

COMPREHENSIVE STUDY OF ORGANON

*An Attempt to Understand The Organon of
Medicine as a Scientific Treatise*

by

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FOREWORD

‘Organon of Medicine’ is called the ‘Bible of Homeopathy’. With all its fundamentals which have to be followed strictly to apply it practically, Hahnemann, the Medical Genius wanted the aspiring homeopaths to study Organon with a scientific, unprejudiced, artistic and inductive bent of mind. As per Hahnemannian view medical practice is an artistic expression of each individual practitioner. Here each artist’s logical interpretation plays a major role in his success of each individual case that is what true individualization is. Several attempts have been made by number of authors in understanding ‘Organon of Medicine’ and everyone has succeeded in enjoying the fruits of their labour. Hail Hahnemann!

I have great pleasure to introduce this book ‘Comprehensive Study of Organon’ to the homeopathic world including the academicians and practitioners as well. The author has made a beautiful effort in presenting the historical background and evolution of ‘Law of Similia’ which is really useful in propagating homeopathy that is based on ‘Law of Similia’ as old as the medical system itself.

I have gone through the whole book and I am happy that the conceptual expression is clear and its presentation is lucid. I find this book useful and informative to all groups of homeopaths in gathering the information on the principle subject ‘Organon of Medicine’. He has taken tremendous efforts and pains to prepare the reader with the introductory chapters which are really essential to understand the true essence of ‘Organon of Medicine’.

Author has tried to include the guidelines of different pioneers of homeopathy in the relevant chapters itself, reflecting the artistic views of each pioneer probably in order to generate interest even in the minds of ordinary students. An interesting case of an idiosyncratic treated by

Dr. Preu has been given under idiosyncrasy chapter itself. The chapter on 'History of Medicine' will be an added asset. 'Fundamental Principles of Homeopathy', Comparative Statements of Editions of Organon, explanation to contemporary controversial topics like the 'Importance of Diagnosis', 'Vaccination and Pathology in Homeopathy', 'Life Histories of Pioneers' etc., have been included.

The 'Attempt to explain the Introduction to 6th Edition of Organon by Hahnemann' and chapter on 'Posology' in a simple, laudable language makes the book special.

I am sure the academic as well as professional world will accept this work with pleasure and I look forward to further editions of this book updated from time to time. I gladly recommend this book to the profession, while leaving it to the reader to judge the book on its merit.

Prof. Dr. Mahendra Singh

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PREFACE

This venture of writing a book on ‘Organon of Medicine’ is not to add another write up to rich homeopathic literature but an attempt to mould myself and make everything around me better. The seemingly small book ‘Organon of Medicine’ written by the master is a treasure house of therapeutics. Every word in the aphorism conveys to the reader a story behind it. Before proceeding to start understanding the aphorisms, a fresh reader has to acquaint himself with the philosophical, therapeutic practices that existed during Pre Hahnemannian and Hahnemannian era. This is because all our minds have been conditioned, prejudiced by the theories of dominant medical school. Introduction to ‘History of Medicine’ is mandatory to every homeopath, which helps to understand the persona of Hahnemann and in accepting the ‘Law of Similia’ as the ancient law of cure. In my experience of teaching to undergraduates I realized that to generate interest in Organon to students, is really a skillful job. Either the student takes the subject lightly from exam point of view or tries to avoid the existing literature based on Organon, as the language is too hard. Hence, I have taken utmost care to keep the language of this book lucid and interesting.

Many interesting incidences and case studies of pioneers have been added to make reading pleasurable. Throughout the book I have tried to follow the aphorisms as the basis for better understanding of the subject. Hence, Explanation to ‘The Chronic Diseases’ in detail have been given during the explanation to § 80 as per Hahnemann’s recommendation. Chapters from philosophy have been discussed in the relevant places of explanation to aphorisms.

