dr. Hahnemann teaches us that it is not necessary to say that every intelligent physician would first remove this exciting cause where it exists, the indisposition thereupon generally ceases spontaneously.

An acute disease, due to an exciting cause, the causa proxima, is generally only a transient explosion of latent psora

which spontaneously returns to its dormant state if the acute disease is not of too violent in character and is soon quelled, if the cause is removed. Hahnemann teaches us that the physician at first will remove from the room strong-smelling flowers which have a tendency to cause syncope and hysterical sufferings, will extract from the cornea the foreign body that excites inflammation of the cornea, etc.

(b) Fundamental Causes—are the deep-acting, affecting, deranging, devitalising the constitution in a characteristic process leaving the marks even when a cure has been established from the pathological standpoints. Dr. Samuel Hahnemann states in aphorism 72 and 78 that all natural true chronic diseases are produced by a dynamic infection with a chronic miasm—Psora, Syphilis and Sycosis. These three chronic miasms are the fundamental causes of all true natural chronic diseases. Wherever such chronic miasms exist they must be removed by applying anti-miasmatic remedies on symptom similarity basis.

(c) Maintaining Causes—Dr. Samuel Hahnemann, in aphorism 7 of his 'Organon of Medicine' describes maintaining causes as Causa Occasionalis. They are the causes that manifestly produce and maintain the diseases. The examples of maintaining causes are—foreign bodies or irritants in the organs of the body, such as, in the orifices of ears, nose, mouth, gullet, urethra, rectum, vagina; irregular and improper diet; irregular and improper mental excitement, all of which may cause diseases.

There are maintaining causes of acute diseases as well as of chronic diseases. The maintaining causes where exist have to be removed primarily to bring about a cure. Unless the maintaining causes are removed a cure is not possible.

Q. No. 9. (a) What is a symptom? How and when a symptom is to be treated as complete? (b) Describe (i) Objective, (ii) Pathogenic, (iii) Subjective symptoms.

Answer : (A) A Symptom, in general, is any evidence of disease or change from a state of health. Symptoms are the outwardly perceptible signs or phenomena or internal morbid changes in the state of the previously healthy organism and are our only means of knowing what disease is. They represent a change

from a state of order i.e. health to a state of disorder i.e. disease in the living organism.

Hahnemann defined symptoms broadly in aphorism 6 of his 'Organon of Medicine' as 'any manifestation of a deviation from a former state of health, perceptible by the patient, observed by the individuals around him and the physician himself.'

Dr. Hahnemann further defined symptoms as 'evidence of the operation of the influences which disturb the harmonious play of the functions, the vital principle as spiritual dynamis'.

Completeness of a symptom—A single symptom is more than a single fact. It is a fact with its history, its origin, its location, its progress or direction and its condition. Every symptom becomes complete when it has following four essential elements:

(a) **Location**—is meant the part, organ, tissue or function of the body or mind in which the symptom appears.

(b) **Sensation**—is meant the impression or consciousness of an impression upon the central nervous system through the medium of the sensory or afferent nerves or through one of the organ of the organs of the senses. Sensation is a feeling or state of consciousness produced by an external stimulus or by some change in the internal state of body. A sensation may also be purely mental such as, fright, fear, anger, grief, jealousy, etc.

(c) **Modalities**—are the circumstances and conditions that affect or modify a symptom of which the conditions of aggravation and amelioration are the most important.

(d) **Concomitant**—is a co-related condition of body and mind (symptom) which is associated with the main symptom and appears before, during or after the main symptom having no pathological relation.

(B) (i) **Objective symptoms**—In aphorism 11 of 'Organon of Medicine' Dr. Samuel Hahnemann defines Objective symptom as 'the expression of disease in the sensations and functions of those parts of the organism exposed to the senses of the observer and the physician'. The subjective 'sensations and functions' of the

visibly affected organ or part are to be considered as well as the purely objective signs.

The objective symptoms are the differentiative yet their value lies in the fact that they cannot be distorted by the design of the patient. He realises little that he is manifesting these objective symptoms and therefore they picture accurately certain phases of the case.

[Objective symptoms] have more important in child-life than in adult-life and also in unconscious state because through these are seen the expression of the patient's disposition and desires. Therefore, many of the seemingly objective symptoms may be translated into subjective form. In chronic cases it is necessary to take into account the general symptoms.

B(ii) Pathogenetic symptoms—are those symptoms which arise at the time of drug proving. They are the result of disease producing power of the drugs. They are the disease producing as well as curative phenomena of a proved medicine. They are the clinical aspect of a drug.

B(iii) Subjective symptoms—are those symptoms which are discoverable by the patient alone, such as pain and other morbid sensations of body or mind, presenting no external indications. With Dr. Hahnemann's announcement of the doctrine of the 'Totality of Symptoms' as the basis of the homoeopathic prescription, it becomes possible for the first time in the history of medicine to utilize all the phenomena of disease. The old school Practitioner of medicine even to-day is interested very little in subjective symptoms. These symptoms play, but a very small part, in governing the practical part of treatment in his case.

Under the homoeopathic mode of therapeutics devised by Dr. Hahnemann subjective symptoms take their proper place in the study of the case. Expressions of the interior states of the living organism and particularly of the psychic and mental states, take the highest rank.

Nothing can supersede them. They enable the physician to view the patient from the standpoint of the patient. These subjective symptoms afford a great advantage to the prescriber. When we are deprived of them, as in case of infants and animals and find how much more difficult in our task under such circumstances.

Q. No. 10. (a) Discuss 'how the totality of symptoms is the only indication, the only guide to the selection of a remedy'?

(b) 'The disease consists only of the totality of the symptoms and the physician needs only to remove the totality of the symptoms in order to cure the disease'—justify.

(c) 'When by your treatment the entire disease picture disappears, the internal and external morbid state is removed'—discuss.

(d) Explain—'If all the symptoms be eradicated, the disease is always cured internally also'.

(e) 'Homoeopathy can remove the symptoms, but the disease remains'—explain.

Answer: Dr. Samuel Hahnemann very clearly states the essential meaning of what he means disease in aphorism 6 of his 'Organon of Medicine'. He says that the physician 'notices only the deviations from the former healthy state of 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'.

In aphorism 7, Dr. Hahnemann again clearly characterises diseases as—'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, must be the principal, or the sole means, whereby the disease can make known what remedy it requires—the only thing that can determine the choice of the most appropriate remedy—and thus in a word, the totality 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'.

Diseases are always associated with symptoms. But Dr. Samuel Hahnemann, first time, introduces an original idea 'The **Totality of Symptoms**', which constitutes a disease which we see in the above two aphorisms. According to Hahnemann, man is indivisible organic whole. When an individual becomes sick, he becomes as a whole and we have to study his symptoms as a

whole and have to choose the remedy to remove his disease symptoms as a whole. All kinds of symptoms, mental as well as physical, the symptoms felt by the patient, the symptoms observed by the attendants and the physician, all subjective and objective symptoms, together to be accounted for to draw the picture of a complete disease. It is the totality of symptoms and not a few agonising symptoms and this 'totality of symptoms' must be noted by the physician as the object of his treatment.

The totality of symptoms may also be regarded as the outwardly reflected image of the internal essence of the disease, i.e. the affection of spiritual, dynamic Vital Force of the Life Principle. The image is not the same thing as the original substance of which it is the image but neither can exist without the co-existence of the other. So there is no truth in the argument put forward by the leading old school physician, Dr. Hufeland, in his statement—'Homoeopathy can remove the symptoms, but the disease remains'. Disease and the symptoms are inseparable entities. When a patient has been cured of his disease by a true physician, there is no trace of the disease, no morbid symptom remains, and all the signs of health have permanently returned, how can anyone say, in such an individual, that the whole bodily disease still remains in the interior? The above statement of Dr. Hufeland came due to the difference in the basic concept of disease. Hufeland and his disciples believed disease to be something material and not spiritual or dynamic one. They relied on physical and material injurious excretions of diseased products without which they could not believe of the evidence of cure.

In aphorism 18 of his 'Organon of Medicine' Dr. Hahnemann again states that the presence of sum of all symptoms and conditions, indicates the presence of disease and indicates which remedy is appropriate and removal of this sum of symptoms by a remedy means permanent restoration of health. Hahnemann puts his arguments on an intellectual plane by logic and by his practical experience. Where there is disease, the living human body presents some abnormal sensations and functions and thus we may conclude that there is disease in the living body—and the totality of symptoms direct the physician to select the suitable remedy. And if all the abnormal sensations and functions

are removed permanently alongwith its causative factors the disease does not exist any more. Fire gives heat. The presence of heat is the evidence of the presence of the fire. In the absence of heat we cannot say that there is fire. Heat is the qualitative force of fire. Hence disease with its totality of abnormal sensations and functions of a person is his qualitative state of health.

Q. No. 11. What is Vital Force ? Explain its functions in health and disease.

Answer : Dr. Samuel Hahnemann has given a definition of 'Vital Force' in aphorism 9 of his 'Organon of Medicine' as 'the spiritual Vital Force (autocracy), the dynamis that animates the material body (Organism), rules with unbound sway, and retains all the parts of the organism in admirable harmonious, vital operation, as regards both sensations and functions'.

We do not observe life but only living beings. We can study the properties of a living organism and can at best, differentiate those of non-living entities. Speculation about the nature of life belongs to the domain of metaphysics, whereas observation and systematisation of knowledge regarding the perceptible phenomena of life come under the field of science. We should not confuse science of life with metaphysic of life. Dr. Hahnemann says that as a practical physician we are more concerned with the scientific aspect of life. The imperceptible life force always expresses itself through a material body. Without the Vital Force (Life Principle) an organism would be incapable of sensations and functions of self preservation.

The 'Vital Force' acts independently and animates the organism in health and in disease. Its action does not depend on anything material. Dr. Hahnemann says that Vital Force acts autocrately. He uses the word 'spiritual' to qualify the phrase 'Vital Force' meaning thereby that the vital force is not perceptible to our senses and is, therefore, immaterial. Hahnemann also uses the word 'dynamis' to the 'Vital Force' as he considers it a substantial force. Force always implies the existence of something to which it belongs (C). When Dr. Hahnemann talked about 'Vital Force' he did not mean a special kind of force of the material body but the force of the Life Principle—and this he

wrote in unequivocal terms in the sixth edition of his 'Organon of Medicine'. He referred all the phenomena of health and disease to this 'Life Principle', and the force of life principle works in and through the material body.

Dr. Samuel Hahnemann says that the source of health and disease is not material but spiritual, i.e. immaterial Life Principle which is integrated with body and mind in the human being. Health and disease are but different states of the living organism. A condition of ease is health and that of suffering is disease, both are qualitative states of living organism.

In **health**, the Vital Force performs significant functions. Dr. Hahnemann says in aphorism 9 of his 'Organon of Medicine' that because of the vital force, in the condition of health, our indwelling reason-gifted mind can freely employ this living healthy instrument for the higher purposes of our existence. In health all the expression of vital force may be shown by perfect functioning of all the parts of the body and by a sense of general well-being. In aphorism 10, Hahnemann states that without Vital Force the material organism is capable of no sensation, no function and no self-preservation. It is dead, and now only the object to the power of the external physical world.

In **disease**, as Hahnemann says in aphorism 11 that it is only the spiritual, self-acting (automatic) Vital Force, everywhere present in his organism that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life. When the Vital Force is morbidly affected or deranged, the organism elicits abnormal sensations and functions, that is, the derangement of Vital Force only makes itself known by the manifestations of morbid symptoms—which we call disease.

Q. No. 11 (b). What is Life Principle ?

Answer : Life is the invisible, substantial entity. It is the intelligent, individual, co-ordinating power. It is directing and controlling the forces involved in the production and activity of any organism possessing individuality. Upto 4th edition of the 'Organon of Medicine' Hahnemann describes Life as 'Organism, a living one'. In the 5th edition he describes Life as 'Vital Force'. But in the 6th edition he invariably uses the term 'Vital

Principle' instead of 'Vital Force'. Even he speaks in one place 'the vital force of the Vital Principle', thus making it clear that he holds firmly to the substantialistic view of life i.e. that Life is a substantial objective entity, a primary originating power or principle and not a mere condition or mode of notion.

Q. No. 12. What do you mean by (a) Health and (b) Disease ? Discuss how the state of health is altered and how the altered state of health is restored to bring about ?

Answer : (a) **Health**—is the balanced condition of the living organism in which the integral harmonious performance of the vital functions tends to the preservation of the organism and the normal development of the individual. A healthy man lives and lives with comfort and ease and this state is abstracted from the whole man and is termed—**health**.

In the healthy condition of man, he is in a state of ease or comfort with regard to the sensations felt by him and his functions carried out by the body—his heart beats, lungs expand and contract, intestines carry on a peristaltic movement. But a healthy man neither feels the existence of his organs, tissues and parts nor their works in such a way that he remains unconscious of his body and carries on consciously the working of the mind.

