

FIRST CORRECTED, RE-TRANSLATED & REDACTED ENGLISH EDITION

OF

ORGANON OF MEDICINE

6th & 5th Editions with An Appendix
&
Word meaning (of each aphorism)

By

SAMUEL HAHNEMANN

Aude Sapere

on the basis of the

ENGLISH TRANSLATIONS

Sixth German Edition

of

Fifth German Edition

by

DR. WILLIAM BOERICKE

by

DR. R.E. DUDGEON

Corrected, Re-translated & Redacted:

by

Dr. Mahendra Singh & Dr. Subhas Singh

Introduction by

Dr. JAMES KRAUSS

“It is possible to find in The Organon the highest wisdom and the greatest foolishness, according to the inborn tendency of the reader.”

AUGUST BIER



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About this book

This **FIRST CORRECTED, RE-TRANSLATED & REDACTED EDITION** of Organon of Medicine does not intend to undermine the services, importance and value of Dr. R.E. Dudgeon's translation of the Fifth Edition of Organon of Medicine. No homoeopathic teacher, author or translator can ever substitute Dr. R.E. Dudgeon's work. The English-speaking world came to know Hahnemann as *Dudgeon's Hahnemann*. We know of Hahnemann's Organon as *Dudgeon's Organon* because of Dudgeon's translation of it with the addition of an *Appendix*, his translations of Hahnemann's *Chronic Diseases*, *The Lesser Writings* (compiled by E. Stapf) and *Materia Medica Pura*, supplemented by his own work *Lectures on the Theory and Practice of Homoeopathy*. None of the translators of Organon can replace Dudgeon because Dudgeon did his translations at a time when the reaction reception or rejection of his work, the worth of the time and labour it entailed and the return from it was uncertain and, almost, a matter of apprehension.

Dudgeon's translation is unique in respect to its being in the standard English language of his time and in most of the places, it has maintained the frame of Hahnemann's German sentences and this makes Dudgeon an exceptional and without peer among Hahnemann's translators.

It is equally true that Dr. Dudgeon, the *Nestor of homoeopathy*, committed some gross errors in translation, in editing and in the subject matters. The greater tragedy is that these errors were neither pointed out nor corrected by the profession in 200 years.

We have titled this edition of **Hahnemann's *Organon of Medicine*** as:

The FIRST CORRECTED, RE-TRANSLATED & REDACTED English Edition because for the *first time* correction of the errors of Hahnemann since 1805 (in *Medicine of Experience*) and his errors in different editions of the Organon (*viz.* 1810, 1819, 1824, 1829, 1833, 1842), the errors of R.E. Dudgeon since 1849 (his translation of Fifth edition of the Organon in English), of Wesselhoeft since 1876 and of William Boericke since 1922, of the English publishers since 1833 (Devrient's translation of fourth edition), the Indian publishers since 1955, which were not corrected for such a long period have been corrected in this book. We are giving below only, a few examples pointing out the points and places of the errors.

The corrections may be seen in relevant places.

A. There were Errors and Anomalies in the:

- (i) subject matters and statements,
- (ii) translations,
- (iii) editing,
- (iv) references,
- (v) comparisons, and errors of
- (vi) omissions, and
- (vii) commissions.

B. The errors were in:

- (a) the *Prefaces* of the Organon of Medicine,
- (b) the *Introduction* to the Organon of Medicine,
- (c) the *Aphorisms* of the Organon,
- (d) Hahnemann's *Medicine of Experience*, and
- (e) R.E. Dudgeon's *Appendix* to the Organon.

1. Errors of Dr. S. Hahnemann:

- (a) In the *Contents* of fifth edition he wrongly put *fn* to § 12 which should be under § 11.
- (b) In the footnote to § 117 of the 6th & 5th editions.
- (c) In footnote no. 2 (serial no. 78) of § 110 of the 4th edition.
- (d) Incomplete and abbreviated names in his footnotes.
- (e) Erroneous numbering of §§ 216, 217 & 218 in the II & III editions.
- (f) Wrong reference in paragraph 15 of *Medicine of Experience*.