A comprehensive article on ‘Posology’, ‘An attempt to explain the introduction to 6th edition’ will be much useful to the beginners. Utmost

care has been taken to cover each and every practical aspect of Organon like ‘Vaccination and Homeopathy, Pathology and Homeopathy, Diagnosis and Homeopathy’. Comments on controversial topics like ‘Bacteriology and Homeopathy’ will be interesting to the reader.

Organon is the mother of all homeopathic subjects; it feeds, educates, moulds the mind of would be homeopath to perfect his therapeutic abilities with the help of available subjects. It is unimaginable to understand homeopathy without Organon of Medicine. My students made me realize that the better way of learning is by teaching. In this process of my learning by teaching I realized that the learner of Organon has to refer many books available to perfect himself in this subject. Hence, reading the philosophy books written by pioneers is mandatory to mould one’s logical, analytic prescriptive abilities.

This being my first book has taken over 6 years to complete and I do not claim any perfection. This book is just a compilation of inspiring works of many masters who have inspired me for this subject. I am deeply indebted to them. I dedicate my work to almighty and equally respectable parents Sri. G. Syamachar and Smt. G. Savithri, who are the driving force behind every venture of mine.

I whole heartedly thank Dr. Geeta Rani Arora, Dr. Surbhi Mangal of B. Jain Publishers for taking utmost care in bringing out this book in its original form.

I surely would like to remember teachers Dr. Rastroggi, Dr. Subhas Singh, Dr. Arun Bhasme, Dr. Kumar Dhawale, Dr. P.V. Venkatraman of Chennai, Dr. Noah Nathan, my able and capable student, Dr. Ashlesha Narkhede for their encouragement and timely support.

I respectfully remember the chairman Mr. Leo Muthu, Management, principal; each and every Staff Members and Students of Sri Sai Ram Homeopathic Medical College & Hospital, everyone of them were a source of encouragement to me.

I shall be happy to receive valuable suggestions, encouragement and constructive criticism from lovable students, teachers of Organon and medical practitioners to improve this work in the future.

Dr. G. Nagendra Babu

PUBLISHER'S NOTE

Yet another book on Organon was the question raised when this project came for consideration. We reviewed it and saw the exclusive features of this work which was an indepth study of the classical works on Homeopathic Philosophy.

Dr. Nagendra has not only given an explanation to the aphorisms but at the same place he has discussed views of various stalwarts on the topic which helps clear many doubts which would otherwise remain unsolved.

Another important feature of this work is notes on various terminologies used in Hahnemann's time.

We hope that this work will aid in understanding the subject Organon to a better level if used as a supplement to the basic books of Organon.

Kuldeep Jain

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Chapter – 2

KNOWLEDGE OF DISEASE

KNOWLEDGE OF DISEASE IN GENERAL (§ 5-18)

“There are no diseases but only sick individuals” - Hahnemann. *“The study of disease is really the study of man and his environment”*
—old saying

Hahnemann explains about his views on disease in the following aphorisms. What are the different types of diseases? What is the classification of disease? How the deranged organism produces symptoms? And what happens to the organism in the diseased state? All these topics are discussed in the § 5 to 18. Then, what is disease?

The living organism is endowed with the internal regulating force which we call the vital principle or vital force. This vital principle splendidly controls the functions of the body. Dynamic derangement or disturbance of this vital principle is called disease. The derangement of the vital principle is caused by inimical forces called miasms. Diseased vital principle exhibits its sufferings through the physical body in the form of symptoms. In his early days of discovery of homeopathy, Hahnemann was busy in perfecting his new system of therapeutics and in drug proving. So only in later editions of Organon we see him improving the theoretical aspect of knowledge of disease.

Disease can be defined as “the altered state of the health of an individual due to the derangement of vital force which expresses itself by perceptible signs and symptoms”. The disease causes discomfort, disability, dissatisfaction and finally death.

“Disease is the vicarious embodiment of some miasmatic influence that had bonded itself with the life force, producing disease according to the type, as seen in Psora or any other of the chronic miasms”, says Allen.