As soon as he feels the existence of an organ or its workings in some way his condition of bodily ease is disturbed and he commences to suffer through altered sensations and functions. He becomes diseased.

Hahnemann says in aphorism 11 that this altered state of health is only the derangement of the spiritual, self-acting (automatic) Vital Force, every where present in living organism, by the dynamic influence upon the Vital Force of a morbid agent inimical to life. When the vital force is morbidly affected or deranged, the organism elicits abnormal sensations and functions, i.e. the derangement of vital force only makes itself known by the manifestations of morbid symptoms, which we call—**disease**.

(b) **Disease (Dynamic/Proper)**—is, as Dr. Samuel Hahnemann says in aphorism 19 of his 'Organon of Medicine', 'nothing more than an alteration in the state of health of a healthy individual'.

(1) ←

caused by the dynamic action of an external, inimical force upon the life principle of the living organism, making itself known only by abnormal sensations and functions, for all practical purposes, constitutes disease. A sick man lives with suffering, pain and discomfort of some types and this state is abstracted from the whole man as it is termed—disease.

The totality of the symptoms (sensational as well as functional) of the patient is the disease, in the sense that such symptoms constitute the only perceptible form of the disease which is the only basis of curative treatment. All the perceptible signs represent the disease in its whole extent, that is, together they form the true picture of a disease (Aphorism 6 of Organon of Medicine).

Disease is always primarily a morbid dynamical or functional disturbance of the Vital Force resulting in a loss of functional and organic balance. → Healthy → Ab. funct. & Ab. Sens.
 (Loss of organic balance)

In aphorism 12, Dr. Hahnemann says, 'It is the morbidly affected vital energy alone that produces disease so that the morbid phenomena perceptible to our senses express at the same time all the internal changes, that is to say, the whole morbid derangement of the internal dynamics, in a word, they reveal the whole disease'. He also states that the disappearance under treatment of all the morbid phenomena and of all the morbid alterations that differ from the healthy vital operation, certainly affects and necessarily implies the restoration of the integrity of the Vital Force and, therefore, recovered health of the whole organism. So only by homoeopathic treatment which is the true healing art, the deranged Vital Force can come back to its normal condition. → by which.

Q. No. 13. What is Dynamic action? Describe dynamic action in health, in disease and in medicine.

Answer: Dynamic action may be defined as a process whereby one substance is acted upon by another substance without communication or actual inter-change of the material parts of the substances concerned but rather qualitatively through the qualities inherent in them.

Dr. Samuel Hahnemann describes Dynamic action by a long foot note 8 of aphorism 11 in 6th edition of his 'Organon of Medicine'. He says by an illustration that a magnet induces magnetic property to a soft iron-piece placed before it. The question is how? It is not by interchange of molecules contained in the magnet and the soft iron-piece but by transmitting some imperceptible energy and changing the property of the soft-iron-piece in a particular way but without affecting other properties of the latter.

Dr. Hahnemann teaches us in aphorism 11 that the source of health and disease is not material but spiritual. Health and disease are the different states of the immaterial Life Principle. A condition of ease is health and the suffering is the disease. They are the qualitative states of living organism. Only an agent, by virtue of its some inherent quality can affect the qualitative life principle. The agent may be termed as 'a morbidic agent inimical to life'. It produces some disagreeable sensations and functions of living organism. Here the action and reaction between the morbidic agent and the life principle take place in the qualitative plane. A morbidic agent is a concrete reality and its quality is an abstraction. When that morbidic agent comes into contact with the concrete organismal body, the actions and reactions between them take place resulting in the production of disease which implies the process whereby one substance is acted by another substance without communication or actual interchange of the material parts of the substances. The quality possessed by one acts on the quality inherent in the other and leads to some changed qualitative condition of the living organism. This qualitative process of interaction is described by Dr. Hahnemann as Dynamic action. It is opposite to quantitative or mechanical or chemico-physical action. Similarly when drug produces alterations in the sensations and functions of the living organism and it does so by transmitting its special quality to act on the qualitative aspect of the life force. The qualitative interchange takes place between a drug and living organism without any change amongst them.

Same thing happens when disease is produced by a natural morbidic agent, inimical to life principle. The effect of the sick-making influences upon the healthy man, as well as the dynamic

energy of the medicine upon the life principle in the restoration of health, according to Dr. Hahnemann, is nothing but infection, so not in any way material, not in any way mechanical. Thus disease is not a separate objective entity hidden in the interior of the organism. It is merely a changed qualitative state of organism. Nothing can be taken out or nothing can be added to in the cure of disease, but only the changed state of health of the individual.

Q. No. 14. Describe (a) Idiosyncrasy, (b) Infection, and (c) Susceptibility.

Answer : (a) **Idiosyncrasy**—In aphorism 117 of 'Organon of Medicine', Dr. Samuel Hahnemann defines **Idiosyncrasy** as 'Idiosyncrasies by which are meant peculiar corporeal constitutions which, although otherwise healthy, possess a disposition to be brought into a more or less morbid state by certain things which seem to produce no impression and no change in many other individuals'. He also cites some examples stating in foot-note 95 and 96 of aphorism 117 that some few persons are apt to faint from the smell of roses and to fall into many other morbid and sometimes dangerous states.

Hahnemann also states in the same aphorism that there are two things require for the eliciting of symptoms on the administration of drug substances to healthy persons. They are—

- (i) the inherent power of the influencing substance, and
- (ii) the capability of the vital force that animates the organism to be influenced by the substance.

Dr. Hahnemann explains very lucidly that some symptoms are produced by the medicines more frequently, that is to say, in many individuals. Others act more rarely or in a few persons, some only in very few healthy persons. The person in whom only some symptoms are produced, in contrast to the symptoms produced in other healthy people, possess **idiosyncrasies**.

However, potentised drug substances when used in a homoeopathic mode on the basis of 'Similimum' are always effective in the case of those possess idiosyncrasies.

(b) **Infection**—is a biological process whereby a living organism is acted upon qualitatively by another living being without

communication or interchange of material parts of the beings concerned.

Dr. Hahnemann in footnote 7 of aphorism 11 of his 'Organon of Medicine'—6th edition, says, 'the dynamic effect of the sick-making influences upon healthy man, as well as the dynamic energy of the medicines upon the principle of life in the restoration of health is nothing else than **infection**'.

(c) Susceptibility—Q. Are we all susceptible to diseases and medicines? Describe the role of susceptibility in cure of disease.

Answer: **Susceptibility** means the general quality or capability of the living organism of receiving impressions, the power to react to external stimuli.

Susceptibility is one of the fundamental attributes of life. Upon it depends all functioning, all vital process—physiological as well as pathological—digestion, assimilation, nutrition, repair, secretion, excretion, metabolism and catabolism, as well as the power of the organism to react to specific stimuli.

It is understood that action and reaction in the medical and physiological sense takes place in the living organism and that it depends upon the fundamental quality and capability of life which are called susceptibility and which may be increased or decreased.

In aphorism 31 of 'Organon of Medicine' Hahnemann says that the natural inimical morbidic noxious agents do not possess the power of morbidly deranging the health of man unconditionally. We are made ill by them only when our organism is sufficiently disposed and susceptible to the attack of the natural morbidic cause that may be present. Hence the natural inimical morbidic disease force does not produce disease every one at all time. It is conditional and depends upon the degree of susceptibility of the person in question at a time.

The cure and alleviation of diseases depend upon the power of the living organism to react to the impression of the curative remedy. When a homoeopathically selected remedy is administered to a sick person, the disappearance of the symptoms and restoration of the patient to health represent the reaction of the susceptible organism to the impression of the curative remedy.

Q. No. 15. Describe the curative power of medicine/disease curing power of medicine/Dynamic action of medicine/Pathogenetic power of medicine.

Answer : Dr. Samuel Hahnemann says in aphorism 19 of his 'Organon of Medicine', 'It is very evident that medicines could never cure diseases if they do not possess the power of altering man's state of health which depends on sensations and functions, indeed, that their curative power must be owing solely to this power they possess of altering man's state of health'.

In aphorism 20, he also states that the spirit-like power of medicine to alter man's state of health which lies hidden in the inner nature of medicines can never be discovered by us by mere reason, it is only by experience of the phenomena it displays when acting on the healthy state of man which is only perceptible to us.

In aphorism 21, Hahnemann teaches us that we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their indwelling curative power. So we have to learn what disease-producing power and at the same time what disease curing power, each individual medicine possesses.

It is the scientific fact that when a substance ingested in the healthy body, in small or large quantity, it produces some distinct alteration in the state of health. From experiment and verification we know that each drug substance produces alterations of state of health in their own way. This disease producing power of drug substance is the curative power of that medicine. The disease producing power of the drug is also known as Pathogenetic power of the drug.

Hahnemann says clearly that the noxious and poisonous character of drug substances are sure revelations of the power of these drugs to extinguish curatively similar symptoms in natural diseases. Their pathogenetic phenomena are the intimations of their homoeopathic curative actions. The Pathogenetic (disease-producing) or curative power of drug substances are revealed and established by the process of Drug Proving conducted accurately on the healthy human beings on a well organised manner.

Q. No. 16. (a) Enunciate—'The homoeopathic law of cure'. Discuss how Hahnemann established this law.

(b) Discuss the 'Natural Law of Cure' or 'Homoeopathic Law of Cure'. Explain how this law is applicable in treatment.

(c) How Hahnemann establishes homoeopathy as the uniform and natural law of cure ?

Answer : The 'Therapeutic Law of Nature', the 'Natural Law of Cure' and the 'Homoeopathic Law of Cure' are synonymous. Dr. Samuel Hahnemann has enunciated the law as follows in aphorism 26 of his 'Organon of Medicine'—

'A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations'.

Dr. Hahnemann has established this law on the following way. He says that there are generally three possible modes of employing medicines against diseases. They are—

- (a) the allopathic or heteropathic mode,
- (b) the antipathic (enantipathic) or palliative mode, and
- (c) the homoeopathic mode of employing medicines against diseases.

We may discuss the above three modes of employing medicines against diseases one by one.

(a) Allopathic mode of employing of medicines—The allopathic mode of employment of medicine is one in which medicines are given whose symptoms have no direct pathological relation to the morbid state, consequently are neither similar nor opposite, but quite heterogenous to the symptoms of the disease. This method is based on assumption of causes of diseased condition which may be or may not be true, i.e., a man with fever is treated with the idea that evacuation of bowels will lead to elimination of toxic substances which are causatively associated with the production of febrile condition. Very often these assumptions are erroneous and the desired result (Cure) is not achieved.

(b) Antipathic (enantipathic) or Palliative mode of employing of medicines—is in which method an attempt is made to remove and annihilate the disease symptoms by a medicine

which has the power to produce the opposite symptoms. But on the contrary after transient, apparent alleviation (palliation), the disease symptoms break forth again, only with increased intensity which become manifestly aggravated.

(c) Homoeopathic mode of employing of medicines—

According to this method, a single, simple medicine is given (whose pathogenetic effects on healthy human being are known) in minimum doses of suitable potency or attenuation, on the basis of similarity of totality of medicinal symptoms to the natural disease symptoms. In other words, the chosen medicine has the power and tendency to produce an artificial morbid state most similar to that of the case of natural disease to be treated and thus it removes the totality of the symptoms radically and permanently.

Dr. Hahnemann by his fine observation of natural cure and the inductive method of logic became convinced and denoted the true law of cure as 'Similia Similibus Curentur', i.e., 'Let likes to be treated by likes' which is the basic law of therapeutic in homoeopathy.

So the establishment of the therapeutic law of cure is based on pure experience and observation. Dr. Hahnemann states emphatically that the pure homoeopathic mode of employment of medicine for ideal of cure is the only proper way, the only direct way, the way possible to human skill as certainly as only one straight line can be drawn between the two given points.

Q. No. 17. Describe the different methods of treatment.

Answer : Dr. Samuel Hahnemann discusses various methods of treatment in aphorisms 52-62, 67-68 of his 'Organon of Medicine'. According to Hahnemann there are generally three possible modes of treatment against diseases. They are—

(1) The Allopathic or Heteropathic Method of treatment—

It is a method, in which, medicines are given, whose symptoms have no direct pathological relation to the morbid state, neither similar nor opposite, but quite heterogenous to the symptoms of the disease. This method is based on assumption of causes of diseased condition, which might be or might not be true. A man with fever is treated with the idea that evacuation of bowels

will lead to elimination of toxic, injurious substances which are causatively associated with the production of febrile condition. Here we have too many unwarranted assumptions and very often these assumptions are erroneous and the desired result (cure) is not obtained. Daily experience also prove that the ordinary practice of prescribing medicine complex recipes, containing a variety of unknown medicines in diseases, does indeed many things, but very rarely cures.