2. Errors of Dr. R.E. Dudgeon:

A. His mistakes in facts:

a. In his Translator's Preface:

- (i) Dudgeon wrote 1805 as the year of publication of *Medicine of Experience* but in his other writings, he wrote 1806 as its year.
- (ii) He called only two of Hahnemann's writings as the *Precursor* of Organon of Medicine.

b. In the Introduction:

- (i) He gave wrong reference in the *fn* no. 37, (4th paragraph) of paragraph 89.
- (ii) Dudgeon did not correct Hahnemann's mistake in *paragraph 15* of *Medicine of Experience* although R. Hughes had pointed it out.

c. In the Aphorisms:

- (i) Dudgeon did not correct Hahnemann's error in fn to § 11.
- (ii) in the footnote to § 117 of the Organon.

d. In the Appendix:

- (i) in footnote to § 8,
- (ii) In the *comparative chart in Appendix*, he compared the **contents of the Organon** with that of **Medicine of Experience** by mentioning the page numbers of Medicine of Experience. The publishers changed the page numbers of Medicine of Experience and so his comparison with *Medicine of Experience* became unusable.

B. Lack of uniformity in his translations:

R.E. Dudgeon did not maintain uniformity of words in his translation and so any *indexing* of the Organon is difficult, e.g., § 1 in the Organon (5e) and in the Appendix (1e), translation of the German word **Beruf** as *mission* in § 1 and as *aim* in § 17. He translated German word *Schnell* as *quickly* in Med. Of Exp. Para. 108 and as *rapid* in § 2 Organon, 5th edition, etc., etc. He translated German word *Sanft* as *mild* in Introduction paragraph 78 and as *gentle* in § 2: German word *Heilkunst* as *Medicine* in title of the 5th edition and as *Healing Art* in practice to 3rd and 4th editions.

Heilkunde as system of medicine (paragraph 6, Preface to first edition) and.... *Heilkunst* as *healing art* in paragraph 18 of Pref. to 2nd edition and as *system of medicine* in paragraph 6 of Preface to 5th edition and so on.

C. Wrong translation by Dudgeon:

Dudgeon made gross mistakes in English translations; e.g., in the *Contents or Text* and in §§ 1, 22 *fn*, 52, 55, etc., etc.

D. Dudgeon's fault of commissions:

In *Preface* to the Fourth Edition, (11th line) Dudgeon, without authority, added the words *vis mediatrix*, which Hahnemann had not.

E. Dudgeon's fault of omissions:

- (a) Dudgeon omitted *fn* no. 32 to paragraph 82 in the **Introduction** to the **Organon**.
- (b) He omitted the closing sign (–) at the end of the chapters in whole of the **Introduction** to the **Organon**.
- (c) He removed Hahnemann's words *ars conjecturalis* in the *Preface* (3rd line) to the first edition.

3. Errors of Dr. William Boericke, the English translator of the 6th Edition:

- (i) Dr. William Boericke copied Dudgeon's mistakes in the (*Text*) and transla-

tions of § 1, 22^{fn}, 52, 55, etc. etc.