“Disease is the totality of the effects, by which we recognize or perceive the action of peculiar order of subversive forces upon an organism which have been exceptionally or specially adopted to or prepared for its reception”, says Hampell.

ACUTE AND CHRONIC DISEASES (§ 5, 72)

(Acute and Chronic diseases, Miasms, Exciting cause, Fundamental cause and Constitution)

Hahnemann’s classification of the diseases is purely based on his observations. It is not based on any pathological grounds like allopathy. The physician observes the patient clinically and based on the symptoms, he selects the remedy. Hence, Hahnemann called his classification as the “Clinical classification of the disease”.

Hahnemann clinically classified the diseases as:

1. Acute
2. Chronic

Acute Diseases

“Those diseases with sudden onset, rapid course and which terminate quickly either in recovery or death of the patient are called acute diseases. Acute diseases are caused by the transient explosion of the miasm called latent Psora. Acute diseases are more fatal and virulent.”

The acute disease is caused by “acute miasm”, which dynamically infects the patient when he is exposed to some exciting cause.

Chronic Diseases

“Chronic diseases have gradual and imperceptible onset, slow, unlimited, or life-long course with no tendency to recovery. It might continue from one generation to the other generation.” They can only be cured by homeopathic medicines. Chronic diseases are caused by chronic miasms.

The physician has to find out the “Fundamental cause” in chronic disease. Chronic diseases are caused by “chronic miasms”. Further elaborated explanation on Hahnemann’s classification of disease can be studied in the § 72-82 of the practical part of the Organon.

THE EXCITING CAUSE

“Exciting cause can be defined as the cause that excites and brings about the acute sufferings in a chronic case.”

Identifying the exciting cause is the most important step in treating acute diseases. During the case taking process, if a patient says “since then” or “since that incidence I am not feeling well”, the physician has to consider that cause as the exciting cause that brought about this acute disease.

Example: if a patient says, “last night I drenched myself in rain, since then I am having this running nose.” Then it is clear that in this case “drenching in rain” acted as “exciting cause” and caused acute disease. Knowledge of materia medica helps us in prescribing a remedy “Rhus tox” to that patient now.

Exciting cause cannot trouble the patient, unless the person is affected with the fundamental cause. So as a conclusion, the acute diseases are nothing but the temporary explosion of the fundamental cause “psora” because of the exciting cause.

Types of Exciting Cause

Exciting causes can be of various types. Fear, trauma, exposure to excess cold or heat, excessive eating may also act as the exciting cause. But basically they can be classified into 4 types:

1. **Physical exciting causes:** Physical and environmental conditions comes under this heading. Like exposure to excess heat or cold, thunderstorm, intake of excess or lack of food, etc.
2. **Mechanical exciting cause:** Damages caused by physical trauma comes under this heading. Example: injuries, accidents, burn and insect bites, etc.
3. **Nervous exciting cause:** Psychological reasons like fear, shock, jealousy, grief and over joy, etc fall under this category.
4. **Hygienic exciting causes:** Food poisoning, pollution and lack of personal and social hygiene come in this group.

Therapeutic Uses of Exciting Cause:

Exciting cause is useful in:

1. **Selecting a remedy:** In acute diseases the exciting cause indicates the remedy to the patient’s condition. Example: if a patient says “since that head injury I am not feeling well”; a homeopath will usually think

TEMPERAMENT

The psycho-physical personality peculiar to an individual, influencing his metabolic process, manner of thought and action can be termed as temperament of that particular person. The word temperament is derived from a Latin word “*temperare*” which means to temper, or moderate.

TEMPERAMENT=*TEMPERERE*= TO MODERATE

Temperament is partly determined by genes, but broadly influenced by the environment. It is true that the genetic tendency child derives from the parents, does not yield to any treatment, but the physiological disturbances which disturb the quality of life can be modified by the perfectly selected similimum. The temperament unlike constitution, can be modified to some extent during the lifetime of a person. Temperaments are, to a large extent physiological. Temperament includes the state of the person, color, functions of the systems, mental and emotional tendencies etc in relation to environment and circumstances. H.A.Roberts says, “*The morbid influences that are attached to the temperamental tendencies are amendable to treatment and can be removed by the homeopathic remedy; this in itself greatly preventive of the dangers arising from the temperamental weakness*”.