This method of treatment by means of remedies which act upon some other part of the body than the diseased organ, system or part, whereby the healthy tissues are converted into sites of disease with the view driving the original disease from the parts primarily involved. So it is neither logical, nor effective.

(2) **Antipathic (enantiopathic) or Palliative Method of treatment**—The second mode of treating the diseases by medicines, is the employment of a medicinal agent, capable of altering the existing derangement of the health (the disease itself or a most prominent morbid symptom) in an enantiopathic, antipathic or contrary manner (the palliative way of employment of a medicine). Such an employment of medicine cannot effect a permanent cure of the disease because the malady after transient, apparent alleviation must soon afterwards recur and that in aggravated degree. This method is introduced according to Dr. Galen's teachings, 'Contraria Contrariis Curentur'.

Further according to the Antipathic mode of treatment only those symptoms of a disease are picked out for counter action by medicines which have opposite symptoms to the disease symptoms. By this method an attempt is made to remove and annihilate the disease by the opposite symptoms of the medicines. But on the contrary, after palliation for some time of those agonising symptoms, they break-forth again, only with increased intensity which manifestly aggravated. So the antipathic drugs cover at best a portion of the symptom complex, the totality of which constitute the disease and thereby no benefit gained but much damage is inflicted.

That is why Dr. Samuel Hahnemann was against this palliative mode of treatment till 1833 when the fifth edition of his 'Organon of Medicine' was published. But we find him to

modify his previous views regarding palliative mode of treatment in a foot-note 67, added to aphorism 67 in the sixth edition of 'Organon of Medicine'. He pointed out some exceptional circumstances where according to him, use of palliatives, appeared to be justified. He states that only in the most urgent cases, where danger to life and imminent death allow no time for the action of a homœopathic remedy—not hours, sometimes not even quarter hours and scarcely minutes in sudden accidents occurring to previously healthy individuals, for example, in asphyxia and suspended animation from lighting, from suffocation, freezing, drowning, etc., it is admissible and judicious, at all events as a preliminary measure, to stimulate the irritability and stability (the physical life) with a palliative, as for example, with gentle electric shocks, with clysters of strong coffee, with a stimulating odour, gradual application of heat, etc. When this stimulation is effected, the play of the vital organ goes on its former healthy manner, for there is here no disease to be removed but merely an obstruction and suppression of the healthy vital force. To these categories belongs various antidotes to sudden poisonings, alkalis for mineral acids, Hepar Sulphuris for metallic poisons, coffee and camphor (Ipecacaunha) for poisoning by opium, etc.

(C) **The Homœopathic Method of treatment**—This is the third method treatment. The homœopathic mode of treatment is based on the therapeutic law of nature which is also known as the law of 'Similia' and Dr. Hahnemann denoted it as 'Similia Similibus Curentur'. Hahnemann has enunciated this law of cure with a definite meaning in aphorism 26 of his 'Organon of Medicine' and which runs as follows—

'A weaker dynamic affection is permanently extinguished in a living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations'.

The basic principle of treatment under homœopathic method is the application of the above law of 'Similimum' in practice. According to this law the medicine chosen has the ability to produce symptoms in a healthy human being which are similar to the symptoms of the natural disease to be cured. In other-wards, the medicine is chosen by virtue of its pathogenetic powers to produce a similar diseased condition in a healthy individual. Thus the basis of treatment, under the homœopathic method, is

the understanding, acceptance and application of the fundamental therapeutic principle that the pathogenetic powers of a drug are its very curative powers. A medicinal substance which has the ability to cause an artificial diseased condition has also the power to overcome a natural diseased condition on the sole basis of their symptom similarity better known as the corroboration of the totality of their respective symptoms.

So, Homoeopathy is a system of medical treatment accordance with the natural law of cure and is proved and based on experience. It is not experimental in nature. In Homoeopathy there is observation of numerous cases, deduction of laws, application of the proved drugs on diseased human beings and verification of cures established thereby on each and every curable case on the basis of 'Similimum'. Thus there is no doubt that Homoeopathy is a true scientific mode of treatment.

(D) **Isopathic Mode of treatment**—Dr. Samuel Hahnemann remarks in foot-note 63 of aphorism 56 of his 'Organon of Medicine' that there is a fourth mode of treatment, other than (1) Allopathic mode, (2) Antipathic or pilliative mode and (3) Homoeopathic mode of treatment, called—**Isopathy**.

Dr. Hahnemann explains Isopathy as a method of curing a given disease by the same contagious principle that produces it. According to the medical dictionary Isopathy holds the theory that a disease may be cured by administering one or more of its own products based on the law 'Acqualia Aqualibus Curentur', means equal (or same) cures equal or same. This method of treatment was introduced by Dr. Wilhelm Lux, a veterinary surgeon, who converted to homoeopathy and finally deviated to Isopathy.

Dr. Hahnemann states that after all, seeing that the virus is given to the patient highly potentised and thereby consequently to a certain degree in an altered condition, the cure is effected only by opposing 'Simillum to a Simillimum'. Dr. Joslin says in this connection that the degree of conceivable relationship between the action of drugs and that of disease may be represented by an immense circle. Identity is the central point and on this point stands Isopathy. Immediately around it are arranged the most perfect degree of similarity. This is the province of homoeopathy, the Similimum Isopathy is ~~no~~ homoeopathy.

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Q. No. 18. What is Homoeopathic method of treatment and how it differs from other methods.

Answer : The homoeopathic method of treatment is based on the therapeutic law of nature which is known as 'Similia' and Dr. Samuel Hahnemann denoted the same as 'Similia Similibus Curentur'. Dr. Hahnemann has, however, given a definite meaning of this natural law of cure in aphorism 26 of his 'Organon of Medicine' which runs as follows :

"A weaker dynamic affection is permanently extinguished in a living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations."

The basic principle of treatment under homoeopathic mode of treatment is the application of the above law of Similimum'. According to this law the medicine chosen has the ability to produce symptoms similar to the natural disease to be treated, in healthy human beings. In aphorism 19 of 'Organon of Medicine' Dr. Hahnemann teaches us that the alteration of the state of health in disease (disease-symptoms) cannot be cured by the medicines otherwise than in so far as the later has the power of also producing alterations in man's health.

As such, the medicine is chosen by virtue of its power to produce an artificial medicinal disease in a healthy person which is similar to the natural disease to be treated. So, the basis of the treatment is the understanding, acceptance and application of this fundamental therapeutic principle that the pathogenetic powers of a drug are its very curative powers. A medicinal drug substance which has the ability to cause an artificial disease on the healthy human beings has the power to overcome a natural disease, on the sole basis of their symptoms similarity better known as the corroboration of the totality of their relative symptoms.

The outstanding points of difference between the homoeopathic mode of treatment and the other modes of treatment may be summarised as follows :

(1) **Single, simple remedy**—In homoeopathic mode of treatment a simple, single, unadulterated medicine is given in a suitable potency at minimum quantity with the least repetition on the basis of symptoms similarity of medicine and disease.

(2) **The conception of Vital Force**—The presence of the Vital Force of Life Principle, in a living organism, is a basic conception in the homoeopathic school of thoughts. The vital force is a spiritual, autocratic, dynamic power which animates the material body, rules with unbound sway, and retains all the parts of the organism in admirable harmony of both sensations and functions, and frees the reason-gifted mind to use the healthy body for the higher purpose of its existence (aph. 9).

(3) **Conception of disease force**—According to homoeopathy, the natural disease force is also a spiritual, dynamic, morbid force, inimical to life. So disease is nothing but an impact of an inimical, spiritual, dynamic force over the spirit-like dynamic vital force, deranging the equilibrium of state of health by abnormal sensations and functions of the living organism.

(4) **Conception of Medicinal force and drug dynamisation**—The Vital Force and the disease force both are spiritual and dynamic in nature, then it is logical that the medicinal substances, in order to be efficacious, must be raised to a standard of parity to the vital force and disease force. Hence, the question of drug dynamisation arises. This is being done by two processes—trituration and succussion. By drug dynamisation the latent dynamic power, hidden in the crude drug substances is released and increased to an incomparable spirit-like height. So in homoeopathy potentised remedies are used.

(5) **The principle of gentle treatment to all curable dynamic diseases**—In homoeopathic mode of treatment it would not go for excision, excretion or evacuation by artificial means to remove the morbid symptoms but treats diseases as a spiritual, dynamic force that deranges the vital force by using potentised remedies to act dynamically to help the vital force to free itself from the disease force and thus the curative process begins and thereby causes the disappearance of the morbid symptoms of the disease with permanent restoration of health, which is called cure.

Q. No. 19. Describe the differences between Homoeopathic mode of treatment and Allopathic mode of treatment.

Answer : The differences between the Homoeopathic mode of treatment and the Allopathic mode of treatment may be summarised as follows:—

Homoeopathy

Allopathy

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| <p>1. It uses similar medicines, i.e. which has the power to produce the similar symptoms as in natural disease to be treated.</p> <p>✓ 2. <u>A single, simple, unadulterated remedy is given at a time.</u></p> <p>✓ 3. <u>It gives minimum quantity of medicine with least repetition.</u></p> <p>✓ 4. <u>It applies medicines in potentised form to elicit their dynamic actions.</u> <i>draw out</i></p> <p>5. It believes disease to be dynamical-alterations of the healthy organism (both body and mind) by dynamic morbidic agents and tries to cure it by dynamised medicines and avoid excision, excretion or evacuation.</p> <p>6. It is based on a fixed natural therapeutic law of cure—'Similia Similibus Curentur', i.e. 'Let likes to be treated by likes'.</p> | <p>1. It uses dissimilar medicines or medicines whose symptoms have no relation with the symptoms of the disease to be treated.</p> <p>2. <u>Many drugs simultaneously or in the form of a mixture is given.</u></p> <p>3. <u>It gives large quantity of medicine in increased doses with frequent repetitions.</u></p> <p>4. <u>It uses medicine in crude form to elicit its physiological or chemical actions.</u></p> <p>5. It considers disease to be a material things caused by material causes like bacteria, cocci, virus and uses and applies excision, excretion or evacuation by surgery or by other artificial means even for medically curable diseases.</p> <p>6. It has no fixed therapeutic law of cure, as such Dr. Samuel Hahnemann gave the name 'Allopathy' to the Old School of medicines.</p> |
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Homoeopathy

Allopathy

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| <p>7. It makes <u>individualisation in each and every case and adapts clinical classification of diseases under aetiological consideration.</u>
<i>व्यक्तिगत विचार</i></p> <p>8. It is a curative method of treatment for all dynamic, natural diseases.</p> <p>✓ 9. <u>Homoeopathic approach to diseases is clinical.</u></p> <p>10. It recognises <u>co-ordinating and animating 'Vital Force'.</u></p> <p>11. It believes in <u>wholistic conception of diseases, i.e. it accepts the concept of the biological whole.</u>
<i>entirely</i></p> <p>12. It regards a disease by <u>the sum total of the functional and structural changes in the living organism (mental as well as physical) i.e. anamnesis (the history of the disease).</u></p> | <p>7. It makes <u>generalisation and adapts nosological classification of diseases.</u></p> <p>8. It is mainly a palliative method of treatment and is good for accidents and emergencies but not for natural dynamic diseases.</p> <p>9. <u>Allopathic approach to diseases is physiological and pathological.</u></p> <p>10. It does not recognise <u>'Vital Force' as animating and co-ordinating force of the body.</u></p> <p>11. It takes <u>segmental view instead of wholistic conception of diseases and concentrates its attention to the parts of the organism and misses the whole.</u>
<i>partly</i></p> <p>12. It regards a disease by <u>its perceptible signs and symptoms complex, known by names, and tries to remove the agonising symptoms. Subjective mental symptoms are less important. (Diagnosis).</u></p> |
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Q. No. 20. (a) Discuss the efficacy of homoeopathic mode of treatment over the antipathic mode of treatment.

(b) Prove that homoeopathy is the only curative science.

(c) How do you establish homoeopathy as the only curative treatment ?

Answer : Dr. Samuel Hahnemann made a very keen observation of cures established in nature without the aid of medicines. By observation, Hahnemann found that whenever two dissimilar diseases meet together at any time in a living organism never a cure is established but a suppression may be caused for a temporary period of the weaker disease by the stronger one or that two equally stronger dissimilar diseases may co-exist at the same time in the living organism forming a complex disease. In the other hand, a cure takes place in an unmistakable manner only by the presence of a stronger disease to a pre-existing one which is similar to it by manifestations.

Dr. Hahnemann showed again and again in aphorisms 68 and 69 of his 'Organon of Medicine' by logical arguments and numerous examples that cure is never established by the allopathic mode of treatment or by the antipathic mode of treatment. The only other remaining mode of treatment is homoeopathic which is based on the natural law of cure. Hahnemann in aphorism 26 of his 'Organon of Medicine' enunciates this law, the therapeutic law of nature, as follows :

'A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations'.

