



Organon of Medicine

Word Index Included

Fifth & Sixth Edition Combined

Samuel Hahnemann

Translated by

R.E. Dudgeon, MD

William Boericke, MD

ORGANON OF MEDICINE

Word Index Included

by

SAMUEL HAHNEMANN

Aude sapere

TRANSLATED FROM THE FIFTH EDITION,
WITH AN APPENDIX

by

R.E. Dudgeon, M.D.

With Additions and Alterations as per Sixth Edition

Translated by

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and

Introduction by

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PUBLISHER'S NOTE

A combination of 5th edition by Dudgeon (the 1893 revision) with the 6th edition by Boericke. Essentially, one can see the changes that Hahnemann made to the text of the 5th. An appendix outlines all the changes made from the first edition on.

A valuable study guide of all the published editions, this remains the favourite, since it clearly shows the changes in Hahnemann's thinking as some paragraphs in the fifth edition were modified and others completely rewritten. This edition offers both versions interposed ("This paragraph was completely rewritten in the sixth...").

The combined fifth and sixth edition of *Organon* presently available in the market was typesetted around 100 years back. The modern reader finds it difficult to read and go through the book. For the past few years we have been constantly requested by our beloved readers to redo this treasure in a manner which is consistent with modern books. To make the book user friendly we have refurbished it. The positive changes we made are as follows:

1. A new font has been used which is better in size and is a pleasure to read.
2. Footnotes which were earlier given at the bottom and spread over different aphorisms were difficult to find and read. In this new book, we have incorporated them under the appropriate aphorisms at one place. This makes the reading and understanding of *Organon* more effortless.
3. Lastly but very importantly a word index of 18 pages has been added at the end of the book which makes it very easy to find the required portion of the text.

We hope this new upgraded *5th & 6th Edition of Organon* will make the task of students and readers much more easier and interesting.

Kuldeep Jain

INTRODUCTION

*From the desk of Prof. L.M. Khan, Head of the Dept.,
Organon of Medicine, Homoeopathic Philosophy, Chronic
Diseases & Psychology, National Institute of Homoeopathy,
Kolkata, India*

The term Organon is etymologically derived from Greek word 'Organum' meaning the tool or the instrument. Originally, Organum meant any musical instrument; however, the term attained its lasting sense during the middle ages, in reference to a specific polyphonic (many-voiced) instrumental setting, capable of producing, in certain specific styles, Gregorian chants.

When our revered master, Christain Friedrich Samuel Hahnemann compiled his magnum opus work on homoeopathic philosophy, he wanted to use that particular term to set forth his medical philosophy that would best convey its essence since he was precise in his literary expressions.

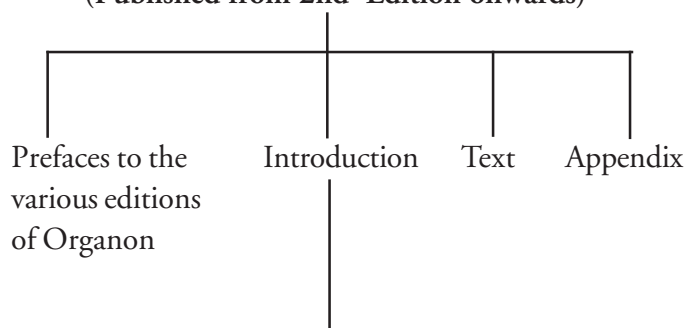
Hence, Hahnemann adopted the Aristolean term Organon so as to illustrate the importance of the instrument or the tool that each and every physician needs to employ for the purpose of curing and that can be used to achieve the sole mission of healing.

Since the very beinning of Homoeopathy, the Organon has acted as an oracle; giving us the rules and guiding principles for

ORGANON OF THE ART OF HEALING

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(Published from 2nd Edition onwards)

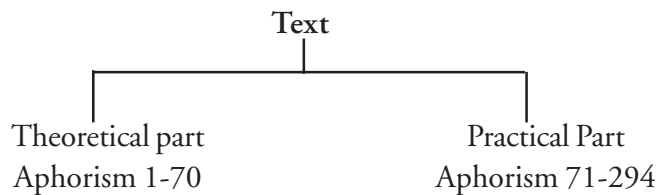


Appeared for the first time in 4th edition based on an essay entitled 'Indication of Homoeopathic Employment of Medicines in Ordinary Practise'

Published at Torgau in 1807

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

rationalizing homoeopathy. It is our guiding principle that serves as the beacon light, illuminating our path that would lead us to the highest goal of human endeavour - to restore the sick to health.

My learned Guru, Dr. Jnan Majumdar who gave me the legacy of art of healing and imbibed in me the utmost significance of perceiving Organon used to say, "If Materia Medica is a horse, then Organon is its reins that would guide it to its ultimate destination". Hence, I too wish that my professional colleagues and brethren can utilize Organon to appreciate the logical reasonableness of homoeopathy and understand the guiding principles and laws of homoeopathic practice.

In order to make 'Organon of the Art of Healing' a pleasureable experience, I would hereby like to lay a ground plan for its study.

FOREWORD

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

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

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

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

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

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

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

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

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

Let us now see "What are the merits of Homoeopathy.

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

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

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

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

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

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

2863, Chehalpuri Street
Kinari Bazar, Delhi-6.
25th September, 1970.

K.N. Mathur
26.9.1970
(K.N. MATHUR)

M.B.S., M.F. Hom. (Lond.)