- (ii) Wm. Boericke changed many of Hahnemann's words and put his own words, e.g., in § 204 (10th line) of the *Sixth German edition* he changed Hahnemann's word "*miasms*" to "*infection*."
- (iii) Wm. Boericke made a serious mistake in the footnote to § 11 and § 13. He put the footnote to § 13 on *Materia Peccans* under § 11 and since then *Materia Peccans* has remained under § 11.
- (iv) Dr. Boericke (and his publisher M/s Boericke & Tafel, U.S.A.) did not mention R.E. Dudgeon's name as the *co-translator* of the 6th Edition, although 85% of the contents of the sixth edition are same as that of the 5th edition (translated by R.E. Dudgeon), which was adopted by Boericke and the changes in the 6th edition constitute only 15% which were translated by Boericke.
- (v) Wm. Boericke included whatever Richard Haehl had published in the 6th German edition and did not examine whether the portions were in Hahnemann's handwriting or not, e.g.,
 - (a) Boericke omitted Haehl's footnote (no. 195) to § 265,
 - (b) He included a portion and sub *footnote* to *footnote* of §270, though it was not in Hahnemann's handwriting.
- (vi) Dr. Boericke was careless not to look into the 5th German edition and carelessly copied Dudgeon's translation including his mistakes of omitting Hahnemann's dividing marks of chapters in Introduction. He even did not maintain Dudgeon's greater space between the paragraphs at change of the chapters. Its effect was that no author or commentator on the Organon could write on or could form a clear conception of Hahnemann's Introduction.
- (vii) Dr. Boericke copied Dudgeon's mistake of omitting Hahnemann's footnote no. 32 to paragraph 82 of the Introduction.
- (viii) Boericke did not translate many of the changes made by Hahnemann in the 6th edition, e.g., in § 13 (4th line) Hahnemann replaced the word *vital force* (in 5e) by *dynamic* (in 6e) and in the 5th line the word *materiel* (*material*) by *Wesen* (*essence, entity*) but Boericke did not make the changes.
- (ix) In the *Content* or *Text* of the Organon he did not include many additions by Hahnemann, e. g. *fn* to § 78, § 245-251, etc., etc.
- (x) Boericke did not care to correct gross and palpable errors of Dudgeon, e.g., in *Introduction* 4th paragraph *fn* no. 2 (serial *fn* no. 37) to paragraph 89.

4. ERRORS of M/s Boericke & Tafel, U.S.A.

- (a) M/s Boericke & Tafel did not examine Richard Haehl's German edition and so whatever mistakes Dudgeon had committed and Boericke had copied remained without correction in their publication. The errors of Dud-

geon & Boericke have been corrected in this book with notes **Ms** or **Ss** at relevant places.

- (b) *M/s B. & T.* did not even look into their own publication. They published 6th edition of Dudgeon's translation (of the fifth edition) in 1923, 9th in 1927 and 10th in 1932. They also published the first print of Boericke's translation of sixth edition in 1922, its reprints in 1932 and in 1952. Thus in 1932 they published Dudgeon's translation of the fifth edition as well as Boericke's translation of the sixth edition. The two publications were published with two different faces and settings of the same thing or matter, e.g., in the **Introduction** to the Organon, Dudgeon's translation maintained a bigger space between paragraphs at change of chapters. e.g., between paragraphs 8 and 9, paragraph 11 & 12, paragraph 24 & 25, and so on, but the extra space was not maintained by B. & T. in the print of the sixth edition. As a result of this carelessness, the marks of change of chapters in the Introduction was removed by all publishers. The error has continued in all Indian prints.
- (c) Richard Haehl had given serial number to the footnotes in his edition of the sixth edition but Boericke & Tafel maintained Hahnemann's old style of separate serial number for footnotes on each page.
- (d) Boericke & Tafel were not only the leading publisher in homoeopathy but they were the only publisher. In their pursuit of commercial interests they neglected their own image and dignity in the profession and allowed Dr. Wm. Boericke's unauthorised changes and omissions, alleged to be purposeful and intentional, in Hahnemann's writings.

5. Errors of the Indian Translators of Organon of Medicine:

Among the Indian translations, none can be called a complete or correct translation because most of them contain explanatory notes, comments etc. Since Indian translators either translated from Dudgeon's translation of the fifth edition or from Wm. Boericke's translation of the sixth edition of Organon of Medicine, they committed the mistakes made by Dudgeon and Boericke and as such none of the Indian translations of the Organon could be faultless and without errors. It is painful to say that the sincere and hard works of one and all of the Indian translators have become faulty because the fault was at the root and source, i.e., Dudgeon or Boericke, from which they translated. Their fault is that they depended only on Dudgeon's translation and did not care to look into another available translation of C. Wesselhoeft. In addition to the errors of Dudgeon & Boericke, they added their own. The result is pathetic and harmful to homoeopathy.