Homoeopathy, is a practical method of treatment. It is in accordance with above-noted natural law of cure and is proved and based on pure experience and verification. It is not experimental in nature. In homoeopathic mode of treatment there is observation of numerous cases, deduction of laws, application of proved drugs on diseased human beings and verification of cure established thereby on each and every case on the basis of 'Similimum'. This is to say, Homoeopathy is a scientific mode of treatment.

According to the fundamental law of homoeopathy, denoted by Dr. Samuel Hahnemann, 'Similia Similibus Curentur', it is

found by experience and application with perfect certitude that the pathogenetic power of a drug are its curative power in a case of disease to be cured. Dr. Hahnemann lays down the norm for an ideal cure by stating that the cure must be rapid, gentle, permanent restoration of health in the shortest, most reliable and most harmless way, on easily comprehensible principle, annihilating the disease to its whole extent.

It is therefore, on the basis of a true, ideal of cure that Hahnemann says, homoeopathy is the only possible, true and efficacious mode of treatment. He also states in foot-note that homoeopathy is the only proper mode of treatment out of the three modes of employing medicines in diseases. He declares emphatically in his 'Organon of Medicine' that Homoeopathy is the only direct way to a mild, sure, permanent cure without doing injury in any other direction and without weakening the patient. The pure homoeopathic mode of treatment is the only proper way, the only direct way, the only way possible to human skill, as certainly as only one straight line can be drawn between the two given points.

Q. No. 21. (a) Describe the superiority of medicinal agents' power over the natural morbid agents' power.

(b) Describe the advantages of medicinal agents and disadvantages of natural morbid agents in the employment in homoeopathic treatment.

Answer : (a) In aphorism 30-33 and foot-note 15 of aphorism 30, of 'Organon of Medicine', Dr. Samuel Hahnemann by logical arguments has established the superiority of the power of medicinal agents over the power of the natural morbid agents. The arguments are the followings :—

(1) By experience and verification it is seen that the medicinal stimuli act more powerfully on the healthy living organism than the natural morbid stimuli because we can regulate the doses (large enough to produce the disease symptoms) which is not in case of natural morbid agent.

(2) It is also seen that the suitable medicinal agent cures the natural disease.

(3) The vital force itself alone overcomes the artificial disease force due to short duration of action of the medicinal agent although stronger than the natural disease force. But the weaker natural disease force, like Psora, Syphilis and Sycosis, can never be vanquished and extinguished by Vital Force alone because of their life-long duration.

(4) The medicinal agent always acts unconditionally on the living human beings. It acts all time, under all circumstances, on every living human being and produces in him its peculiar symptoms (definitely perceptible, if the doses be large enough). But the natural morbidic agent acts conditionally on living human beings and only when the organism is sufficiently disposed and susceptible to the attack of this natural morbidic agent.

Hence every living human organism is liable to be affected at all times and absolutely and unconditionally by medicinal agents which by no means the case with the natural disease forces.

(b) In aphorisms 50 and 51 of 'Organon of Medicine' Dr. Hahnemann discusses the advantages in employing the medicinal agents and disadvantages of natural morbidic agents in the homoeopathic treatment on symptoms similarity basis. They may be stated as follows :—

(1) The number of natural similar diseases for homoeopathic treatment are few whose powers are also not known to us. Whereas there are thousands of artificial morbidic agents (medicinal substances) in our disposal, all over the world, whose powers are also known to us for their homoeopathic use on the basis of cure by symptoms similarity.

(2) The natural morbidic agents are more dangerous to life and are more to be dreaded than the disease to be cured. Whereas the artificial disease produced by the medicinal substance is similar although slightly stronger than the natural disease and as such is not dangerous to life.

(3) The natural morbidic agents are of such a kind that, after they have effected the cures as homoeopathic remedies, they themselves require curing in order to be eradicated in their turn. Whereas, the artificially produced medicinal disease, the vital force overcomes it itself, without requiring a second treatment.

(4) At last, the treatment by natural morbidic agents is uncertain and hazardous because in time of need the doses of the natural morbidic agents cannot be diminished or controlled. Whereas, we can control the doses of the artificially produced medicinal disease as and when required and if necessary, we can antidote the artificially disease force by another medicinal substance.

From the above, we may easily come to the conclusion that only by the use of the medicinal substances (proved on the healthy human beings) as homoeopathic remedies on the basis of 'Similia Similibus Curentur', the true cure takes place by a gentle, imperceptible and yet often rapid transition from the tormenting natural disease to the desired state of permanent health. *distressing*

Q. No. 22. Describe what happens when two similar diseases meet together in a system? Give examples.

Answer : In aphorisms 34 and 43 of 'Organon of Medicine' Dr. Samuel Hahnemann says that according to the basic natural law of cure, it is seen that a cure is established in each and every case where a dynamic affection (natural, curable disease) is treated by a remedy which is very similar but possesses stronger pathogenetic power. In other words, a cure is established only when the symptoms of disease correspond or are similar to the symptoms produceable or the reactions of the drug which is applied for cure. This particular phenomenon of cure was keenly observed by Dr. Hahnemann in case of natural cure unaided by a medicine.

In aphorism 44, Dr. Hahnemann says that when two similar diseases meet together they can neither repel one another as has been shown in case of dissimilar disease nor suspend one another so that the old one shall return after the new one has run its course as is asserted of dissimilar diseases nor they exist beside each other in the same living organism or together form a double complex disease as has been shown in case of two dissimilar diseases.

In aphorism 45, Hahnemann states that, in a state of nature, when two similar diseases differing in kind but similar in their

manifestations and effects invariably annihilate one another when they meet together in a living organism. This is due to being similar, although differing in kind, the two diseases act on the same parts or organs of the living body and accordingly the two disease-forces in their struggles of survival, annihilate each other.

In aphorism 46, Dr. Samuel Hahnemann cites numerous examples of natural cure of a disease by another natural disease which always have the same symptoms. He says that small-pox sometimes produces violent ophthalmia and yet in case of chronic ophthalmia, it has been cured by small-pox inoculation. Similar cures have been worked by small-pox in cases of amourosis, deafness, dyspnoea, swelling of the testicle, dysentery, etc. Similarly measles cured whooping cough, chronic herpetic, eruptions, etc.

Q. No. 23. (a) What happens when two dissimilar diseases meet together in a system? Give some examples.

(b) Explain and illustrate that a dissimilar disease or drug cannot radically cure another disease.

Answer: When two dissimilar diseases meet together in the same living organism, the question of ideal cure does not arise at all. The same results are obtained in the state of nature as well as in the case of unhomoeopathic medical treatment.

The two dissimilar diseases may be of equal strength, or in evidence and duration they vary from case to case, according to circumstances. As such three conditions may arise from the meeting of two dissimilar diseases in a living body. They are—

(1) Dr. Samuel Hahnemann in aphorism 36 and 37 of his 'Organon of Medicines' says that in case the older disease is of equal strength or stronger than the new invading second disease, then the new disease will not be allowed to establish itself or affect the living organism. The older disease-force **repels** the new invading disease-force. Dr. Hahnemann proves his point by saying that in case a patient is suffering from an old chronic disease, he would not be affected by a moderate dysentery or a similar epidemic disease. In places where there is Scurvy, generally Plague does not break-out.

(2) In aphorisms 38 and 39 of 'Organon of Medicine', he says that in case the new dissimilar disease is stronger, then the

older disease is **suppressed** by the new one. The symptoms of the stronger new dissimilar disease are observed and the symptoms of the older weaker dissimilar disease disappear but only for a temporary period. After the new dissimilar disease finishes its course of virulence then the symptoms of the older dissimilar disease reappear. Dr. Hahnemann cites an example, among many other, when two children suffering from epilepsy remained free from the epileptic attacks so long as they were temporarily affected by ringworms and as soon as the ringworms disappeared, the epileptic attacks returned. The new stronger dissimilar disease always **suppress** or **complicates** the older weaker disease but the two never cure one another.

(3) In aphorisms 40, 41 and 42 of 'Organon of Medicine', Dr. Hahnemann states that it may so happen that after a prolonged duration of the two dissimilar diseases, the new disease joins with the older dissimilar disease and forms with it a **complex disease**, each occupying a particular part of the living organism. Here, again Dr. Hahnemann gives numerous examples when two dissimilar diseases run their courses together in both chronic and acute cases. He says that a psoric patient may become syphilitic and like-wise a syphilitic patient may become a psoric at the same time. He cites examples where Dr. Zencker, saw cow-pox runs its regular course along with measles and purpura. Thus the patient suffers from the effects of all the dissimilar diseases at the same time.

Q. No. 24. Describe the (a) Primary action, (b) Secondary action, and (c) Alternating action of a drug, and (d) differences between Secondary Counter action and Secondary Curative action.

Answer : (a) **Primary Action**—One of the fundamental homoeopathic laws is that the action and the reaction are equal and opposite. Dr. Hahnemann very clearly explains in aphorism 63 of his 'Organon of Medicine' that every medicinal agent or drug substance, whether used in the homoeopathic, allopathic or antipathic manner, must act on the vitality of life principle and derange more or less the vital force (Life Principle) and cause an alteration in the health of the individual for a longer or a shorter period. This initial reaction of living body is termed as '**Primary action**'. Although primary action is a product of the

medicinal force and the vital force conjointly, it is primarily due to the former. The primary action performed in the living organism is, therefore, substantially caused by the force of the drug substance. If the vital force of life principle is absent, the organism would be inanimated and unable to react and the question of primary action does not arise. Hahnemann says in aphorism 64 of his 'Organon of Medicine' that the vital force, during the time of the primary action of the medicinal substance, plays a secondary role, a necessary role no doubt, but in a passive, recipient manner, allowing the drug substance to act.

(b) **Secondary Action**—In aphorism 63 of 'Organon of Medicine', Dr. Samuel Hahnemann clearly states that the vital force does not remain altogether passive to the primary action of the drug for any longer period. The resistant property of the vital force arises itself automatically which is the life preserving power and endeavours to oppose itself to the primary action of the drug substance. This resistant action of the vital force is termed as '**Secondary action**'.

In aphorism 64, Dr. Hahnemann says that in secondary action two conditions may arise. One condition is the exact opposite condition of health (Counter action, secondary action) to the primary action. In aphorism 65 he cites an example—a hand is bathed in hot water, it is at first much warmer than the other hand that has not been so treated (Primary action), but when it is withdrawn from the hot water and thoroughly dried up, it becomes in a short time cold and much colder than the other hand (Counter action). This counter action is generally found in the antipathic mode of treatment. Another condition of secondary action is curative in nature. Dr. Hahnemann says in 64 and 66 in 'Organon of Medicine' that in the secondary action stage of the drug substance, due to its minutest dose, the vital force endeavours to differentiate itself, i.e. to make its superior power available in the extinction of the change brought by the drug substance in place of which it substitutes its normal state by the secondary action, the curative action of the drug substance. In aphorism 66 he says that the beneficial action, this curative action, of a drug substance is found only in the homoeopathic mode of treatment and not in antipathic or palliative mode of treatment.

(c) **Alternating Action**—In aphorism 115. of 'Organon of Medicine', Dr. Samuel Hahnemann states that amongst the symptoms of the primary action of drugs, which administered in moderate doses, there occur in case of some medicines, not a few which are partially or under certain conditions, directly opposite to other symptoms that have previously or subsequently appeared, represent the altering state of the various paroxysm of the primary action and are termed—**Alternating action**. In short, alternating action only represents the alternating state of the various paroxysm of the primary action. They are not actual secondary action or the mere reaction of the vital force.

(d) The differences between (i) **Secondary Counter action** and (ii) **Secondary Curative action**.

The differences between the Secondary Counter action and the Secondary Curative action may be summarized as follows :—

Secondary Counter action	Secondary Curative action
1. It is the action which takes place under anti-pathic mode of treatment.	1. It is the action which takes place under the homoeopathic mode of treatment.
2. It is exactly the opposite condition to the primary action both in intensity and quality.	2. It is a milder form of secondary action enough to restore the health due to minutest dose of the potentised remedy.
3. It is observed where large and increased quantity of crude drug substance is used.	3. It is observed where the minutest dose in potentised form of the remedy is used.
4. It is perceptible by the senses because the sufferings of the patient become worse than before.	4. It is not perceptible by the senses but can be identified by the restoration of health and the cure that follows.

Q. No. 25. Describe the Hahnemann's view on 'Nosological classification' of diseases.

Answer : Nosological classification of diseases means classification of diseases by its name. The principle involved in this type of classification is that the smaller groups are again classified into higher groups, these latter groups are classified into still higher groups and so on. Some six works on 'Nosology' were published during the pre-homoeopathic days of Dr. Samuel Hahnemann and the rest after the discovery and propagation of Homoeopathy by Dr. Hahnemann.