TRANSLATOR'S PREFACE

IN this new edition of my translation of the ORGANON I have completely revised the text, in order to make it a still more exact reproduction of the original. In the Appendix I have given all the more important variations of the previous editions. I have also indicated the corresponding views as set forth in the *Essay on a New Principle and the Medicine of Experience*, both of which essays may be regarded as the precursor of the ORGANON. I have added Hahnemann's later opinions on several subjects treated of in this work. In the growth of such a complex thing as a new system of medicine, it was inevitable that there should be considerable alterations and improvements effected in the course of forty-eight years, the time occupied by Hahnemann in the elaboration of his novel doctrine and practice. His first idea of the homoeopathic rule of practice occurred to him while translating Cullen's *Materia Medica* in 1790. The *Essay on a New Principle*, in which he propounded the homoeopathic therapeutic rule, as yet believed by him to be of only "partial application," viz. to some chronic diseases, was published in 1796. Nine years after this, viz. in 1805, in the *Medicine of Experience*, he enunciated the rule with no such limitations of its applicability. This essay contains much of what we find in the first and later editions of the ORGANON. The first edition of this latter work appeared in 1810. The second edition, differing very considerably from the

first, was published in 1819. The third edition, which hardly differed at all from the previous one, appeared in 1824. The fourth edition, which offers some important variations from the text of its immediate predecessor (chiefly determined by the new theory of chronic diseases), bears the date of 1829. The fifth and last edition, published in 1833, contains several novelties, such as the theories of the "vital force" and "the dynamization of medicines." In previous editions Hahnemann had in several places spoken rather slightly of the vital force and its influence on the production and cure of disease, but these expressions are either eliminated or greatly modified in the last edition, and the "vital force" occupies quite a different and much more important position in regard to disease, its cause and cure. The doctrine of dynamization of medicines by the pharmaceutical processes peculiar to homoeopathy, which had only been hinted at in previous editions, is in this edition distinctly stated. The directions as to the repetition of the dose are also different from those in previous editions. These two last-named points are still further modified in Hahnemann's later work on *Chronic Diseases* (1838), as will be seen by the quotations I have made from that work.

Thus while the body of this work contains the ORGANON precisely as it appears in the last edition, the Appendix gives a detailed history of the origin, growth and progress of the homoeopathic system of medicine in the mind of its author.

I have not presumed to criticise the views or statements of the author. His denunciations of the practice of the old school, though quite deserved when he wrote, are not applicable to the present condition of allopathic medicine. It is beyond all question that it was mainly owing to the treatment and practice of Hahnemann and his disciples that the disastrous methods in vogue

for centuries previous to and far into his time have been abandoned. It remains, however, doubtful if the allopathic methods of the present day have any greater claim to scientific character or success than those they have superseded. Were Hahnemann alive now we can easily imagine how he would have inveighed against the school-medicine of the present day. The tonic, stimulant, antipyretic and narcotic practice of modern medicine is as far removed from the scientific simplicity of homoeopathy as were the venesections, blisters, cauteries, purgatives and mercurialisations against which Hahnemann waged successful war. Hahnemann's vigorous protest against the dominant medicine of his day is useful as showing the negative good effects of homoeopathy, for almost all the irrational practices he denounced have been abandoned; it remains for his followers to exhibit its positive effects in the victory of rational and scientific medicine.

I am indebted to Dr. Richard Hughes for several emendations of my first translation, whereby the author's meaning has been rendered more exact and clearer; also for some rectifications of Hahnemann's quotations and for the idea of a comparative table or concordance of the aphorisms in the several editions, which he gave in the *British Journal of Homoeopathy*, vol. xxxix.

The references in the text to the notes in the Appendix are indicated by the sign “^(a)”, and some needful explanatory notes are enclosed in square brackets, or divided from the text by a line. The latter are confined to the quotations in the Appendix.

R. E. DUDGEON

March, 1893

PREFACE TO THE FIRST EDITION

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

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

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

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

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

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

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

SAMUEL HAHNEMANN

LEIPZIG, 1810

PREFACE TO THE SECOND EDITION

PHYSICIANS are my brethren; I have nothing against them personally. The medical art is my subject.

I have to inquire whether medicine as hitherto taught has, in all its parts, been merely developed out of the heads, the self-deception and the caprice of its professors, or whether it has been derived from nature.

If it be merely a product of speculative subtlety, arbitrary maxims, traditional practices and capricious deductions drawn from ambiguous premises, it is and remains a *nullity*, though it may reckon its age by thousands of years, and be decorated with the charters of all the kings and emperors of the earth.

The true healing art is in its nature a pure science of experience, and can and must rest on clear facts and on the sensible phenomena pertaining to their sphere of action, for all the subjects it has to deal with are clearly and satisfactorily cognizable by the senses through experience. Knowledge of the disease to be treated, knowledge of the effects of the medicines, and how the ascertained effects of the medicines are to be employed for the removal of diseases, all this experience alone teaches adequately. Its subjects can only be derived from pure experiences and observations, and it dares not take a single step out of the sphere of pure well-observed experience and experiment, if it would avoid becoming a nullity, a farce.

But that the whole art of medicine as hitherto practised, though it has been, for want of something better, practised for these 2500 years by millions of physicians, many of whom were earnest high-minded men, is yet in every respect an extremely stupid, useless and thoroughly *null* affair, is proved by the following few incontrovertible considerations.

Unaided reason can know nothing of itself (*a priori*), can evolve *out of itself alone* no conception of the nature of things, of cause and effect; *every one* of its conclusions about the actual must *always* be based on sensible perceptions, facts and experiences if it would elicit the truth. If in its operation it should deviate *by a single step* from the guidance of perception, it would lose itself in the illimitable region of phantasy and of arbitrary speculation, the mother of pernicious illusion and of absolute nullity.

In the pure *sciences of experience*, in physics, chemistry and medicine, merely speculative reason can consequently have no voice; there *when it acts alone*, it degenerates into empty speculation and phantasy, and produces only hazardous hypotheses, which in millions of instances are, and by their very nature must be, self-deception and falsehood.

Such has hitherto been the splendid juggling of so-called theoretical medicine, in which *a priori* conceptions and speculative subtleties raised a number of proud schools, which only showed what each of their founders had dreamed about things which could not be known, and which were of no use for the cure of diseases.

Out of these sublime systems, soaring far beyond all experience, medical practice could obtain nothing available for actual treatment. So it pursued its course confidently at the patient's bedside in accord with the traditional prescriptions of

its books telling how physicians had hitherto treated, and in conformity with the methods of its practical authorities, unconcerned, like them, about the teachings of nature-guided experience, unconcerned about true reasons for its treatment, and quite content with the key to easy practice—the prescription book.