Classification of Temperaments

Four classical types of temperaments have been explained by H.A.Roberts:

1. Nervous temperament
2. Bilious temperament
3. Sanguineous temperament
4. Phlegmatic temperament

Sometimes we find the combination of these types in a single patient, but one type will always dominate. In some instances, it will even become difficult to grade a person under one heading as he seems to be a mixture of many temperamental types.

1. Nervous temperament

The patient is mentally and physically alert, nerves easily excite. He takes quick decisions and acts very rapidly. Nervous weakness and loquacity can be seen in him. Example: *Actaea racemosa*, *Agaricus*, *Nux vomica* etc.

2. Bilious temperament

Combination of earth, cold and dry. This is also called as the choleric

temperament. There is a tendency to liver disorders. Ill-humored persons are seen in this temperament. Generalized pigmentation, high blood pressure, slow pulse, well developed muscles, strong appetite and tendency to sluggishness is the characteristic of these personalities. Example: Aloe socotrina, Argentum nitricum, Podophyllum etc.

3. Sanguineous temperament

Combination of fire, hot and moist. The name is derived from a Latin word “*sangus*” which means “blood”. The patient is optimistic, confident, and full of vigor, blood related diseases, and vascular abnormalities are seen in this type. The patient is plethoric, hopeful with fair complexion, light hair and eyes, a full pulse and good digestion. Example: Aconitum napellus, Cactus grandiflorus, etc.

4. Phlegmatic temperament

Combination of water, wet and cold. Phlegm or mucosal discharges are much present in this temperament. The patient is sluggish, indifferent, calm and very lazy. Pallor of skin, slow shallow respiration with lymphatic glandular enlargement, and venous stasis are some important findings in this type. Example: Pulsatilla.

Few other types of temperaments are also noticed in the literature:

5. Melancholic temperament

Combination of air, cool and dry. This name is derived from Greek words “*melen*” which means “black” and “*chole*”, which means “bile”. The patient is pessimistic, always thinks about the negative side of things. He is of silent natured, dull, emaciated, lean body with sad and depressed mentality. Example: Aurum metallicum, Baryta carbonica. etc.

6. Irritable temperament

The patient is irritable, easily vexed person. It is very difficult to please him. He becomes easily angry.

Example: Apis mellifica

7. Lymphatic temperament

Sluggish, pale patients with lean, flabby muscles and slow shallow respiration and inflammation of the skin and lymphatics are seen in this type.

Example: Baptisia tinctoria

Clinical Importance:

1. It helps the physician in understanding the psychological basis of the disease.
2. It helps in understanding the patient in relationship to his environment and disease.
3. Temperamental study helps in selecting the similimum remedy. "In homeopathic instruction, there is frequent mention of temperaments; especially do we consider temperaments in case taking and in prescribing" says Roberts.
4. Temperament helps in grouping of remedies in Materia Medica with similar temperaments.
5. Prescribing on the basis of constitutional types and temperaments alone is not a right method. Roberts calls it as the prescription based on "half truth", i.e. partial symptoms. Temperament can give a clue to the remedy, but final prescription must always be made on the basis of totality of the patient's symptoms. *"Prescribing on types and temperaments is a best slack method of using the blessings of homeopathy. It is really keynote prescribing, and then not any morbid symptoms, but on a general stature, that is present from the birth. Key notes may often give us a clue to the indicated remedy, but this clue must not be allowed to over balance our judgment in weighing the whole symptom picture."*

DIATHESIS

The constitutional state of the person that predisposes him to a particular disease or a group of diseases because of some structural or metabolic anomalies can be called the diathesis. The Greek word "*diatithenai*" means "to arrange".