According to Dr. Hahnemann the study of diseases by nosological method is wrong, fruitless and misguided method of approaching the study of disease for treatment purposes. He pointed out that what is termed 'disease' is not a fixed entity but it is ever changing process like that of life. He vehemently criticised all the nosological method of classification of diseases and exposed their contradictions and absurdities.

He says, in case of actual treatment, individual is to be treated and it is not merely an mental abstraction. All nosological classification ends with varieties but in medicine we have to deal with individuals who are unique by virtue of their individuality and defies all attempts for grouping. Individual is the unit of nature and we treat a particular human being which is labelled as disease. Nature has no nomenclature or classification of diseases. Nature produces individual disease and insists that the physician, according to Dr. Hahnemann, should not treat the systematic combination which makes up a genus of disease but shall always treat the individuality of disease.

During Dr. Hahnemann's time diseases were classified as general and local—demanding general and local treatment. Dr. Hahnemann refused this classification of diseases. According to him each disease should not be considered as a speciality by the old anatomical conception of human being. It is true that each disease consists of functional as well as structural disorders. Its aspects are as numerous as our organic activities. There are diseases of heart, lungs, stomach, nervous system, etc, but in illness the body preserves the same unity as in health. It is sick as a whole, both mentally and physically. No disturbance re-

mains strictly confined to a single organ. Hence, the nosological classification is arbitrary and does not conform to factual reality.

Dr. Samuel Hahnemann then took up the classification of diseases in febrile and a-febrile groups which was strongly advocated by his contemporaries. There is no general principle as to which characteristic signs and symptoms should be included in the definition of fever and which should be rejected. The most febrile condition passes over to the most a-febrile condition by imperceptible degree. This fact shows that a sharp division between the two conditions is only artificial and not natural.

Dr. Hahnemann also stated that the diseases like small-pox, measles, scarlet fever, venereal diseases, whooping cough, etc. may be epidemic, endemic or sporadic, which caused by a special agent of contagion, and seem to be so definitely distinguished in their course and character that whenever they appear, they can be recognised by their persistent signs and symptoms as old acquaintance. Therefore, it is possible to attempt to establish for each of them a regular and stable method of treatment. But those specific diseases cover but a small fraction of the multitude of diseases.

The diseases such as catalepsy, tetanus, cholera, pleurisy, pthisis, diabetes, angina-pectoris, prosoplegia, dysentery and other conditions, represented by name, which the old school have given to disease-states, often differs fundamentally and only resemble one another in a few symptoms.

So, Dr. Hahnemann comes to the conclusion that since nature herself produces diseases of individual entity, no rational medical art can exist which does not strictly individualise each case of disease, i.e. diseased condition of an individual at a time.

Hahnemann's approach to the study of both diseases and the drug actions was clinical. He took up as such, the clinical aspects of diseases for classification and attempted to justify his schema by aetiological consideration. His system is perfected by the schema of nature—'Unity in diversity'.

Clinically he divided all the dynamic diseases (Disease proper) as (a) acute and (b) chronic, with special **connotation** and **denotation** attached to these terms by himself and aetio-

logically he divided the true chronic diseases into three miasmatic maladies—Psora, Syphilis and Sycosis.

Q. No. 26. (a) Describe classification of diseases according to 'Organon of Medicine'.

(b) Describe Hahnemann's classification of diseases.

(c) What necessitated Hahnemann to classify diseases in acute and chronic?

Answer : Dr. Samuel Hahnemann emphatically criticises the nosological classification of diseases. In his opinion the study of diseases from the standpoint of nosological classification is wrong, fruitless and misguided method for treatment purposes. He says that an individual is to be taken into account with his peculiarities for treatment of his disease and it must not be merely a mental abstraction—i.e. varieties, species, which arises after generalisation. So, Dr. Hahnemann observes all diseases in their clinical aspects alongwith their aetiological considerations. As such, Dr. Hahnemann classifies all diseases in his 'Organon of Medicine' from the clinical as well as from aetiological standpoints for the treatment purposes of the diseases.

In aphorism 13 of 'Organon of Medicine' Dr. Hahnemann says that there are primarily two groups of diseases—(a) Surgical and (b) Dynamic. **Surgical diseases**—are those diseases which arise in case of injuries accruing to the body from without and treatment of such diseases is related to surgery. **Dynamic diseases (Diseases proper)**—are those diseases which arise from the derangement of dynamic vital force of Life Principle by the natural dynamic morbidic agents, inimical to life, and are known by the manifestations of the totality of symptoms, felt by the patient, observed by the attendants and the physician himself.

In aphorism 14, Dr. Samuel Hahnemann again classifies all **manual or dynamic diseases (diseases proper)** into two groups—(a) Curable and (b) incurable. In this aphorism Dr. Hahnemann very clearly states that diseases which are without symptoms are incurable because without the symptoms the diseases cannot be treated.

Again in aphorism 72, Dr. Hahnemann has classified all curable dynamic diseases into two classes—(a) acute and (b)

chronic. **Acute diseases** are those diseases that are sudden and short lasting and when left to themselves, without the aid of medicine, terminate in self-recovery of the patient or his death. They are the result of sudden explosion of latent psora by exciting causes. An acute disease is called acute because it is a sudden flare-up with a moderately quick termination. The time factor is an important consideration. Its nature is such that if left to itself it may result in the self-recovery of the patient or his death. Whatever the result, it is achieved rather soon.

In aphorism 73 of 'Organon of Medicine', Dr. Hahnemann says that acute diseases have a classification of their own. They are of the following kinds :

- (a) Acute diseases may attack individually (**Individual diseases**) as and when exposed to injurious influences :
- (b) They may attack several people sporadically (**sporadic diseases**) here and there at the same time by same **meteoric** or **telluric** influences and who are susceptible to such injurious agents :
- (c) They may attack many persons at a time with very similar sufferings from the same cause epidemically (**Epidemic diseases**) and become infectious (contagious) when prevail among the thickly congregated masses of human beings and terminate in same manner. Sometimes they arise due to infection with some violent acute fixed miasms, once in life time. The **acute fixed miasms** are small-pox, measles, whooping cough, asiatic cholera, etc.

In aphorism 72, Dr. Hahnemann defines **Chronic diseases** as follows :

'They are those diseases which begin with small, often imperceptible way, dynamically deranging the living organism, each in its own peculiar manner, causing gradually to deviate from healthy condition. At the commencement of the disease the vital force opposes but during progress, the resistance of the vital force is imperfect, unsuitable and useless and cannot extinguish the disease itself without the help of the specific remedy, but suffer until at length the organism is destroyed and these are called—**Chronic diseases**.' They are generally caused by dynamic infection with a chronic miasms. A chronic disease is called chronic because the vital force, unaided by a specific

remedy, cannot extinguish the disease itself but suffer until the organism is destroyed, i.e. the patient suffers life-long. Here also the time factor is important.

In aphorisms 74-76 of 'Organon of Medicine', Dr. Hahnemann says that chronic diseases are of two classes. They are (a) **Non-miasmatic chronic (Pseudo-chronic) diseases** and (b) **miasmatic, true natural chronic diseases**. The non-miasmatic chronic diseases are of two kinds—(i) **Drug diseases** and (ii) **Pseudo chronic diseases**. Drug diseases are those that are produced by the prolonged use in repeated doses of strong medicines by antipathic or allopathic mode of treatment. They, as such, form the **most incurable, complex chronic diseases**. In aphorism 77, Dr. Hahnemann says that there are some non-miasmatic diseases which are inappropriately named chronic diseases. But they are only the results of maintaining causes. They disappear spontaneously under improved mode of living and regimen, without administration of specific drug-stimuli, provided no chronic miasm lurks in the body. Hence they are called—**False or Pseudo-chronic diseases**.

In aphorism 78, Dr. Samuel Hahnemann defines the true, natural chronic diseases. They are those diseases that arise from a chronic miasm (Psora, Syphilis, Sycosis), which when left to themselves, and unchecked by the employment of those remedies that are specific for them, always go on increasing and growing worse, notwithstanding the best mental and corporeal regimen, and torment the patient to the end of his life with ever aggravated sufferings. He says that all true, natural chronic diseases are caused by the deep-seated chronic miasms—Psora, Syphilis and Sycosis, which are the dynamic, constitutional morbid influences, inimical to life, genetic in nature, transmitted from generation to generation, act constantly but insidiously as weakening, corroding, destroying forces in the organism.

Q. No. 27. (a) What do you mean by acute disease? How they are caused and maintained.

(b) Describe (i) Sporadic, (ii) Epidemic, (iii) Endemic, (iv) Pandemic diseases.

Answer: Dr. Samuel Hahnemann, in aphorism 72 of his 'Organon of Medicine', classifies true, natural, dynamic

curable diseases into two classes. They are (a) **Acute diseases** and (b) **Chronic diseases**. He defines acute diseases as 'the diseases to which man is liable are either rapid morbid processes of the abnormally deranged vital force, which have a tendency to finish their course more or less quickly, but always in a moderate time—these are termed **Acute diseases**.'

An acute disease is acute because it is a sudden flare-up with a moderately quick termination. The time factor is an important factor besides its very character to identify an acute disease. Its nature is such that if left to itself it may result in the self-recovery of the patient or his death. Whatever the result it is achieved, rather soon. An acute disease may be acutely painful or it may also be without pain like a sudden painless diarrhoea. Acute diseases take place by virtue of the derangement of vital force acutely.

In aphorism 73, Dr. Hahnemann classifies acute diseases into following classes with their exciting causes—

(a) **Individual diseases**—They (acute diseases) may attack human beings **individually**. The exciting causes being injurious influences to which the persons are particularly exposed, are generally, in reality, only a transient explosion of latent psora, which spontaneously returns to its dormant state if the acute diseases are not of too violent a character. The exciting causes of such diseases are—

- (i) Excess in food or an insufficient supply of it ;
- (ii) Severe physical impressions, such as chills, overheatings, dissipations, strains, etc. ;
- (iii) Physical irritations ;
- (iv) Mental emotions, such as fear, grief, jealousy, etc. ; and likes.

(b) **Sporadic diseases**—They may attack several persons at the same time, here and there sporadically from same injurious influences. The exciting causes are—

- (i) Meteoric or telluric influences, or
- (ii) Injurious agents at one time when a few persons are sufficiently disposed and susceptible to the attack of the natural morbidic agents.

(c) **Epidemic diseases**—They may attack many persons at a time with very similar sufferings from the same cause epidemically and become infectious (contagious) when they prevail among the thickly congregated masses of human beings. The exciting causes and conditions of epidemic diseases are—

- (i) The calamities of war, inundations and famine, to which a mass of human beings fall victims due to loss of resistance power in them ;
- (ii) Sometimes exciting causes are peculiar acute miasms which recur in the same manner (hence known by some traditional names) which—
 - (a) attack persons, but once in life time, as the small-pox, measles, whooping-cough, the mumps, the ancient smooth, bright red scarlet fever of Sydenham ; or
 - (b) such as recur frequently in pretty much the same manner—the Plague of the Levant, the yellow fever of the sea-coast, the Asiatic cholera, etc.

The epidemic diseases may be **endemic** (affection limited to a locality or a country) or **pendemic** (affection over a large area or different countries at a time). **Endemic diseases**—are those diseases which are to a few people of a locality or of a nation, e.g. the diseases (T.B.) in the hilly people and those occurring in plain's people. These may be both acute and chronic but they generally refer to acute diseases which are caused by some contagious factors of the locality. **Pendemic diseases**—are those diseases which are nothing but the wide-spread epidemic diseases. Sometimes they may occur and spread through several countries and continents.

In aphorism 150 of 'Organon of Medicine'. Hahnemann draws a very striking difference between an acute disease and an **indisposition**. He says that if a patient complains of one or more trivial symptoms, that have been observed a short time previously, should not be regarded as fully developed disease, that requires medical aid but it should be called, **Indisposition**. A slight alteration in the diet and regimen will suffice to dispel such an indisposition. In a true acute disease the medical aid is called for whereas in indisposition it is usually not necessary.

Q. No. 28. (a) What is a true natural chronic disease? How it is caused? How it differs from an acute disease?

(b) Classify chronic diseases. Which one is most difficult to cure and why?

(c) Name the different types of the natural chronic diseases that can exist in human body. Discuss with examples.

(d) Describe the False or Pseudo-chronic diseases and Drug-diseases.

Answer : In aphorism 78 of 'Organon of Medicine', Dr. Samuel Hahnemann defines true, natural miasmatic chronic diseases as, 'The true, natural chronic diseases are those diseases that arise from a chronic miasm, which when left to themselves, and unchecked by the employment of those remedies that are specific for them, always go on increasing and growing worse, notwithstanding the best mental and corporeal regimen, and torment the patient to the end of his life with ever aggravated sufferings. The most robust constitution, the best regulated mode of living and the most vigorous energy of the vital force are insufficient for their eradication'.