A healthy, unprejudiced, conscientious examination of this confused business shows plainly that what has hitherto gone by the name of “the art of medicine” was merely a pseudo-scientific fabrication, remodelled from time to time to meet the prevailing fashion in medical systems, like Gellert’s hat in the fable, but, as regards the treatment of disease, ever the same blind pernicious method.

A healing art conformable to nature and experience did not exist. Everything in traditional medicine was the outcome of art and imagination, having no foundation in experience, but pranked out in the habiliments of probability.

The object of cure (the disease) was manufactured to order by pathology. It was arbitrarily settled what diseases, how many and what forms and kinds there should be. Just think! The whole range of diseases, produced in innumerable and *always unforeseeable variety* by infinite Nature in human beings exposed to thousands of different conditions, the pathologist cuts down so ruthlessly that a mere handful of cut and dry forms is the result!

The wiseacres define diseases *a priori*, and attributed to them transcendental substrata not warranted by experience (how could plain pure experience ever sanction such fantastic dreams?); no! they pretended to possess an insight into the inner nature of things and the invisible vital processes, which no mortal can have.

Now, in order to decide on something positive with regard to the instruments of cure, the powers of the different medicines in the materia medica were *inferred* from their physical, chemical and other *irrelevant* qualities, also from their odour, taste and external aspect, but chiefly from impure experiences at the sick bed, where, in, the tumult of the morbid symptoms, only mixtures of medicines were prescribed for imperfectly described cases of disease. Just think! the dynamic spiritual power of altering man's health hidden in the invisible interior of medicines, and never manifested *purely* and *truly* in any other way than by their effects on the healthy human body, was arbitrarily ascribed to them, *without interrogating the medicines themselves in this only admissible way of pure experiment, and listening to their response when so questioned!*

Then therapeutics taught how to apply the medicines, whose qualities had been thus inferred, ascribed or imagined, to the supposed fundamental cause or to single symptoms of disease, in conformity with the rule *contraria contrariis* of the hypothesis-framer Galen, and in direct opposition to nature; and this doctrine was held to be more than sufficiently established if *eminent* authorities could be adduced in support of it.

All these unnatural human doctrines, after being connected together by all sorts of illogical false deductions, were then welded into scholastic forms by the noble art that devotes itself to division, subdivision and tabellation, and lo! the manufactured article, the *art of medicine*, was ready for use,— a thing the most opposed to nature and experience it is possible to conceive, a structure built up entirely of the opinions of various kinds furnished by thousands of differently constituted minds. In all its parts this edifice is a pure nullity, a pitiable self-deception, eminently fitted

to imperil human life by its methods of treatment, blindly counter to the end proposed, incessantly ridiculed by the wisest men of all ages, and labouring under the curse of not being what it professes to be, and not being able to perform what it promises.

Sober, unprejudiced reflection, on the other hand, can easily convince us that to hold correct views about every case of disease we have to cure, to obtain an accurate knowledge of the true powers of medicines, to employ them on a plan adapted to each morbid condition and to administer them in proper dose,— in a word, the complete true healing art, can never be the work of self-satisfied ratiocination and illusory opinions, but that the requisites for this, the materials as well as the rules for its exercise, are only to be discovered by due attention to nature by means of our senses, by careful honest observations and by experiments conducted with all possible purity, and in no other way; and, rejecting every falsifying admixture of arbitrary dicta, must be faithfully sought in this the only way commensurate to the high value of precious human life.

It remains to be seen if by my conscientious labours in this way the true healing art has been found.

SAMUEL HAHNEMANN

LEIPZIG, end of the year 1818

PREFACE TO THE THIRD EDITION

IN the five years since the publication of the Second Edition, the truth of the homoeopathic healing art has found so much acceptance from physicians far and near, that it can no longer be obscured, still less extinguished, by abusive writings, of which, however, there is no lack. I rejoice at the benefit it has already conferred on humanity, and look forward with intense pleasure to the not distant time when, though I shall be no longer here below, a future generation of mankind will do justice to this gift of a gracious God, and will thankfully avail themselves of the blessed means. He has provided for the alleviation of their bodily and mental sufferings.

A great help to the spread of the good cause in foreign lands is won by the good French translation of the last edition, recently brought out at great sacrifice, by that genuine philanthropist, my learned friend Baron von Brunnow.* He has enriched it with a preface which gives an exposition of the homoeopathic healing art and its history, and at the same time serves as an introduction to the study of the work itself.

In this third edition I have not refrained from making any alterations and emendations suggested by increased knowledge and necessitated by further experience.

SAMUEL HAHNEMANN

KÖTHEN; *Easter*, 1824

* *Organon de l'art de guérir traduit de l'original allemand du Dr. Samuel Hahnemann, Conseiller de Son Altesse Serenissime le Duc d'Anhalt-Köthen, par Erneste George de Brunna*; a Dresde, chez Arnold, libraire-éditeur, 1824.

PREFACE TO THE FOURTH EDITION

WERE that nature whose self-help in diseases is believed by physicians of the traditional school to be the incomparable healing art, a close imitation of which should be the physician's highest aim, great Nature herself, *i.e. the* voice of ineffable wisdom of the great Artificer of the infinite universe, we should then feel constrained to be guided by this infallible voice, though we might be puzzled to understand why we physicians should, with our artificial interference by medicines, disturb or injuriously aggravate these presumably incomparable operations of nature's self-help in diseases (*vis medicatrix*); but this is far from being the case! That nature, whose self-help was alleged by the traditional school of medicine to be the incomparable healing art and the only thing worth imitating, is merely the individual nature of the organic man, is nothing but the instinctive, irrational, unreasoning vital force subject to the organic laws of our body, which is ordained by the Creator to maintain the functions and sensations of the organism in marvellously perfect condition so long as the man continues in good health, but was not intended nor adapted for the restoration in the best manner of deranged or lost health. For should our vital force have its integrity impaired by injurious influences from without, then this force strives instinctively and automatically to free itself from the adventitious derangement (disease) by revolutionary processes; but these very efforts are themselves disease; they are a second different malady substituted for the original one. The vital force, I say, produces, in accordance

with the laws of the constitution of the organism to which it is subject, a disease of a different sort, intended to expel the disease by which it was attacked, which it strives to accomplish by pain, metastases and so forth, but mainly by evacuations and the sacrifice of much of the fluid and solid constituents of the body, with difficult, often dubious, injurious, frequently even disastrous results.