DIATHESIS = *DIATITHENAI* = TO ARRANGE

So, the morbid disposition arising from the constitutional defect in the background can be called as the diathesis. The inherited or acquired organic weakness and systemic inferiority are arranged in certain order in the diathesis. The concept of temperament and diathesis are very limited in the therapeutic field. Some amount of correlation can be found between Hahnemann's miasms and diathesis, but prescribing only on the basis of diathesis is wrong.

Important Types of Diathesis

1. Lymphatic diathesis

Psoric factors leads to this type of diathesis. Like Psora, skin eruptions and then the affections of inner organs results.

2. Uric acid diathesis

Hahnemann's sycotic symptom picture resembles this diathesis. This diathesis is also known as lithemic, rheumatic, gouty or hydrogenoid diathesis. Patient feels aggravated in the cold, damp weather, humid atmosphere, cold applications, by residing at the sea bed, by taking watery vegetables etc.

3. Dyscratic diathesis

Symptom picture of this diathesis is very close to Hahnemann's syphilitic miasmatic symptoms. The degenerative diseases, cancerous conditions can be studied under this heading.

4. Tubercular diathesis

Characterized by wasting of the body, weakness, destruction of the tissue, with glandular involvement etc. Some thinkers call it as scrofulous diathesis also.

UNPREJUDICED OBSERVER (§ 6)

**(Unprejudiced observer, symptomatology,
footnote- prima causa morbi)**

Each symptom conveys the guidelines to select a remedy. Every single sign and symptom exhibits the deviated state of health. So, to individualize the case and to select an exact similimum, indepth study of the patient's history is essential. Hahnemann calls the homeopathic physician to be an unprejudiced observer.

The word "prejudice" means "a judgment" or "opinion formed on a subject without doing an in-depth study". "Observation" is "the regulated perception of events with the critical attention to ascertain a fact". Observation is also done by the inner sense of the physician and not only with the five physical senses. Individualizing is the key to the homeopathic practice. It is a laborious process, that demands a high amount of hard work and intelligence from the physician's side. Disease is a phenomenon that is happening in front of the physician. So the duty of the physician is to observe and understand this phenomenon thoroughly.

Non-observation: During this process of observation the physician has to avoid his own assumptions and ideas. He must remain as neutral as possible. He must be free from all bias, preconceived ideas and notions. He must be ready to accept fact and truths that are happening in the patient without any controversy. If he becomes prejudiced, he will have his own fixed ideas on the subject. He will tend to reject all the facts that are contradictory to his common notion and belief. He may overlook so many facts because of this prejudice to the subject. This is termed as “non –observation”. A prejudice mind will always look for the pre-formed and accepted ideas only, it cannot accept any fact that is occurring against this belief.

Mal-observation: On the other hand, some physicians because of their incapacity to reason the fact about the disease, and lack of perception, may wrongly interpret the symptoms narrated by the patient. This process is called the “Mal-observation”.

Both the Non-observation and Mal-observations leads to errors in the homeopathic prescription. Non observation is a negative action, because the physician is not observing the happenings around him. In the mal-observation, the disease picture is interpreted in a wrong manner, so it is a positive yet unproductive action.

The outworldly reflected picture of the internal deranged vital force is called the symptom collection. This collection of symptoms has to be done with utmost care. Disease produces many changes in the person of visible and invisible varieties. Hence, getting the portrait of the disease without any prejudice is very important. Only unprejudiced and keen observer can become a successful homeopath.

Example: A prejudiced physician is a superficial observer. When any patient in the consultation room sits with crossed legs he might think the patient to be a “Sepia” patient. Without considering the other symptoms of the patient, he came to the conclusion. The prejudiced physician is forgetting that along with Sepia, Murex, Lilium tig and even Belladonna also have this symptom.

Only by accepting the basic laws of homeopathy one can become an unprejudiced observer. So, only after through examination of the patient and collecting the total symptoms we can come to any conclusion.