In aphorism 72 of 'Organon of Medicine', Dr. Hahnemann classifies true, natural, curable dynamic diseases into two classes—(a) Acute and (b) Chronic diseases. He defines chronic diseases as 'they are diseases of such a character that, with small, often imperceptible beginnings, dynamically derange the living organism, each in its own peculiar manner, and cause it gradually to deviate from the healthy condition, in such a way that the automatic life energy, called vital force, whose office is to preserve the health, only appears to them at the commencement and during their progress imperfect, unsuitable, useless resistance, but is unable of itself to extinguish them, but must helplessly suffer (them to spread and) itself to be ever more and more abnormally deranged, until at length the organism is destroyed, these are termed, **chronic diseases**. They are caused by dynamic infection with a chronic miasm'.

From the above definitions, the characteristics of the true natural chronic diseases may be summarised as follows:

1. They begin with small, often imperceptible way.

2. They dynamically derange the organism, in their own peculiar manner causing the living organism to deviate from healthy condition gradually to be ever more abnormally deranged.
3. The life preserving vital force opposes the diseases at their commencement but during their progress, the resistance of the vital force is imperfect, unsuitable and useless.
4. With the robust constitution and the best regulated mode of living, the energetic vital force, without specific medical aid, cannot extinguish the disease itself but suffers life long helplessly with aggravated sufferings.
5. At last they destroy the living organism.
6. They are caused by the dynamic infection with a deep-acting, constitutional chronic miasm—Psora, Syphilis and Sycosis, which are morbid influences, inimical to life principle, genetic in nature, transmitted from generation to generation, act constantly but insidiously as weakening, corroding and destroying forces in the living organism.

In aphorism 74 to 77 of 'Organon of Medicine' Dr. Hahnemann classifies all chronic diseases into two main groups—(a) the **non-miasmatic chronic diseases** and (b) the **miasmatic true natural chronic diseases**. The non-miasmatic diseases are of two kinds. They are (i) **Drug diseases** and (ii) **False or Pseudo-chronic diseases**. In aphorisms 74-76, Dr. Hahnemann describes **Drug diseases** which arise due to continued administration of strong, violent medicines in large increasing doses for years or from drug addictions. According to Dr. Hahnemann these artificially produced drug diseases are the **most incurable chronic complex diseases**. Hahnemann was the first physician who studied the actions of drugs on living human beings. He was the first to proclaim that drugs, like natural morbid agents, produce diseases. So he was the first to notice the origin and maintenance of chronic diseases produced by the prolonged use of active drugs in large and increasing doses during the anti-pathic or allopathic mode of treatment of the patients. Hahne-

mann names these state of the body as **non-miasmatic chronic diseases** for the treatment of which even homoeopathy, he asserts, is not sufficient and can only be cured by the vital force itself if it has not already been too much weakened by such harmful therapeutic practices, i.e. the antipathic or allopathic mode of treatment.

In aphorism 77 of 'Organon of Medicine', Dr. Hahnemann describes a group of diseases which are called, **False or Pseudo-chronic diseases**—which arise due to had hygienic conditions of living and occupational diseases, inappropriately named chronic diseases, which simulate real chronic diseases and which occur in persons who—

1. expose themselves continually to avoidable noxious influences (occupational) ;
2. are the habit of indulging in injurious liquors or elements
3. are addicted to dissipation of many kinds which undermine the health ;
4. undergo prolonged abstinence from things that are necessary to support the life (food and vitamins) ;
5. reside in unhealthy localities, specially in marshy districts, are housed in cellars or confined dwellings or deprived of exercise or open air ;
6. ruin their health by over exertion of body and mind ; or
7. live in a constant state of worry, etc.

These state of ill-health, which persons bring upon themselves, disappear spontaneously, under an improved mode of living without administration of specific drug stimuli provided no chronic miasm lurks in the body.

Q. No. 29. Describe the differences between (a) Acute disease and (b) Chronic disease.

Answer : The differences between the acute disease and the chronic disease may be described as follows :

Acute disease
Chronic disease

- | | |
|--|--|
| 1. It begins suddenly. | 1. It begins insidiously. |
| 2. Its duration is short and terminates either with death or recovery but in a moderate time. | 2. Its duration is always long, if not treated properly, it continues until the end of life with gradually ever more aggravated sufferings. |
| 3. It is the sudden explosion of psora by an exciting cause. | 3. It is caused by the dynamic infection with a chronic miasm—psora, syphilis or sycosis. |
| 4. It may not require medical help for its cure. | 4. It always requires medical help for its cure. |
| 5. It starts from the lower scale of life in the cells then on the whole or the central life force. | 5. It attacks whole or the central life force first, then on the lower scale of life, i.e. tissue cells. |
| 6. Disease process starts from outside within or in ascending scale of life. | 6. Disease process starts from within outwards or in the descending scale of life. |
| 7. It brings superficial changes only (functional). | 7. It brings more deeper changes (i.e. functional as well as pathological). |
| 8. The functional and structural changes of the tissues and organs overshadow the constitutional symptoms. | 8. The constitutional symptoms are more marked (Symptoms which are indicative of disturbances of the central life mechanism are known as constitutional symptoms). |
| 9. Acute disease has no stage. | 9. Chronic disease has three clear stages—latent, secondary & tertiary. |

Acute disease
Chronic disease

- (a) **Latent**—first sensorial and functional disturbances as a whole (nosology fails).
- (b) **Secondary** — disharmony in the organs and tissues, more of functional phase—related to tissues and organs without proportional structural changes in the tissues and organs.
- (c) **Tertiary** — when the gross structural changes in the tissues or organs and gross anatomies — pathological changes of individual tissue or organ take place.
10. Pathological changes are more inflammatory and reversible in character so that complete recovery is possible.
10. Pathological changes are more degenerative and irreversible in character so that permanent damage to the tissues take place and as such, complete recovery may not be possible.

Q. No. 39. (i) What is Miasm? What is acute miasm? What is chronic miasm? (ii) Describe (a) Psora, (b) Syphilis and (c) Sycosis.

Answer: In aphorism 13 of 'Organon of Medicine', Dr. Samuel Hahnemann classifies diseases broadly into two groups. They are (a) **Mechanical** or **Surgical** and (b) **Dynamic** or **Disease**

proper. In aphorism 72, he further classifies dynamic diseases into broad classes—(i) **acute diseases** and (ii) **chronic diseases**. In aphorism 73 Dr. Hahnemann says that there are some acute diseases that are nothing but sudden explosion of some acute miasms and in aphorism 78 he says that the true natural chronic diseases are caused by an infection with a chronic miasm. So we must know what is Miasm ?

The medical dictionary explains '**miasm**' as (a) a noxious emanation, (b) an air borne germ. Dr. Samuel Hahnemann in his study of homoeopathy goes much deeper than the dictionary meaning of the term. Hahnemann's idea is described by Dr. Roberts as "According to the common definition, a miasm is defined as polluting exhalations or material poisons. It is obvious that the word in English does not interpret intelligently Hahnemann's classification. The miasms of syphilis and sycosis, might better be termed the stigmata of syphilis and gonorrhoea. The effect of either virus affecting the pre-morbidial cell casts as stigma or slight upon the developing cells that is nearly effaceable. The same stigma may be laid upon the constitution of an individual by acquiring the disease if the virus is not thoroughly eradicated from the systems.'

There are two kinds of miasms. They are (a) **acute miasm** and (b) **Chronic miasm**. The **acute miasms** are the peculiar diseases, known by traditional names, attack persons epidemically, once in life time. They are the small-pox, measles, mumps, etc. There are some other diseases attack frequently in same manner. They are the Plague of Levant, the Yellow fever of the sea-coast, the Asiatic Cholera, etc. They are all acute in nature. **Chronic Miasms**—Dr. Roberts makes the following observations regarding chronic miasms, "Although the fundamental miasms have their period of remission, latent state, lasting perhaps for years without showing any manifestation, some sudden crises in the history of the individual, may arose them to sudden explosion and the patient will become severely disturbed in health. These crises may be in the form of accidents, exposures, some slight infection, indiscretions of diet or hygiene, some apparently simple thing, out of all proportion to the serious consequences". The chronic miasms are—(a) **Syphilis**, (b) **Sycosis** and (c) **Psora**.

(a) **Syphilis**—In aphorism 79 of 'Organon of Medicine',

Dr. Hahnemann states that Syphilis is supposed to be contracted from impure coition. Syphilis from its inception is a constitutional disturbance. Uncured syphilis (suppressed) buries deep into the fibres of the constitution and ceases only with the termination of life. It is also passed down the generations as an unwelcome, unwanted, irresistible gift of life. In aphorism 80, he says that the syphilitic miasm reveals its specific internal dyscrasia by the **venereal chancres** which are its primary manifestations. On suppression of **primary signs** (venereal chancres) by unhomoeopathic treatment, i.e. by antipathic or allopathic mode of treatment, **syphilis** destroys the tissues, organs and bones (cranial and long bones). Bone caries, various types of ulcerations are the **secondary manifestations** of syphilitic miasms.

(b) **Sycosis**—In aphorism 79, Dr. Hahnemann states about sycosis. Sycosis (condylomatous disease) is something essentially different from gonorrhoea. Gonorrhoea is, in a patient, by direct acquirement from impure co-habitation or by inheritance. But Sycosis is not gonorrhoea but is that morbidic stigmatic condition of the stained system which is bonded to it by gonorrhoea. When it (gonorrhoea) is not cured (suppressed) but only made disappearance either by a course of unhomoeopathic mode of treatment or of itself and thus an uncured gonorrhoea buries deep and leaves an undeniable stigma on the system and passed down the generations. In aphorism 80, he says that sycosis reveals its internal dyscrasia by the **cauliflower-like growths** which are its primary manifestations. On suppression of **primary signs** (urethral discharge and cauliflower like-growths) by unhomoeopathic treatment, i.e. by antipathic or allopathic mode of treatment, sycosis secondarily produces hypertrophy, proliferation and infiltration of the tissues and organs. Tumours, Rheumatic heart or gouty conditions are the **secondary manifestations** of sycosis.

(c) **Psora**—In aphorism 80 of 'Organon of Medicine', Dr. Hahnemann says that apart from Syphilis and Sycosis there is another monstrous internal chronic miasm—**Psora**. It is incalculably greater and more important than the previous two. After the completion of the internal infection of the whole organism, it reveals by a peculiar cutaneous eruptions, sometimes consisting only of a few vesicles accompanied by intolerable volup-

tuous tickling, itching (with a peculiar odour) which are the **primary manifestations of miasm-Psora**. The medical dictionary explains the meaning of **Psora** as 'Scabies, Psoriasis, Itch-dyscrasia, parent of all chronic diseases. Various types of skin diseases, mania, hysteria, jaundice, neoplasm, insanity, leprosy and of wider application that the "**perpetuatic diathesis**" are the **secondary manifestations of Psora**. The term **Psora** comes from the Hebrew word, 'Tsorat', meaning, a groove, a fault, a pollution, a stigma, often applied to leprous manifestation and to great Plague.

According to Dr. Hahnemann **Psora** is the only real fundamental cause and producer of all the other numerous forms of diseases, such as nervous debility, hysteria, epilepsy—**secondary manifestations of psora**. Hahnemann also states that **Psora** or itch-disease is the oldest and most hydro-headed of all the chronic miasmatic diseases.

Q. No. 31. What is Case taking? What is its importance in homoeopathic mode of treatment?

Answer: Definition—The recording of case-history of an individual diseased condition is known as case-taking, i.e. the individualizing investigation of a case of disease.

Importance—Regarding importance of Case-taking. Dr. Samuel Hahnemann says in aphorism 82 of 'Organon of Medicine' that 'for settling the indication in each case of chronic (psoric) disease, he is called on to cure, the duty of a careful apprehension of its ascertainable symptoms and characteristics is as indispensable for the homoeopathic physician as it was before that discovery, as no real cure of this or of other disease can take place without a strict particular treatment (individualization) of each case of disease.' The individualisation of each case of disease of acute or chronic, specially of chronic, is essential for selection of similar proved remedies for radical and rational cure and this individualisation is made by characteristics and peculiarities of the case to be treated. And so why in aphorism 83. Dr. Hahnemann asks the physician to be free from prejudice and possesses sound senses, attention in observing and fidelity in tracing the picture of the disease.

In aphorisms 5, 84 to 104 and also in foot-notes 81-90 of 'Organon of Medicine' Dr. Hahnemann has given some general directions regarding case-taking for individualising examination of each case of disease to draw a true picture of disease to be treated homoeopathically.