Were it not that men in all ages were aware of this imperfection, and the not infrequent inadequacy of these blind efforts of the instinctive unreasoning vital force in its attempts at self-help in diseases, they would not have longed so much nor so zealously striven to assist the suffering vital force, so powerless to help itself efficiently, by the employment of better remedial means in order to terminate the morbid process in a more speedy and sure manner, thereby restoring the wished-for health as speedily as possible,— in a word, they would not have exerted themselves to discover a healing art.

But as what has hitherto been termed “healing art” was a mere (imperfect) imitation of those unhelpful, useless, not infrequently injurious efforts and operations of the instinctive, unreasoning vital force (misrained nature) when left to itself in disease, it will, I think, be conceded that before me the true healing art was not discovered.

But that homoeopathy is this healing art, which had hitherto been sought for in vain, its fundamental principles teach, its performances prove.

SAMUEL HAHNEMANN

KOTHEN; *January*, 1829

PREFACE TO THE FIFTH EDITION

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

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

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

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

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

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

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

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

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

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

SAMUEL HAHNEMANN

KÖTHEN; *March 28th*, 1833

INTRODUCTION

(To Doctor Boericke's translation of the sixth edition of Hahnemann's "Organon.")

The excellence of the Dudgeon translation into English of the fifth German edition of Hahnemann's "Organon" is thoroughly maintained throughout this English translation of the sixth German edition by Doctor William Boericke, to whom the medical profession is under a double debt for rescuing this last authentic work of Hahnemann from possible loss and for putting it into good, clear, unparaphrased English. Twice, this manuscript of Hahnemann was in danger of being lost, once during the siege of Paris in the Franco-Prussian war of 1870-71, and once in the military over-running of Westphalia during the World War of 1914-18. Doctor Boericke was the main instrument for procuring this last medical manuscript of Hahnemann for the medical world.

Everything that Hahnemann ever wrote is of historic medical interest, for notwithstanding all attempts of ignorant, prejudiced, time-serving so-called medical historians to detract from Hahnemann his historic importance for medicine, Hahnemann remains one of the four epochal figures in the history of the practice of medicine. Hippocrates, the Observer, introduced the art of clinical observation as the necessary basis for pathologic diagnosis. Galen, the Disseminator, spread with powerful authority the teachings of Hippocrates over the medical world.

Paracelsus, the Assailer, introduced chemical as well as physical analysis into the practice of medicine. Hahnemann, the Experimenter, discovered the symptomatic source of both pathologic and therapeutic diagnosis and thereby made the practice of medicine scientific.

In the scientific practice of medicine, we examine every patient suffering from any of the topic, plastic, trophic and toxic diseases to which man is subject, in order to obtain all the signs and symptoms of his disease, all his disease effects for pathologic and therapeutic diagnosis and prognosis. We examine by observing the pathologic and comparing it with the physiologic for diagnostic interpretation, prognostic predication, and therapeutic application. We diagnose by classifying the pathologic condition with similar pathologic conditions. We diagnose the anatomic seat, the where, that is, the organs and the parts of the organs affected. We diagnose the physiologic process, the what, that is, the course of inflammations, exudations, degenerations, necroses, atrophies, hypertrophies, aplasias, hyperplasias. We diagnose the etiologic factor, the how, that is, developmental, traumatic, infectious antecedents of predisposition and excitation. We diagnose the therapeutic application, the end, that is, the remedial treatment for cure and palliation, and the prophylactic treatment for hygiene and sanitation.

The treatment of patients, subject to malformations, malpositions, malnutritions, injuries, foreign bodies, traumatic and infection inflammations, new formations, is effected with medical, surgical, hygienic means, or a combination of all these in a given patient. Surgery may remove or palliate effects of anatomic excesses, defect, perversions. Food, water, air, heat and cold, light and electricity, exercise and work, massage and suggestions, as well as glands to replace glands, vaccines to call

out antibodies and sera to supply antibodies may remedy or palliate effects of physiologic excesses, deficiencies, perversions, may restore hygiene and establish sanitation. Medicine, in the form of medicinal substances, may remedy or palliate effects of etiologic excesses, defects, perversions, effects which are not remedied or remediable, palliated or palliable by surgery, hygienic or quasi-hygienic measures.

It is impossible to know all the antecedents causative of disease consequents. *Tolle causam* is easier said than done. How, then, shall we remove or palliate these effects by medical substances? Here, Hahnemann steps in to say, for the first time in all history: Remove the effects and you remove the disease, the cause of the effects. *Cessat effectus cessat causa*. Empiric medicine guesses, recommends, tries, hits and misses, misses and hits again. Scientific medicine does not guess. Scientific medicine, like any other scientific art, compares effects, sensations and motions with corresponding effects, corresponding sensations and motions. Only the mountebanks in medicine decry methods of comparison as unscientific. All that we can humanly do, and scientifically do so, is to observe and classify, to compare and infer. Hahnemann says, we must apply medicinal substances on the basis of knowledge of their actual effects. Since it is impossible to know all the antecedents causative of disease consequents, we must treat the disease effects which we do know by medicinal effects which we have ascertained and know. Disease effects are removed by the application of medicines having corresponding medicinal effects. If the disease effects are removed *in toto*, we have a cure. If the disease effects are removed in part, we have palliation. Scientific comparison of disease effects and medicinal effects for application leads to the diagnostic inferences of scientific medicine, makes scientific medicine possible.

In 1790, Hahnemann made his celebrated experiment with china. From that time to 1839, that is, in the course of about fifty years, he experimented with ninety-nine drugs and recorded his observations of their actions on the human body. This record, found in his “Fragmenta de Viribus Medicamentorum Positivis,” “Materia Medica Pura” and “Chronic Diseases” is the largest, the most accurate and the most fertile of all investigations into medicinal action made by any single observer, before or since Hahnemann, throughout the annals of medical history.