PRIMA CAUSA MORBI (Footnote to § 6)

The meaning of the word “prima causa morbi” is “the primary cause of the disease”. In the footnote to aphorism 6, Hahnemann says that the old

school, without paying due importance to the symptoms of the patient, considers the material causes as the primary cause of the disease. These old school adherents believed that the bacteria, viruses and the material creations of the diseased persons are the primary cause of the diseases. They considered that removal of these material causes will remove the disease. But this is a foolish assumption. These material causes are the proximate and not the distal cause of the diseases.

Hahnemann confidently asserts that the primary cause of diseases are the miasms. The dynamic derangement of the vital force by the miasms only causes the diseases. Even the “acute” miasm cannot affect a person unless he is already dynamically infected by the psoric miasm, which is the original or the primary cause of all the diseases. So, miasms are the only basic, real and fundamental cause of diseases. Without understanding this fact the old school calls itself the “rational medicine”, just by treating the results of the diseases and the proximate causes of the diseases.

Example: “The cause of tuberculosis is tubercular bacillus” says the old school. But the same old school is aware of the fact that a patient’s constitution, predisposing factors like environment and nutritional status play a major role in the development of the disease. In unfavorable conditions, even the presence of the bacteria in the body cannot develop the disease. Only when the person’s vital force is dynamically deranged by the miasm, a person falls ill.

So, the *prima causa morbi* is not the material cause, but the miasm. The synonyms for the “*prima causa morbi*” are *causa morbi*, *causa prima*, inner cause, proximate cause, prime cause, real cause, fundamental and basic cause of diseases.

SYMPTOMATOLOGY

“A symptom which appears trifling to the careless or the superficial examiner may become, in the hands of the expert, the key which unlocks a difficult problem in therapeutics”

—Stuart Close

The Oxford Medical Dictionary defines, “*symptomatology is a branch of medicine that deals with different types of symptoms*”.

The word symptom is derived from a Greek word called “*symptoma*” meaning “anything that happens”. Any change that takes place in the previous healthy state of the patient is considered as symptom. Symptoms are the language of the vital force; only by the symptoms the physician can identify the sufferings of the patient.

Hahnemann in § 6 defines the symptom as, *“the deviated state from the former healthy state of an individual, felt by the patient himself, remarked by those around him and observed by the physician”*.

Kent defines, *“every symptom (subjective or objective), is indicative of a deviation from the normal state of health. All curable diseases make themselves known to the physician by signs and symptoms”*.

H.A.Roberts says, *“symptoms are the only expression of disease state”*.

Stuart Close says, *“a symptom is an evidence of disease or change from a state of health”*.

Dr. Elizabeth Wright says *“symptoms to the homeopaths are the language of the body expressing its disharmony and calling for the similimum remedy.”*

In the current context the word “symptom” is used to signify whereas the subjective sensations felt by the patient. Example: burning pain, stitching pain etc, whereas the word “sign” is used to explain the observation made by the physician and also the attendents of the patient. Example: redness of the eye, swelling of the knee, and Kernig’s sign in subarachnoid hemorrhage, bell’s sign in Bells palsy, etc. “Syndrome” is a term used to denote a disease with a group of particular type of symptoms and signs. Example: Acquired immuno-deficiency syndrome [AIDS].

Importance of Symptoms

“Knowledge of the true nature and constitution of a symptom is necessary in proving or testing medicines; in the examination of the patient; in the study of the materia medica and in the selection and management of the indicated remedy”

—Stuart Close

1. Symptoms are the only clues by which a physician can identify the disease. It is the only way to study the deviated state of the vital force. So, symptoms are called “the cries of vital force”. In the healthy condition, the vital force is maintaining the functions of the body in a perfect and harmonious manner. So, health is a state where there are no symptom of any type. Health is a negative state. Whereas, if vital force is deranged dynamically by the dynamic miasmatic forces it expresses it’s sufferings in the form of symptoms. Symptom can also be defined as *“the external manifestation of the internally deranged vital force”*. So, in disease state we have symptoms. Disease is a positive state. Thus, the intelligent physician tries to understand

the disease only by symptomatic study of the disease and not by formulating unnecessary theories. Hence, study of symptoms is the only way to identify the disease picture. Symptoms are the only evidence of the disease. Symptoms help in determining the prognosis of the disease.