6. Errors of the Indian publishers:

The *Indian Publishers* in English of Organon of Medicine are *M/s M.*

Bhattacharyya & Co, Roy Publishing or Economic, and Modern Homoeopaths in Calcutta, B. Jain Publishers, Indian Books & Periodical Publishers and Pratap Medical Publishers in New Delhi.

M. Bhattacharyya & Co. were the pioneers. They published the *first Indian print in 1955* as a combined edition of the 5th & 6th editions. It was copied from Dudgeon and Boericke's translations, so all the errors of these two translations and of M/s. Boericke & Tafel combined into one. It was further worsened by faulty and negligent editing and the book became useless for serious reading.

In 1961, M/s *Economic Homoeo Pharmacy* published a combined edition, reprinted it in 1971 and 1981. It was a perfect combination with proper notes and a respectable binding. The profession is grateful to **Sri R.L. Sengupta** who was neither a physician nor a homoeopath but did an excellent combination of these two editions.

But the errors and anomalies of this edition are multiple. The errors of Dudgeon, Boericke and M/s Boericke and Tafel have been made worse by the change of the pages without consideration of Dudgeon's *Appendix note-marks "(a)"* and so this has an added anomaly and loss to the readers because the *appendix note-marks "(a)"* have lost relation with the contents of the Appendix of Dudgeon.

M/s *B. Jain Publishers* of New Delhi made a copy printing from *Economic print* and so did M/s *Pratap Medical Publishers*, although the page numbers were cleverly changed but falsehood, however camouflaged, leaves traces of its shadowy intentions. These publications are a page to page, *as it is* but not, *where it is* and *line to line* copy of Economic's Print. The errors and defects of Economic Print remained and in addition to it, the unintelligent change of page numbers has made the publication worse and all the faults and anomalies look uglier in these publications.

7. Errors of the Indian authors and commentators:

It is apparent that the writings of all of the Indian authors and commentators on Organon of Medicine are based on Dudgeon's and Boericke's translation or of both. This includes the writings of Drs. D.N. Ray, S.N. Sengupta, B.K. Sarkar, N. Sinha, S.N. Ganguli, S.D. Sirkar, N.C. Bose, Mahendra Singh, L. Gomes, Eswara Das, Tapan Kumar Mandal, Ashok Kumar Das, B.B. Saha (and who not?).

Since the sourcebook or source material of their work was erroneous and faulty the *Commentaries, Notes, Made-Easies, Questions & Answers* and *explanatory writings, articles* and *books* were bound to be wrong and faulty. This is what exactly happened. The Indian writers on Organon of Medicine did not have the resources or suspicion of these defects, but they are guilty of one fault. They did not compare

Dudgeon's translation with that of Wesselhoeft except Dr. T. N. Bandyopadhyay, the Bangla translator of Hahnemann's Sixth edition. Even those who would have compared and adopted the correct translations of Wesselhoeft would have the advantages only in some paragraphs, aphorisms and footnotes. They would have made mistakes because though Wesselhoeft did not commit mistakes in some places where Dudgeon had, he made same mistakes in other places. The worst example is in the *Content or Text* to §22, and §§52, 55 where Dr. Hahnemann's German words "..... *Pathische Beziehung*....." have been wrongly translated by Dudgeon as *pathological relation* but by Wesselhoeft correctly as *pathical relations* but in paragraph 35 of the Introduction (German edition, p. 35, second paragraph, 7th line) Hahnemann's *pathische Richtung* was translated wrongly by Dudgeon as *immediate pathological relation* (B. Jain, p. 14, 2nd paragraph, 5th line) and equally wrongly by Wesselhoeft as *direct immediate pathological relation* (B. Jain, p. 29, 2nd paragraph, 6th line or Haren & Brother edition, p. 29, 11-12th line) whereas the correct translation will be *direct pathical relation*.