Hahnemann was, in all essentials, a flawless experimenter. He took four drachms of china twice a day. He had paroxysms of chill and fever. In his practice as a physician he had seen similar paroxysms of chill and fever. He had cured them with china, the Peruvian bark. No longer might it be said that Peruvian bark cures paroxysms of chill and fever because it is bitter or astringent drug. The true inference stood out boldly. Peruvian bark cures paroxysms of chills and fever because Peruvian bark produces paroxysms of chills and fever. The necessity for the methodical discovery of the medicinal properties of drugs was made apparent. He who says that Hahnemann should not have experimented on himself but on dogs, or cats, or rats, or mice, has not yet entered the school of scientific logic. Disease manifests itself not merely by objective signs of sensory impression, but also by subjective symptoms of motor expression. Can the human experimenter record the subjective feelings of dogs, and cats, and rats, and mice when the dogs, and cats, and rats, and mice cannot communicate to his understanding their subjective feelings? There are no two human beings entirely the same in health and disease. Are dogs, or cats, or mice, or rats more nearly like to human beings than human beings are like to one another ?

The routine experimenter, or so-called experimenter, experiments as though experiments were ends in themselves. This is the reason for the sterility of most public and private experimental stations. The experimenter experiments, but does not know why he experiments. The moral justification may be that he experiments because he is paid to experiment; but where is the scientific justification? Hahnemann had scientific justification for his experiments. That is the reason why his experiments were not sterile.

Experimentation is for one of two purposes, observation for induction, or verification of inductions. Experimentation is analysis, deduction, analytic deduction. We deduce from objects of nature, man or drug, properties in contrast with other properties. We observe by contrast. Observation is comparison, weighing, judging of contrasts. We compare for correspondence. We classify by resemblance. Classification is synthesis, induction, synthetic induction. We classify, conceive for reflection, thought, judgment. We think for expression. We formulate our propositions for verification. We verify by experimentation, by analytic deduction, the formulated propositions of science, of scientific inductions.

Hahnemann experimented for observation. He perceived in himself the symptomatic effects of Peruvian bark as similar to the symptomatic effects of intermittent fever he had removed in others with Peruvian bark. Who can say that china, taken into the healthy human body, will not produce signs, objective symptoms and feelings, subjective symptoms similar to those of intermittent fever? Hahnemann had the contrast of health without the drug and disease with the drug within himself. He was not a sterile observer. Perception led at once to conception. Hahnemann

conceived the symptomatic affinity of drugs for tissues, the symptom-similarity of drugs and tissues as essential for the medical treatment of medically curable diseases. If ever there was a clear scientific induction from scientific observation, it was this induction of Hahnemann's symptom-similarity of drugs and tissues, which he denominated homoeopathy, and for the elucidation of which he wrote his "Organon of Medicine" in 1810, and re-wrote it consecutively in 1819, 1824, 1829, 1833, and finally annotated and emended the 1833 edition for this sixth, his last edition, in 1842.

Was he in error? Was he premature with his conception? Hahnemann was not one of those so-called scientists who collect and catalogue their perceptual facts with no more scientific imagination than is exercised by cataloguers of libraries and collectors of taxes. Science is verified or verifiable knowledge produced by conception of percepts, induction of deducts. For scientific imagination, conceptuation from perception, not many percepts are needed. Was Pythagoras in error because, perceiving mast and sails before perceiving the hull of a ship on the horizon, he conceived that the earth is round? Was his conception premature, untrue, because everybody except Aristotle for nearly two thousand years maintained that the earth is flat, because it took nearly two thousand years before Columbus began and Magellan finished the rounding of the earth?

Hahnemann himself saw to it that there was no error in his induction. He was his own Columbus, his own Magellan. Hahnemann treated, with his own hands, his own medically curable patients and taught other medical men to treat their own medically curable patients by the method of symptom-similarity he had conceived. In 1797, he used *veratrum album* for colic,

and *nux vomica* for asthma, and cured the multitudinous medically curable patients that came to him from his sojourn in Königsutter to his last abiding place in Paris by this method of symptom-similarity, the central method of scientific medical therapeutics. His were truly scientific verifications. Those that doubt this really do not doubt. They know not what they doubt. The verifications of Hahnemann convince those who have intellectual integrity for scientific conviction, who will not sacrifice their intellectual integrity to the idols of the day, who will repeat Hahnemann's experimental verifications of his scientific observations and inductions as they should be repeated. Any other method than to take into the healthy body four drachms of china twice a day to prove or to disprove the symptom-similarity of china and intermittent fever is not a scientific experiment for the observation of Hahnemann, that there is symptom-similarity between china and intermittent fever. Any other method than to administer china to patients suffering from intermittent fever to prove or to disprove the method of symptom-similarity in dosage smaller than that used for exciting the healthy body into disease action similar to that of intermittent fever is not a scientific experimental verification of the induction of Hahnemann, that symptom-similarity is the curative method of medically curable diseases. Those that pursue other methods have not even the frogs' legs of Aristophanes to stand upon. Pasteur, perceiving that Jenner's milder cowpox prevented the appearance of the severer smallpox, conceived the prophylactic treatment of infectious diseases by milder vaccinations with the virus exciting a given infection. How did Pasteur prove his conception? He took a number of sheep; vaccinated some of the sheep with a milder prophylactic dose of anthrax virus; then injected into all the sheep anthrax virus in larger dosage sufficient

INTRODUCTION

to excite anthrax; all those sheep he had vaccinated previously with the milder prophylactic anthrax virus lived without anthrax; those not vaccinated prophylactically died with anthrax. Pasteur, like the elder and greater Hahnemann, was a scientific experimenter, not a would-be experimenter.