2. Symptoms help in nosological diagnosis of the disease.
3. Based on symptoms only it is possible to select the proper homeopathic remedy.
4. “*Disease symptoms show themselves in unified order in the physical, mental and spiritual spheres*” says H.A. Roberts. These symptoms are expressed by the patient in 3 planes:
 - i. **Mental or emotional sphere:** The patient’s feelings explaining the emotional state.
 - ii. **Spiritual or intellectual sphere:** The changes in the understanding, thoughts, affections of memory and will.
 - iii. **Physical sphere:** All the bodily changes like organic and tissue changes, in functional and structural levels.
5. Only removal of the symptoms in physical, mental and intellectual plane is called as cure.

Recording the Intensity of the Symptoms

A person reacts to his surroundings in his own manner. This intensity of reaction changes from individual to individual. One person reacts too much to any given situation, the other too little, or another shows no reaction at all. Example: when a teacher scolds an entire class of students for their ill behavior, a group of students may feel sorry for it, the other group may over react and start crying for the mistake they did, whereas another group may not respond and may feel nothing at all. This type of difference in reactions is noticed in different patients for each diseased condition also. Each patient reacts to the disease in his own manner based on his constitution. Based on this level of reactivity, he (the vital force) develops the disease symptoms.

Susceptibility and sensitivity of an individual plays a major role in the production of symptoms. Hypersensitive patients exhibit the symptoms in high intensity even to the normal stimuli. On the contrary, sick persons react to any stimulus in very low level, as a result, in them symptoms with less intensity are seen. In selecting a homeopathic remedy, symptoms of more intensity are given much importance. During the case taking process, intensity of the symptoms are indicated by the numbers 1, 2, 3 in the upper right corner of each symptom. The symptom of high intensity

is marked with the digit “3”, and the symptom of medium intensity is marked with the digit “2” while and the symptom of less intensity is marked with the digit “1”. Example: if a patient says he has severe throbbing type of headache and this subjective feeling of throbbing is more severe in intensity, then the physician marks the symptom as throbbing³. During the analysis and evaluation of the case, the physician gives much importance to this symptom. Some physicians mark the intensity by using symbols + or ++ or ++++. This they do instead of using the 1, 2 and 3 numbering by marking the + on the upper right corner of the symptom in the ascending order of the severity of the symptom.

Different Types of Symptoms in Homeopathy

1. Complete symptom

(Also called as Qualified symptom / Grand symptom / Discriminative symptom)

Every symptom has to be studied in its whole extent to understand its meaning properly. Dr. Boenninghausen, with his extensive research and experience has formulated this grand symptom. According to him, a symptom is called a complete symptom only if it fulfills the following criteria. Every symptom told by the patient has to be elaborately enquired. During the process of case taking the physician has to enquire about the following details without fail to make each symptom to a grand symptom.

i. Location: It indicates the localization of the disease or the exact anatomical site of the symptom. It indicates the exact part, organ, tissue, or the fraction of the body where the lesion is located or the symptom is expressed.

ii. Sensation: The subjective feeling, felt by the patient regarding the symptom. It is most important in homeopathic prescribing, as Sensation is the subjective individual expression of the vital force.

Example: The type of the pain felt by the patient, whether the nature of the pain is burning, bursting, boring, shooting, or throbbing etc.

iii. Modalities: Those circumstances or conditions that ameliorate or aggravate the sufferings of the patient are called the modalities. Dr. William Boericke says, “*The modalities of a drug are the Pathognomonic symptoms of the Materia Medica.*” Modalities can be of two types:

a. Aggravation: Condition or the position that increases the intensity of the symptoms.

b. Amelioration: Technically, it is the condition or the position that gives relief or diminution of the intensity of the symptoms.