8. Errors of the Critics of Hahnemann, Organon & Homoeopathy:

We have no wish to give honour to the **critics** of the Organon or its author Dr. S. Hahnemann or Homoeopathy by printing their names because we agree with Hahnemann when he writes, "Rather compassionate the poor blind infatuated creatures, it is mortification enough for them to be unable to accomplish anything valuable" and also with what he wrote in 1826, "Believe me, all this senseless fighting against the manifest truth only exhausts the poor creatures and does not stay its progress, and we would do well to allow such trashy spiteful lucubrations to pass unnoticed, they will all sink into the abyss of oblivion and into their merited nothingness."

So many critics of the new system, its founder and his *magnum opus*, the Organon belonging to the homoeopathic file or to the ranks of the opponents, or the enemies of our system, have tried to acquire artificial glow by vulgarizing homoeopathy or have spread their toothless venom against us simply to conceal their own deviations or ignorance, or their true intentions and real purpose, by using misguided logic or misapplied justifications. These critics also depended on faulty English translations. Thus Hahnemann's fate is that he was criticized for what he wrote and also for what he did not but was wrongly translated.

The critics have criticized him for not understanding him or not accepting him and also for erroneous understanding due to faulty translations.

9. Some one said, "**All the translators are traitors and betrayers.**" This was said not to undermine the value of the works of translations, but to indicate the limitations of the works of translation. The limit is very evident in the translations of the Organon of Medicine.

A total of **7 English translations** of Organon of Medicine has appeared of which 4 are the translations of the fifth edition. The translation of Kurt Hochstetter has not been included in these very obvious reasons. Apart from the differences in the frame and structure of the translations, the mistakes and anomalies in some form, at someplace, of some kind and some nature and varying gravity have appeared in all of them. The errors or mistakes in editing and setting is less serious because in spite of this the meaning and sense can be understood or, at least, can be made out, though with great effort. But the errors in translations, the offence of omissions and commissions are very serious and it is here that the author, Dr. Hahnemann, has been betrayed and so are betrayed the progenies of homoeopathy who had to depend on these books, their commentaries and guide books. The gravity of this offence is fatal because generations after generations the institutions, the teachers, the authors, the students and the examinees have depended on it and, suffered in consequence to it.

India, with a pride possession of many powerful ancient and modern languages, and in spite of its large number of universities, organizations, institutions, teachers, authors, practitioners and manufacturers have not brought out one single complete translation of Hahnemann's greatest medical classic in any of its languages and, as a matter of fact, of none of his famous homoeopathic books.

Let us wait! The wait may be endless.

Publisher's Note

This book by the author is an ocean of knowledge which contains everything related to Organon of Medicine; its various editions and translations.

To begin with, it contains a comprehensive life history and information about the works of Dr Samuel Hahnemann, followed by a brief about various editions of Organon of Medicine along with their various translations. It also contains various preface to different editions, introduction written in different editions; all these are compiled giving serial number to paragraphs for easy understanding and reference.

This is followed by the aphorisms (from both 5th and 6th edition) with footnotes which are also numbered for a clear comprehension. Also, there are word meanings mentioned at the end of each paragraph in the Introduction and also each aphorism, which has made the understanding of Organon of Medicine very simplified. This book is unique as it is the first of its kind to have such a detailed word meaning mentioned at the end of each paragraph in the Introduction and Aphorisms. This adds immense value and better comprehension of every line written in the Organon of Medicine.

Then comes the appendix, the most valuable part of it being the comparative chart of the paragraphs of the introduction to different editions of Organon of Medicine.

This project could not have been completed without the support and guidance of our editorial team at B. Jain. We would like to acknowledge our gratitude towards Dr Sheetal Panpalia for her unremitting efforts to bring out the book in its best form. We hope that the profession at large; the teachers, students and other readers of Organon of Medicine will cherish this book and it finds its own place in the library of every homoeopath.