The era of scientific medical experimentation begins with Hahnemann and nobody else. Scientific to the core, Hahnemann experimented scientifically for scientific observation. Alert with intellectual power, he conceived his induction scientifically from scientific observation. Uncompromisingly scientific for experimental verification, he verified his induction scientifically for all time on his patients and made his method of symptom-similarity for all time the central curative method of scientific medical therapeutics. For over a hundred years this method has been consciously and unconsciously followed by the medical profession. The results substantiate Hahnemann's contentions. There is no greater achievement than to have scientific truth, pass it on, have succeeding generations follow it and express it. Hahnemann's "Organon of Medicine" goes out to teach symptom-similarity as the experimental basis of pathologic and therapeutic diagnosis, as the *echte Heilweg* of scientific medicine.

JAMES KRAUSS, M.D.

Boston, September 30, 1921.

AUTHOR'S PREFACE TO THE SIXTH EDITION*

[In Hahnemann's manuscript copy, he has a note in French which, translated is as follows:

Medicine as commonly practised (allopathy) knows no treatment except to draw from diseases the injurious materials which are assumed to be their cause. The blood of the patient is made to flow mercilessly by bleedings, leeches, cuppings, scarifications, to diminish an assumed plethora which never exists as in well women a few days before their menses, an accumulation of blood the loss of which is of no appreciable consequence, while the loss of blood with merely assumed plethora destroys life. Medicine as commonly practised seeks to evacuate the contents of the stomach and sweep the intestines clear of the materials assumed to originate diseases.]

In order to give a general notion of the treatment of diseases pursued by the old school of medicine (allopathy) it may be observed that it presupposes the existence sometimes of excess of blood (*plethora—which is never present*), sometimes of morbid matters and acridities; hence it taps off the life's blood and exerts itself either to clear away the imaginary disease-matter or to conduct it elsewhere (by emetics, purgatives, sialogogues, diaphoretics, diuretics, drawing plasters, setons, issues, etc.), in the vain belief that the disease will thereby be weakened and materially eradicated; in place of which the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices indispensable to the curative process are abstracted from the organism. It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose long-enduring, not infrequently frightful effects it knows not, and which it, purposely it would almost seem, makes unrecognisable by the commingling of several such

unknown substances in one prescription, and by their long-continued employment it develops in the body new and often ineradicable medicinal diseases. Whenever it can, it employs, in order to keep in favor with its patient, [For the same object the experienced allopath delights to invent a fixed name, by preference a Greek one, for the malady, in order to make the patient believe that he has long known this disease as an old acquaintance, and hence is the fitted person to cure it.] remedies that immediately suppress and hide the morbid symptoms by opposition (*contraria contrariis*) for a short time (palliatives), but that leave the cause for these symptoms (the disease itself) strengthened and aggravated. It considers affections on the exterior of the body as purely local and existing there independently, and vainly supposes that it has cured them when it has driven them away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to do for the disease which will not yield or which grows worse, the old school of medicine undertakes to change it into something else, it knows not what, by means of an *alterative*,—for example, by the life-undermining calomel, corrosive sublimate and other mercurial preparations in large doses.

It seems that the unhallowed principal business of the old school of medicine (allopathy) is to render incurable if not fatal the majority of diseases, those made chronic through ignorance by continually weakening and tormenting the already debilitated patient by the further addition of new destructive drug diseases. When this pernicious practice has become a habit and one is rendered insensible to the admonitions of conscience, this becomes a very easy business indeed.

And yet for all these mischievous operations the ordinary physician of the old school can assign his reasons, which, however,

rest only on foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find there their defence, their authority—let their disastrous effects speak ever so loudly against them. It is only under the old physician who has been at last gradually convinced, after many years of misdeeds, of the mischievous nature of his so-called art, and who no longer treats even the severest diseases with anything stronger than plantain water mixed with strawberry syrup (i. e., with nothing), that the smallest number are injured and die.

This non-healing art, which for many centuries has been firmly established in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings as the most destructive wars, and rendered many millions of patients more diseased and wretched than they were originally—this allopathy, I have, in the introduction to the former editions of this book, considered more in detail. Now I shall consider only its exact opposite, the true healing art, discovered by me and now somewhat more perfected. Examples are given to prove that striking cures performed in former times were always due to remedies basically homoeopathic and found by the physician accidentally and contrary to the then prevailing methods of therapeutics.

As regards the latter (homoeopathy) it is quite otherwise. It can easily convince every reflecting person that the diseases of man are not caused by any substance, any acidity, that is to say, any disease-matter, but that they are solely spirit-like (dynamic) derangements of the spirit-like power (the vital principle) that

animates the human body. Homoeopathy knows that a cure can only take place by the reaction of the vital force against the rightly chosen remedy that has been ingested, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence homoeopathy *avoids everything in the slightest degree enfeebling*, [Homoeopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives or diaphoretics, drives off no external affection by external means, prescribes no hot or unknown mineral baths or medicated clysters, applies no Spanish flies or mustard plasters, no setons, no issues, excites no ptyalism, burns not with moxa or red-hot iron to the very bone, and so forth, but gives with its own hand its own preparations of simple un-compounded medicines, which it is accurately acquainted with, never subdues pain by opium, etc.] and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure only those medicines whose power for altering and deranging (dynamically) the health it knows *accurately*, and from these it selects one whose pathogenetic power (its medicinal disease) is capable of removing the natural disease in question by similarity (*similia similibus*), and this it administers to the patient in simple form, but in rare and minute doses so small that, without occasioning pain or weakening, they just suffice to remove the natural malady whence this result: that without weakening, injuring or torturing him in the very least, the natural disease is extinguished and the patient, even whilst he is getting better, gains in strength and thus is cured—an apparently easy but actually troublesome and difficult business, and one requiring much thought, but which restores the patient without suffering in a short time to perfect health,—and thus it is a salutary and blessed business.

Thus homoeopathy is a perfectly simple system of medicine, remaining always fixed in its principles as in its practice, which, like the doctrine whereon it is based, if rightly apprehended will

be found to be complete (and therefore serviceable). What is clearly pure in doctrine and practice should be self-evident, and all backward sliding to the pernicious routinism of the old school that is as much its antithesis as night is to day, should cease to vaunt itself with the honorable name of Homoeopathy.

SAMUEL HAHNEMANN

Kothen, March 28, 1833.