Q. No. 32. (a) What is meant by 'Drug Proving'? Explain briefly why proving of drugs are to be on healthy human beings? What would be the effect of proving of drugs on a patient? Why in Potentised form? What are the precautionary measures are to be taken during drug proving experiments regarding the prover and the medicines to be proved? When would you consider the proving of a drug completed? Who is the best prover? (b) Why drugs are proved on human beings and not on lower animals?

Answer : Definition. The method of investigating the pathogenic powers of medicines, i.e. the way in which the peculiar effects of drugs on the healthy individuals can be ascertained accurately is known as **Drug Proving**. There is no sure, no more natural way to ascertain what changes, symptoms and signs each drug individually produces on the health of the body and of the mind, that is to say, what disease elements each drug is able and tends to produce. 2500 years before Dr. Hahnemann, this way of drug proving on healthy human being was thought of only by one physician, Albrecht Von Haller.

The rational way of drug proving is the experimental method which is based on actual administration of drugs on living (a) **lower animals** and (b) **human beings**, and there are relative advantages and disadvantages in each of this method. They are the followings :

(a) Advantages and disadvantages of drug proving on lower animals:

- (i) **Advantages**—(1) More violent effects can be studied.
- (2) The result of long continued employment of drugs in material doses to bring about structural changes without killing the animals can be studied.
- (3) It helps analytical study and interpretation of actual tissue changes by post mortem.

- (ii) **Disadvantages**—(1) The subjective symptoms cannot be studied.
 (2) The effects of drug action on lower animals, in many cases, are different from those of the human beings.

(b) Advantages and disadvantages of drug proving on human beings :

- (i) **Advantages**—1. Subjective symptoms can be studied.
 (ii) **Disadvantages**—1. Pathological tissue changes cannot be studied.
 2. Pharmacological action of drugs cannot be studied analytically.
 3. The result of long continued employment of drugs in material doses to bring pathological tissue changes cannot be studied.

Dr. Samuel Hahnemann points out for the first time that the pharmacological properties of a drug are not absolutely dependent on their physiological properties. It is a fact of observation that the state of health of a healthy individual is changed by administration of drugs and the state of altered health of a diseased individual is also changed by drugs. So Dr. Hahnemann urges in aphorism 21 of his 'Organon of Medicine' that we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their in-dwelling curative power in order to learn what disease producing power and at the same time which disease curing power each individual medicine possesses. So Dr. Hahnemann wants living human beings to be his subjects for experiment of drugs and that human beings should be healthy.

The logical necessity of the studying the action of drugs on healthy individual lies in the fact that positive actions of the drugs in the way of deviating the health of the healthy man are to be ascertained. Any attempt to obtain the pathogenetic powers of drugs on a diseased person would defeat its own purpose because the pure action with its full range and scope would be blurred by the existing diseased process in the organism. Even though the drug be administered singly and alone, then little or nothing precise is seen of their true effects, as those peculiar

alterations of the health to be expected from the medicine are mixed up with the symptoms of the disease and can seldom be distinguished and distinctly observed. So Dr. Hahnemann gives a straight-forward reason as to why proving of drugs should be carried out on healthy human beings. He says that since on medicines depend man's life and death, disease and health, medicines must be thoroughly and most carefully distinguished from one another by ascertaining their individual pathogenetic power and real effects. This real knowledge of medicines could be obtained only by proving the drugs on healthy human beings and as such they would enable us to avoid any mistake in their employment in time of need.

Method : (a) **Medicines**—Several, simple medicines are to be taken for experiment for their real effects on several healthy human beings. Each of these medicines must be given in a perfectly pure, simple and unadulterated form immediately after its preparation, to several persons of both sexes—male and female, who are free from diseases and of various constitutions.

(b) **Doses**—Moderate doses of simple, single medicine should be given, except narcotic medicines (strong, heroic substances) of which small dose is sufficient to produce changes in the health, even in robust constitution. At the commencement of each experiment, proving must be started with a small dose of the drug and where suitable and requisite the dose is to be increased gradually from day to day for several days. The medicine 4-6 medicated globules, moistened with a little water is to be taken in morning in empty stomach and let it continue for several days.

(c) **Potentised form of medicines**—Medicines must be taken in potentised form because in crude form the medicine does not exhibit nearly the full amount of the power that lie hidden as dormant in it. But when it is taken in high dilutions, potentised by proper trituration and succussion, each medicine exhibits its real and peculiar effects in its own way.

(d) **Prover**—The subjects of experiment must be free from diseases. They must be delicate, irritable and sensitive. The prover pre-eminently must be trustworthy and possesses a sufficient amount of intelligence to be able to express and describe his sensations in accurate term. The prover must be lover of truth

and temperate in all respect. In aphorism 141 of 'Organon of Medicine' Dr. Hahnemann says that the healthy, unprejudiced and sensitive physician who institutes the experiments on himself is the **best prover** and these experiments are the **best provings** of the pure effects of simple medicines because he knows with greatest certainty the things he has experienced in his own person.

(e) **Precautions**—Anything of medicinal nature must not be taken by the provers on the same day or on the subsequent days or all the time we wish to observe the effects of the medicines. During all the time of experiment last, the diet of the provers must be strictly regulated. Spices, green vegetables, roots, and all salads and soups, that possess some disturbing medicinal qualities, must be avoided. Only nutritious and simple character of food should be taken. The provers must also avoid over exertion of body and mind.

(f) **Recording**—Each prover must note down distinctly the sensations, sufferings and changes of health he experiences after taking the medicine, mentioning the time of occurrence with period of duration. The physician looks over the report in presence of the experimenter immediately after the experiment is concluded or in every day. If the experimenter is illiterate, the physician must be informed every day, what has occurred to him and how it took place, for noting down the same by the physician in prover's language.

Q. No. 33. What is Materia Medica ? How a real Materia Medica can be prepared ?

Answer : Materia Medica, a volume of book, is that branch of medical study which deals with the drugs, their sources, mode of preparation and uses in different diseased conditions of living human beings.

In aphorism 143 of 'Organon of Medicine', Dr. Samuel Hahnemann says that after testing on healthy individuals a good number of simple medicines and carefully and faithfully recording all the altered sensations and functions experienced by the provers with each medicine, a real Materia Medica, a volume of book of nature, is prepared. In aphorism 144, he says that from such a materia medica everything which is mere assertion or imaginary,

should be strictly excluded and every thing should be the pure language of nature and carefully and honestly be recorded.

Dr. Samuel Hahnemann called his *Materia Medica* as 'Materia Medica Pura (Pure)' because it consists of the collective statements of the positive and perceptible reactions of the healthy human bodies recorded in the words of persons acted upon by drugs and admits no misinterpretations with changing medical terminology, altered biological conceptions and newer scientific attitudes.

It is to be borne in mind, in this connection, that the Day-book of the provers are not the *Materia Medica*. Not until this mass of materials has been analysed, shifted, classified according to its anatomical, physiological and pathological relations and had its general and peculiar characteristics logically deduced, does become *Materia Medica* for practical use.

Dr. Samuel Hahnemann followed an anatomical scheme (from head to foot) in recording the positive drug-effects and under each rubric or heading he collected and put all the symptoms from as many provers there were in each case of drug. Suppose, a drug was proved on twenty five healthy persons of both sexes—males and females of various constitutions of various ages, he collected all the symptoms which are common symptoms as well as those peculiar symptoms noted by the individual prover. Thus all the symptoms mentioned under the heading 'Head' does not imply that all those symptoms appeared in one and the same individual prover but only points out how many varieties of head symptoms that particular drug is capable of producing in various individuals.

Thus with various permutations and combinations of artificially produced disease-elements as recorded in the *Materia Medica*, the adaptability of which has been increased to a great extent in the art of finding out a similar remedy for a natural disease to be treated on the basis of symptoms similarity, i.e. on the basis of '*Simillimum*'. That is why Hahnemann's *Materia Medica Pura (Pure)* of the early nineteenth century can be as intelligently read by a medical student of to-day as by a physician contemporary with its first publication.

Q. No. 34. Explain how cure is effected by homoeopathic medicines? (b) Discuss the modus operandi of homoeopathic medicine.

Answer : By definition disease is nothing but the derangement of the vital force of Life Principle and this derangement is caused by a morbid dynamic influence which is inimical to life. The vital force is also dynamic and spiritual in nature and animates and rules over the living organism with unbounded sway and is a powerful life-preserver.

Both the vital force and the disease force are dynamic and spiritual in nature, then what class of medicine could be better than a dynamised form of remedy? Drug dynamisation or potentisation releases the most powerful elementary natural secret powers of the crude drug substances. The hidden, latent powers of the drug substances are raised to a point of dynamic, spiritual, pervading activity, by proper trituration or succussion, to such a higher plane, in its minutest dose, although stronger than the disease force.

In aphorism 16 of 'Organon of Medicine', Dr. Samuel Hahnemann says—'all such morbid derangement (disease) cannot be removed from it (organism) by the physician in any other way than by the spirit-like (dynamic, virtual) alternative powers of the serviceable medicines acting upon our spirit-like vital force, which perceives them through the medium of the sentient faculty of the nerves everywhere present in the organism, so that it is only by their dynamic action on the vital force that remedies are able to re-establish and do actually re-establish health and vital harmony'.

It is a mystery as to exactly how the process of cure takes place within the living organism by interplay of the three dynamic, spiritual forces—the vital force, the disease force and the medicinal force. Using inductive logic and pragmatic philosophy Dr. Hahnemann says in aphorism 148 how homoeopathic remedies act and accordingly he draws a graphic picture of the process of cure which may be summarised as follows :

- (a) A homoeopathic medicine, which has the power to produce the most possible similar symptoms (i.e. similar artificial disease) to the natural disease to be cured;

- (b) The selected single remedy, in suitable potency at the minimum dose with the least repetition, is being given to the patient;
- (c) The medicinal force, by virtue of its potentised dynamic power is more superior in strength to the disease force, acting through the sentient nerves, present in all parts of the organism. causes a reaction of the vital force and attacks the very parts of the organism which are occupied by the natural disease force and thus able to cause a destructive blow to the disease force.
- (d) The vital force, thus assisted by the medicinal force, is now able to shake the shackles of natural disease-force which is rapidly and completely annihilated.
- (e) After annihilation of the disease in its whole extent the vital force is left with the medicinal force only. The medicinal force acts only for a temporary period by virtue of its minuteness and exhaust itself in the battle against the natural disease-force. and after its saving operation is completed, it losses its own power.
- (f) The spiritual vital force is now left free both by the disease-force by its annihilation and the medicinal force by its exhaustion. Thus a perfect health is restored by a cure and which is permanent.

Q. No. 35. Give an explanatory note of the followings—

- (1) *Acqualia Acqualibus curentur*, (2) *Aude Sapere*, (3) *Contraria contrariis curentur*, (4) *Drugs*, (5) *Hahnemann's biography*, (6) *Materia Peccans*, (7) *Medicines*, (8) *Mongrel Sect*, (9) *Remedy*, (10) *Similia similibus curentur*, (11) *Specific remedy* and (12) *Surrogates*.

Answer : (1) *Acqualia Acqualibus Curentur*—means 'equal or same cures equal or same'. Isopathy is based on this law of cure. It is a method of curing a given disease by the same contagious principle that produces the disease. Isopathy holds the theory that a disease may be cured by administering one or more of its own products.

(2) **Aude Sapere**—On the title page of the first edition of the 'Organon of Medicine' we find '**Organon of the Rational System of Medicine**' by Samuel Hahnemann. Then follows a motto from the German poet Gellert which may be translated as—

'The Truth we mortal, need
Us blest to make and keep,
The All-wise slightly covered o'er,
But deed not burry deep.'

From the second edition the title of the book changed simply into 'Organon of the healing Art by Samuel Hahnemann' and the motto was also changed into 'Aude Sapere' and remain as such upto the last edition.

These two words, the '**Aude**' and the '**Sapere**' come from the latin words '**Aude**' from **Audere** which means '**to dare**' and '**Sapere**' means '**to be wise**'. So the full meaning of these two words together is '**dare to be wise**'.

Human mind is enslaved in prejudice and orthodoxy. Whoever comes with new ideas and advanced views which are against the established notions and prejudices always met not only with a firm opposition but also bodily liquidation. Human advancement witnessed such various tragedies—Jesus Christ was crucified, Socrates had to drink hemloc, Galileo was goaled, etc.

As soon as the first edition of Organon of Medicine was published in 1910 a storm of criticism with slang abuses started against Hahnemann and his book in Europe and specially in Germany. With the help of the existing law and the then Govt. the Association of Pharmacists of Germany forced Hahnemann not only to cease to dispense with his own medicine but also to left the country. Many of Hahnemann's disciples were prosecuted by the Govt. with the existing law of the country at that time. By all these Hahnemann was annoyed but was not afraid. Hahnemann knew the consequences of to be wise and as such he was not afraid of the risks and dangers to his life. Instead he declared boldly by saying 'Aude Sapere' 'I dare to be wise' replacing his previous motto, from second edition to the last edition.

