

# THE HAHNEMANNIAN GLEANINGS

*with which is incorporated*

*THE INDIAN HOMŒOPATHIC REPORTER*

---

---

Vol. XIX

JUNE, 1952

No. 6

---

---

## EDITORIAL

### AN APPEAL TO THE STUDY OF HAHNEMANN'S ORGANON

The consideration of the subject-matter of this essay falls under three headings :—

1. The teaching of the Logic of Homœopathy.

Hahnemann's Organon is a critique of medical philosophy underlying the art of medicine. An analytic study of Organon as well as that of the history of Homœopathy and the life-story of its founder show clearly that Homœopathy is a product of inductive logic applied to the subject of Medicine. It is in fact the first as well as one of the most brilliant examples of the application of the inductive method of reasoning to the solution of one of the great problems of humanity viz., the treatment and cure of disease.

Homœopathy is claimed to be both as a science and an art of medicine. The inductive method in science is the application of the principles of the inductive logic to scientific research. This method was promulgated by Lord Bacon and was set forth in his immortal work "Norum Organum"; and Hahnemann's choice of the word "Organon" as a title to his book, clearly shows the source of his inspiration, which, in fact, is the basis and instrument

of every modern science. For Science is verified or verifiable knowledge produced by conception of percepts and induction of deducts.

Hence the first requisite in the mental make-up of any student of science in general or of Homœopathy in particular is a thorough acquaintance with the fundamental principles of Logic, both deductive and inductive. This does not imply that the prospective student of Homœopathy is to undergo a systematic training in the course of Logic. But it is desirable that the pedagogy of Organon should be conducted in such a way as to make it clear to the mind of a homœopathic medical student the implications of the logical principles by which Homœopathy was worked out and built up and with which a homœopathic physician has to conduct his daily work with ease and facility by treating every concrete individual case.

Logic and philosophy are not things absolutely extraneous to human mind, only to be acquired from books on those subjects. Philosophy is man thinking and Logic deals with the correct methods of reasoning itself. All people are logicians and philosophers in some manner or degrees, but unfortunately many persons are bad ones and suffer harm in consequence. The remarkable cures made by such men as Master Hahnemann, Lippe, Dunham, Wells, Kent, etc., are commonly regarded as having been due to some mysterious power possessed by them as individual. That similar results are attainable by any one who will master the method is difficult to believe; yet a clear and a comprehensive statement of the principles involved and an identification of the source from which they are drawn will be sought in vain in homœopathic literature. This goes to create an impression that those master-minds were either unaware, perhaps through forgetfulness of the nature of the principles they were using or that they took it for granted that the student already possessed the requisite knowledge. They did not seem to realise the educational value and importance to the student of being able to

identify and consciously use an unnamed science which is fundamentally related to the medicine, and especially to Homœopathy, for they certainly did not name it nor definitely refer to it. It is an undeniable fact that Hahnemann wrote his book for the medical profession i.e., for men who already possessed the knowledge fundamental to the science and art of medicine. It is the force of circumstances that induced lay-men to adopt Homœopathy and to practise it with the zeal of missionaries and martyrs. That is why, though Hahnemann's Organon is the high-water mark in medical philosophy it does not explicitly discuss the fundamental principles of Logic and Metaphysics which form the basis of Science and Philosophy. Now-a-days the University education being sharply divided into Science and Art courses, the science students are not taught at all the principles of inductive logic, which are the bed-rock of science, scientific methods and techniques of investing scientific truths and conducive to the development of scientific attitude of mind.

In order to make up this mental deficiency of our "raw" students (i.e., without having any previous scientific training) who come up for study of Homœopathy and to equip them with the necessary basic knowledge to follow with profit the tense logical sequences of the aphorisms of Organon—a change in the method of pedagogy of Organon is advocated with the delivery of introductory lectures on the fundamentals of logic, metaphysics, philosophy and science. This preliminary grounding on the part of a Homœopathic Student will go a great way to obviate much of the loose thinking and confusion of categories that are current regarding the science and philosophy of Homœopathy.

2. The teaching of Homœopathy on a historical perspective.

The longer one can look back, the further one can look forward. The past supplies the key to the present and the future. History forms the basis of all knowledge and

is a convenient avenue of approach to any subject for study. It is therefore only natural to regard the evolution and progress of medicine from bygone times as an essential background to modern medical education. In order to grasp fully the significance of the principles of Homœopathy a student should possess the knowledge of the state of affairs in the medical world when Hahnemann appeared on the scene. In order to enter into the mind of Hahnemann when he was a homœopath in the making, a student should be acquainted with the original writings of Hahnemann which may be taken as precursors to his immortal work *Organon*. These writings e.g. (1) *An Essay on a new principle for ascertaining the curative powers of drugs* (1796); (2) *Æsculapius in the Balance* (1805); (3) *Medicine of Experience* (1805); (4) *On the value of speculative systems of Medicine* (1808); (5) *Observations on the three current methods of Treatment* (1809); (6) *The spirit of Homœopathic doctrine of medicine* (1813)—will throw a flood of light on the mental crisis which Hahnemann had to undergo while appraising the scientific value of the system of Medicine which was vogue during his time. These writings should serve as a good introduction to the study of *Organon* and should go a great way to rouse the critical faculty of a Homœopathic medical student. Homœopathy started as a rebel child of the orthodox school of medicine and the prospective student should be thoroughly acquainted with the grounds for rebellion which was started by Hahnemann in the field of medicine. A knowledge of the History of Medicine as developed in the West, a knowledge about the fundamentals of medicine, in general, its scope and subject-matter—would prepare the student to assess rightly the place of Homœopathy in all its aspects in the field of medicine.

3. The study of Hahnemann's life and works.

The story of Hahnemann's life is the story of origin, development and spread of the principles and practice of

Homœopathy. The study of Homœopathy is never complete and critical enough without the study of the life-activities of its founder, a scientist of the first water.

The majority of our students are matriculates. They come to a Homœopathic medical institution without having any previous training in science and philosophy. Unless their minds are prepared to grasp the elements of the logical, metaphysical, philosophical and scientific principles underlying the great book, 'Organon', they will not be "adhikaris" (in the real Indian sense of the term) i.e., fit recipients of the teachings of Organon. We want to turn out Homœopathic physicians who will never practice the art of Homœopathy without paying heed to the principles underlying it. It is our aim and desire to make the study of Organon interesting and profitable in the practice of Homœopathy and to make the students conversant with the secrets of success of our great Master.

B. K. S.

---

### PREVENTION AND CURE OF HEART DISEASE BY HOMŒOPATHY\*

A. H. GRIMMER, M.D., *Chicago, Illinois.*

While Homœopathy has no one specific remedy for heart disease, it is rich in many remedies whose provings indicate their use and applicability to all the various types of cardiac disease classified.

We will take up some of the more important phases of prophylaxis first, which after all is a superior form of cure.

After nearly fifty years of observation and work with the sick in the broad field of general medicine, the writer

---

\* Read before the Bureau of Materia Medica, I. H. A. June 21, 1951.