Confirmed Paris, 184⁻¹

[Hahnemann did not put in his manuscript the exact date, leaving this probably until the book would go to the printer, but Dr. Haehl suggests February, 1842, as the date according to a manuscript copy made by Madame Hahnemann.

Wm. B.]

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TEXT OF THE ORGANON

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

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

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

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

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

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

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

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

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

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

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

NOTE.—Illustration of it.

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

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

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§ 287*

But in this increase of action by the mixture of the dose of medicine with a larger quantity of liquid (before its ingestion), the result is vastly different whether the mixture of the dose of medicine with a certain quantity of liquid is performed merely superficially and imperfectly, or so uniformly and intimately¹ that the smallest portion of the diluting fluid receives the same quantity of medicine in proportion as all the rest; for the latter becomes much more medicinally powerful by the diluting mixture than the former. From this every one will be able to judge for himself how to proceed with the regulation of the homoeopathic medicinal doses when he desires to diminish their medicinal action as much as possible, in order to make them suitable for the most sensitive patients².

* Sec. § 287 is entirely omitted in the **Sixth Edition** and replaced by a new Section, as follows :

[‘The powers of the magnet for healing purposes can be employed with more certainty according to the positive effects detailed in the *Materia Medica Pura* under north and south pole of a powerful magnetic bar. Though both poles are alike powerful, they nevertheless oppose each other in the manner of their respective action. The doses may be modified by the length of time of contact with one or the other pole, according as the symptoms of either north or south pole are indicated. As antidote to a too, violent action the application of a plate of polished zinc will suffice.]

¹ By the word *intimately* I mean this : that when, for instance, the drop of a medicinal fluid has been shaken up *once* with one hundred drops of spirits of wine; that is to say, the phial containing both, held in the hand, has been rapidly moved from above downwards with a *single* smart jerk of the arm,

there certainly ensues a thorough mixture of the whole, but with two, three, ten and more such strokes, this mixture becomes much more intimate; that is to say, the medicinal power becomes much more potentized, and the spirit of this medicine, so to speak, becomes much more unfolded, developed, and rendered much more penetrating in its action on the nerves. If, then, the required object we wish to attain with the low dilutions be the diminution of the doses for the purpose of moderating their powers upon the organism, we would do well to give no more than two such succussion-jerks to each of the twenty, thirty, &c., dilution phials, and thus to develop the medicinal power only *moderately*. It is also advisable, in attenuating the medicine in the state of dry powder by trituration in a porcelain mortar, to keep within certain limits, and, for example, to triturate strongly, for one hour only, one grain of the crude entire medicinal substance, mixed with the first hundred grains of milk-sugar, and to triturate the attenuation of one grain of this mixture with another hundred grains of milk-sugar (to the 1/10000th attenuation) likewise only for one hour, and to make the third attenuation (to the 1/1000000) also by one hour of strong trituration of one grain of the previous mixture with one hundred grains of milk-sugar, in order to bring the medicine to such an attenuation that its development of power shall remain moderate. A more exact description of this process will be found in the preface to *Arsenic* and *Pulsatilla* in the *Materia Medica Pura*.^(a)

- ² The higher we carry the attenuation accompanied by dynamization (by two succussion strokes), with so much the more rapid and penetrating action does the preparation seem to affect the vital force and to alter the health, with but slight diminution of strength even when this operation is carried very far,—in place, as is usual (and generally sufficient) to X when it is carried up to XX, L, C, and higher; only that then the action always appears to last a shorter time.^(a)

§ 288*

The action of medicines in the liquid form¹ upon the living human body takes place in such a penetrating manner, spreads out from the point of the sensitive fibers provided with nerves where to the medicine is first applied with such inconceivable rapidity and so universally through all parts of the living body, that this action of the medicine must be denominated a spirit-like (a dynamic, virtual) action.

* Sec. § 288 is entirely omitted in the **Sixth Edition**, and replaced by a new Section, as follows :

[I find it yet necessary to allude here to *animal magnetism*, as it is termed or rather *mesmerism* (as it should be called in deference to Mesmer, its first founder) which differs so much in its nature from all other therapeutic agents. This curative force, often so stupidly denied and disdained for a century, acts in different ways. It is a marvelous, priceless gift of God to mankind by means of which the strong will of a well intentioned person upon a sick one by contact and even without this and even at some distance, can bring the vital energy of the healthy mesmeriser endowed with this power into another person dynamically (just as one of the poles of a powerful magnetic rod upon a bar of steel).

It acts in part by replacing in the sick whose vital force within the organism is deficient here and there, in part also in other parts where the vital force has accumulated too much and keeps up irritating nervous disorders it turns it aside, diminishes and distributes it equally and in general extinguishes the morbid condition of the life principle of the patient and substitutes in its place the normal of the mesmerist acting powerfully upon him, for instance, old ulcers, amaurosis, paralysis of single organs and so forth. Many rapid apparent cures performed in all ages, by mesmerizers endowed with great natural power, belong to this class. The effect of communicated human power upon the whole human organism was most brilliantly shown, in the resuscitation of persons who had lain some time apparently dead, by the most powerful sympathetic will of a man in full vigor of vital energy², and of this kind of resurrection history records many undeniable examples.

If the mesmerizing person of either sex, capable at the same time of a good-natured enthusiasm (even its degeneration into bigotry, fanaticism, mysticism or philanthropic dreaming), will be empowered all the more with this philanthropic self-sacrificing performance, to direct exclusively the power of his commanding good will to the recipient requiring his help and at the same time to concentrate these, he may at times perform apparent miracles.