(3) **Contraria Contrariis Curentur**—means 'Contrary cures the contrary'. It is the method of employment of an agent capable of altering the existing derangement of the health (the disease or a most prominent morbid symptom) in an enantiopathic, antipathic or contrary manner (the palliative way of employment of a medicine).

(4) **Drugs**—are the substances, collected from the natural resources, prepared in the laboratory by pharmaceutical methods, after which they can alter the state of health of living individuals.

(5) **Hahnemann's biography**—Christian Friederich Samuel Hahnemann was born in the town **Meissen**, on the bank of—**Elbe**, near **Dresden** in **Germany** on the **10th April, 1755** and died on the **2nd July, 1843** in **Paris** at the age of **eighty-nine**.

Hahnemann's first idea of the homoeopathic rule of practice occurred while translating the **Cullen's Materia Medica** in **1790**. Publications of Dr. Hahnemann which published in the following years :—

- | | | |
|---|--|-------------------|
| (a) Essay on a New Principle—1796 | | prior to Organon. |
| (b) Medicine of Experience—1805 | | |
| (c) Organon of Medicine—1810, 1819, 1824, 1829, 1833 at his life time and in 1921 posthumously. | | |
| (d) Materia Medica Pura—1st Volume—1811. | | |
| (e) Chronic Diseases—1838. | | |

(6) **Materia Peccans**—means 'material causes of diseases'.

The old school of medicines, i.e. Allopaths hold thoroughly material notions respecting diseases, which they are still unable to regard as a state of the organism wherein it is dynamically altered by the morbidly deranged vital force, as an altered state of health, but they view the disease as **something material**.

The old school regard all those matters which are altered by the disease, those abnormal matters that occurred in congestions, as well as those that are excreted, as disease-producers, or at least on account of their supposed reacting power, as disease maintainers, this later notions prevail still to-day.

As such the Allopaths are dreamed of effecting causal cure by endeavouring to remove these imaginary and presumed material causes of the disease. Hence their assiduous evacuation of

the bile by vomiting in bilious fevers by their emetics (tartar emetic, Ipecacaunha), in case of so called stomach derangements, their diligent purging away of the mucus, the lumbrici and the ascarides in children.

(7) **Medicines**—are the substances, collected from the natural resources, prepared in the laboratory by pharmaceutical methods and potentised homoeopathically and also proved on healthy human beings, are called medicines.

(8) **Mongrel sect**—Mongrel means 'a cross bred dog' and Sect means 'a section, a group or a class'. So **Mongrel sect** means 'a group of cross bred dogs'.

In foot-note 108 of aphorism 148 Dr. Hahnemann says that it is laborous, sometimes very laborous job to search and selection of the homoeopathic remedy which is most suitable to every respect to each morbid state, hence demands the study of the original sources of the medicines, i.e., thorough study of materia medica. In this connection Hahnemann severely criticised and addressed as **Mongrel sect** to those physicians who assume the honourable name of homoeopathist, and even seem to employ medicines in form and appearance homocopathic but without any labour for search and selection and who when the unsuitable remedy does not immediately give relief, in place of laying the blame on their unpardonable ignorance and laxity in performing the most important and serious job to all human beings, ascribe it to homoeopathy, which they accuse of great imperfection. The truth is that the imperfection consists in the fact that the most suitable homoeopathic remedy for each morbid state does not spontaneously fly into their mouths like roasted pegions without any trouble on their part. They know, however, from frequent practice, how to take up for their own inefficiency and the inefficiency of the scarcely half homoeopathic remedy by the employment of the allopathic means which come more handy to them and as such bring serious damages to the patients.

(9) **Remedy**—when a particular medicine cures a particular diseased condition of a living human being, that medicine is termed as remedy for that particular case.

(10) **Similia Similibus Curentur**—means 'let likes to be treated by likes'. It is known as the law of Similia. According to

this law the medicine is chosen for a diseased condition has the ability to produce the similar artificial symptoms of the natural disease in the healthy human being. i.e. a medicinal drug substance which has the ability to cause an artificial similar disease has the power to overcome a natural disease on the sole basis of their symptom similarity better known as the corroboration of the totality of their relative symptoms.

(11) **Specific Remedy**—In aphorism 147 Dr. Hahnemann says that which remedy amongst the medicines that have been investigated as to their power of altering man's health it would be seen to contain in the symptoms observed from its use, the greatest similarity to the totality of the symptoms of a given natural disease, this medicine will and must be the most suitable, the most certain homoeopathic remedy for the disease which is the **specific remedy** of the given case of disease.

(12) **Surrogates**—mean substitutes. When one substance is used for another substance for a given work, the former substance is called substitute.

In aphorism 119 Dr. Hahnemann says that every species of plant differs in its external form, mode of life and growth, in its taste and smell, from every other species and genus of plant. Similarly every mineral and salt differs from all other, in its external and internal, physical and chemical properties by which alone it would have sufficed to prevent any confounding of one with other. So, they all differ and diverge among themselves in their pathogenetic powers as well as in their therapeutic effects.

In foot-note 98 of aphorism 119 Dr. Hahnemann again states that any one who has a thorough knowledge of, and can appreciate the remarkable difference of effects on the health of man of every single substance from those of every other, will readily perceive that amongst them, there can be, in a medical point of view, no equivalent remedies whatever, no substitute. Only those who do not know the pure, positive effects of the different medicines, can be so foolish as to try to say that one remedy can serve instead of the other and can in the same disease prove just as serviceable as the other.

So in homoeopathic mode of treatment there is no scope to use one remedy as substitute for another remedy.

this law the medicine is chosen for a diseased condition has the ability to produce the similar artificial symptoms of the natural disease in the healthy human being i.e. a medicinal drug substance which has the ability to cause an artificial similar disease has the power to overcome a natural disease on the sole basis of their symptom similarity better known as the corroboration of the totality of their relative symptoms.

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Q. No. 36. Who is sick according to Hahnemann ?

Answer : At the outset, in the first aphorism of 'Organon of Medicine' Hahnemann says, "The physician's high and only mission is to restore the sick to health, to cure as it is termed." What is the hidden meaning of the word "Sick" of this aphorism ? The meaning of the word sick will be different to different people at times. So long as it remains a matter of opinion there will be differences of opinion. Allopathy rests on consensus of opinion, which is unstable foundation for the science of curing the sick. It is not possible to establish a rational system of therapeutics until we reason from facts as they are and not as they appear. Science stands on facts and not on opinion or hypothesis.

World is governed by laws. Homoeopathy also stands on natural laws and Hahnemann has given us principles. The true homoeopath speaks of the sick, knows who it is, whereas others do not. The doctrine of vital force is not admitted by the modern physiology and its teachers, so without the vital force, without simple substance, without the internal as well as the external, there can be no cause and no relation between cause and effect.

So what is meant by the word 'Sick' to homoeopaths ? It is a man who is sick, and to be restored to health, not his body, not the tissues. The allopathics think that the house which the man lives in, which is being torn down, express all there is of sickness, in other words, that the tissue changes (which are only the result of disease) are all that there is of the sick man. Under traditional method (allopathy) it is necessary that a diagnosis be made before the treatment can be settled, but in most cases the diagnosis cannot be made until the results of the disease have rendered the patient incurable. Nothing exists without a cause.

The organs are not the man. The man is prior to the organs. From first to the last it is the order of sickness as well as the order of cure. From man to his organs and not from organs to the man. Then, who is the sick man ? The tissues

could not become sick unless something prior to them had been deranged and so make them sick.

Man dies. He leaves his body behind. We may dissect the body and find all of his organs. Everything that we know by the senses belongs to physical man, everything that we can feel with the fingers and see with the eyes he leaves behind. The real sick man he somewhere in that portion which is not behind. That which is carried away in 'Primary' and which is left behind is 'Ultimate'. We say the man feels, sees, tastes, hears, he thinks and he lives, but these are only outward manifestations of thinking and living. The man wills and understands, the cadaver does not will and does not understand, then that which takes its departure is that which knows and wills. It is that which can be changed and is prior to the body.

The combination of the will and understanding constitute man, conjoined they make life and activity, they manufacture the body and cause all things of the body. With the will and understanding operating in order and we have a healthy man. It is not our purpose to go behind the will and the understanding to go prior to these. The will is expressed in the face, its result is implanted on the countenance. There is a difference between the face of a villain and the face of a person who lives uprightly. Every person has stamp upon his face.

Both the dead body and the living body must be considered, not from the body to the life, but from the life to the body. The homoeopath must master these things before he can perceive the nature of the cause of disease and before he can understand what cure is.

It is the sole duty of a physician to heal the sick. It is not his sole duty to heal the results of sickness, but the sickness itself. When the man himself has been restored to health, there will be restored harmony in the tissues and in the activities. Then the sole duty of the physician is to put in order the interior of the economy, i.e. the will and the understanding conjoined. Tissue changes are of the body and are the results of disease. They are not the disease. Hahnemann once said,

"There are no diseases, but sick people" from which it is clear that Hahnemann understood that the diseases so-called, e.g. Bright's disease, liver disease, etc. were but the grosser forms of disease results, i.e. appearance of disease. There is first disorder of government and this proceeds from within outwards until we have pathological changes in the tissues. In the practice of medicine of to-day (allopathy) the idea of government is not found, and the tissue changes only are taken into account.

Dr. James Tyler Kent says in his 'Lectures on Homoeopathic Philosophy', "He who considers disease-results to be the disease itself, and expects to do away with these as disease is insane. It is an insanity in medicine, an insanity that has grown out of the milder forms of mental disorder in science, crazy whims." The bacterias are the results of disease. They are the outcome of the disease, are present wherever the disease is, and by the microscope it has been discovered that every pathological result has its corresponding bacteria. The allopaths consider these as causes, but we, the homoeopaths, will be able to show that disease cause is much more subtle than anything that can be shown by microscope.

In a note Hahnemann says, "The physician's mission is not, however, to construct so-called systems, by interweaving empty speculation and hypothesis concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism". In the present day people are perfectly satisfied if they can find the name of the disease they are supposed to have an idea clocked in some wonderful technicality. Except in a few acute diseases no diagnosis can be made and no diagnosis need be made except that the patient is sick. **The more one thinks of the name of the disease so-called the more one is to be clouded in the search for a remedy, for then the mind is only upon the result of the disease, and not upon the image of disease expressed in symptoms.** Prescribing for the results of disease causes changes in the result of disease, but not in the sickness except to hurry its progress.

The fundamental condition which underlies the diseases of

the human race must be understood. Without a knowledge of this it will be impossible to understand the acute or chronic miasmatic diseases. It is a well-known fact that some persons are susceptible to one thing and some to another. If an epidemic comes upon the land only a few come-down with it. Idiosyncrasis must be accounted for this. Many physicians waste their time searching after the things that make their patients sick. The sick man will be made sick under every circumstances, where as the healthy man could live in a lazareto. It is not the principal business of the physician to be hunting in the reverse and cellars and examining the food we eat.

The mind is the key to the man. The symptoms of the mind have been found by all Hahnemann's followers to be the most important symptoms in a remedy and also in a sickness. Man consists of what he thinks and what he loves and there is nothing else in man. If these two grand parts of man, the will and the understanding, be separated it means insanity, disorder, death. All medicines operate upon the will and the understanding first (sometimes extensibly on both) affecting man in his ability to think or to will, and ultimately upon the tissues, the functions and sensations.

Sickness can be learned by the study of the provings of drugs upon the healthy economy. Every proved drug in the *Materia Medica* we see them affecting first man's mind, and proceeding from the mind to the physical economy, to the outermost, to the skin, the hair, the nails. To get real nature of the human economy, and to lead up from that to sickness, opens out a vast field for investigation, in a most scientific way. The remedy which produce on healthy man similar symptoms, is the master of the situation, is the necessary antidote, will overcome the sickness, restore the will and understanding to order and cure the patient. If medicines are not thus studied one will have no knowledge of them that he carries with him. The *Materia Medica* has been established upon this basis.

Sickness must, therefore, be examined by a thorough scrutiny of the elements that make morbid changes that exist in the sickness of drug symptoms—ultimate symptoms, sensorium symptoms,

and mind symptoms are all useful and none should be overlooked to the extent that drugs in proving upon healthy men have brought out symptoms on animal ultimates must we study sickness with hope of adjusting remedies to sickness in man under the law of similars. The idea of sickness in man must be formed from the idea of sickness perceived in our *Materia Medica*. As we perceive the nature of the sickness in a human being to be healed (cured).

Our idea of pathology must be adjusted to such a *Materia Medica* as we possess in order to heal the sick. The totality of the symptoms written out carefully is all that we know of the internal nature of sickness. Then the proper administration of the similar remedy will constitute the art of healing.

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