¹ It is especially in the form of vapour, by olfaction and inhalation of the medicinal aura that is always emanating from a globule impregnated with a medicinal fluid in a high development of power, and placed, dry, in a small phial, that the homoeopathic remedies act more surely and most powerfully. The homoeopathic physician allows the patient to hold the open mouth of the phial first in one nostril, and in the act of inspiration draw the air out of it into himself and then, if it is wished to give a stronger dose, smell in the same manner with the other nostril, more or less strongly, according to the strength it is intended the dose should be, he then corks up the phial and replaces it in his pocket case, to prevent any misuse of it, *and unless he wish it, he has no occasion for an apothecary's assistance in his practice.* A globule of which ten, twenty or one hundred weigh one grain, impregnated with the thirtieth potentized dilution, and then dried, retains for this purpose all its power *undiminished* for at least eighteen or twenty years (my experience extends this length of time), even though the phial be opened a thousand times during that period, if it be but protected from heat and the sun's light. Should both nostrils be stopped up by coryza or polypus, the patient should inhale by the mouth, holding the orifice of the phial betwixt his lips. In little children it may be applied close to their nostrils whilst they are asleep with the certainty of producing an effect. The medicinal aura thus inhaled comes in contact with the nerves in the walls of the spacious cavities it traverses without obstruction, and thus produces a salutary influence on the vital force, in the mildest yet most powerful manner, and this is much preferable to every other mode of administering the medicament in substance by the mouth. All that homoeopathy is capable of curing (and what can it not cure beyond the domain of mere manual surgical affections ?) among the most severe chronic diseases that have not been quite ruined by allopathy, as also among acute disease, will be most safely and certainly cured by this olfaction. I can scarcely name one in a hundred out of the many patients that have sought the advice of myself and my assistant during the past year, whose chronic or acute disease we have not treated with the most happy results, solely by means of this olfaction; during the latter

half of this year, moreover, I have become convinced (of what I never could previously have believed) that by this olfaction the power of the medicine is exercised upon the patient in, *at least*, the same degree of strength, and that more quietly and yet just as long as when the dose of medicine is taken by the mouth, and that, consequently, the intervals at which the olfaction should be repeated should not be shorter than in the ingestion of the material dose by the mouth.^(a)

² A new foot-note is added in the **Sixth Edition**, as follows: Especially of one of such persons, of whom there are not many, who, along with great kindness of disposition and perfect bodily powers, possesses but a *very moderate desire for sexual intercourse*, which it would give him very little trouble wholly to suppress, in whom, consequently, all the fine vital spirits that would otherwise be employed in the preparation of the semen, are ready to be communicated to others, by touching them and powerfully exerting the will. Some powerful mesmerisers, with whom I have become acquainted, had *all* this peculiar character.

§ 289*

Every part of our body that possesses the sense of touch is also capable of receiving the influence of medicines, and of propagating their power to all other parts¹.

* Sec. § 289 is entirely omitted in the **Sixth Edition**, and replaced by a new Section as follows:

[All the above-mentioned methods of practicing mesmerism depend upon an influx of more or less vital force into the patient, and hence are termed positive mesmerism.² An opposite mode of employing mesmerism, however, as it produces just the contrary effect, deserves to be termed negative mesmerism. To this belong the passes which are used to rouse from the somnambulic sleep, as also all the manual processes known by the names of *soothing and ventilating*. This *discharge* by means of negative mesmerism of the vital force accumulated to excess in individual parts of the system of undebilitated persons is most surely and simply performed by making a very

rapid motion of the flat extended hand, held parallel to, and about an inch distant from the body, from the top of the head to the tips of the toes³ The more rapidly this pass is made, so much the more effectually will the discharge be effected. Thus, for instance, in the case where a previously healthy woman⁴, from the sudden suppression of her catamenia by a violent mental shock, lies to all appearance dead, the vital force which is probably accumulated in the precordial region, will, by such a rapid negative pass, be discharged and its equilibrium throughout the whole organism restored. So that the resuscitation generally follows immediately⁵. In like manner, a gentle, less rapid, negative pass diminishes the excessive restlessness and sleeplessness accompanied with anxiety sometimes produced in very irritable persons by a too powerful positive pass, &c.']

¹ A patient even destitute of the sense of smell may expect an equally perfect action and cure from the medicine by olfaction.

² When I here speak of the decided and certain curative power of positive mesmerism, I most assuredly do not mean that abuse of it, where, by repeated passes of this kind, continued for half an hour or a whole hour at a time, and, even day after day, performed on weak, nervous patients, that monstrous revolution of the whole human system is effected which is termed somnambulism, wherein the human being is ravished from the world of sense and seems to belong more to the world of spirits—a highly unnatural and dangerous state, by means of which it has not infrequently been attempted to cure chronic diseases.

³ It is a well-known rule that a person who is either to be positively or negatively mesmerised, should not wear silk on any part of the body.

⁴ Hence a negative pass, especially if it be very rapid, is extremely injurious to a delicate person effected with a chronic ailment and deficient in vital force.

⁵ A strong country lad, ten years of age, received in the morning, on account of slight indisposition, from a professed female mesmeriser, several very powerful passes with the points of both thumbs, from the pit of the stomach along the lower edge of the ribs, and he instantly grew deathly pale, and fell into such a state of unconsciousness and immobility that no effort could

arouse him, and he was almost given up for dead. I made his eldest brother give him a very rapid negative pass from the crown of the head over the body to the feet, and in one instant he recovered his consciousness and became lively and well.

§ 290*

Besides the stomach, the tongue and the mouth are the parts most susceptible to the medicinal influences; but the interior of the nose is more especially so, and the rectum, the genitals, as also all particularly sensitive parts of our body are almost equally capable of receiving the medicinal action; hence also, parts that are destitute of skin, wounded or ulcerated spots permit the powers of medicines to exercise almost as penetrating an action upon the organism as if the medicine had been taken by the mouth or still better by olfaction and inhalation.

* Sec. 290 corresponds to some extent to Sec. 284 of the **Sixth Edition** :

Sec. § 290 in the **Sixth Edition** is as follows:

[‘Here belongs also the so-called massage of a vigorous good-natured person given to a chronic invalid, who, though cured, still suffers from loss of flesh, weakness of digestion and lack of sleep due to slow convalescence. The muscles of the limbs, breast and back, separately grasped and moderately pressed and kneaded arouse the life principle to reach and restore the tone of the muscles and blood and lymph vessels. The mesmeric influence of this procedure is the chief feature and it must not be used to excess in patients still hypersensitive.’]