Manish Jain

Director, B. Jain Publishers (P) Ltd.

SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN

(1755-1843)

The Founder of Homoeopathy

GERMANY, in the middle of the eighteenth century, was divided into small areas. It consisted of the kings of Austria and Prussia, the Electors of Hanover and Saxony, 97 Spiritual and Lay Princes, 103 Counts, 40 Prelates and 53 Free towns. In all, there were 300 separate territories.

SAXONY, in 1755, the year of the birth of Samuel Hahnemann, belonged to a loose confederation of German states. The most noteworthy feature of the period, before Hahnemann's birth, was the utter and complete exhaustion of the whole of Germany as the result of the *Thirty years' Religious War* of the previous century. Never was a country so scourged or so devastated.

ANCESTORS & FAMILY: *Christoph Hahnemann*, a painter, was the grandfather of Samuel Hahnemann. He had seven children, three sons and four daughters. He was a prominent citizen of the summer resort town of Merseburg. His second son and fifth child, born on the 24th July 1720, was named *Christian Gottfried Hahnemann*. Christian Gottfried Hahnemann left Merseburg and settled in Meissen.

At the age of 28 years, he married on 27th November 1748. His wife died after nine months of giving birth to twins, one of whom was a still-birth and another died after nine months. On the 2nd of November, 1750, he married again, Johanna Christiana Spiess, the only daughter of Mr. Johann Carl Spiessen, Captain and Quarter-Master of Koefschbroda of Sachsen-Weimar and Eisenbach. On 6th of April, 1753, Gottfried bought a house for himself. It was a corner house at the junction of two streets, the Newmarket and the Fleischsteg, and hence it was called *The Corner House* (Eck Haus).

BIRTH: (11-04-1755): Hahnemann was born in the early hours of Friday, the 11th April, 1755 and was named *Samuel Christian Friedrich Hahnemann*. This

was recorded in the church register of *Frauen-kirche* in Meissen and has been corroborated by all the biographers of Hahnemann. But Hahnemann, in his *Autobiography*, wrote, “***I was born on April 10th, 1755***”. In those days, the watches were not very common and so till morning of the next day, was considered in the previous day.

And thus his birthday is observed and celebrated on 10th of April. Hahnemann is the only non-political and non-religious person whose birthday is celebrated throughout the educated world and in all civilized countries. He was the third child of the porcelain-painter *Christian Gottfried Hahnemann*, and his second wife *Johanna Christiane*. Gottfried Hahnemann lived and worked in a porcelain factory, named *Meissen Pottery*. Meissen was located on the banks of a small river called Meissen, near its junction with a larger river The Elbe. The town of Meissen was about twelve miles northwest of the city of Dresden.

EDUCATION: (1755 to 1779): His father *Gottfried* and mother *Johanna Christiane* taught him how to read and write. He was admitted to the *Town School* on the 20th of July, 1767. Several years of his childhood were spent in the Town School of Meissen and when of 12 years in age he was authorized to teach the rudiments of the Greek language to other students of the school. His father sent him as an apprentice to a grocery store in Leipsic so that the young boy may acquire the capacity to earn as soon as possible, but ***magister Mueller***, the head of the Town School and some other teachers urged Gottfried Hahnemann to allow his son Samuel to return to the school for further education without usual fees. On 21st November 1770 Samuel went to the *Prince's School*. During the school leaving ceremony at Prince's School Hahnemann composed, as was the custom, and delivered a Latin Oration titled, *THE WONDERFUL STRUCTURE OF THE HUMAN HAND*.

In 1775, he left for Leipsic with a total amount of 20-thalers for his support and this was the last money he received from his father. In Leipsic, he earned his bread by teaching German and French to a wealthy young Greek person from Jassy in Moldavia. At the young age of twenty-two years, he was well versed in Greek, Latin, English, Italian, Hebrew, Syriac, Arabic, Spanish, German and a little bit of Chaldaic languages and thus translation of books was another means of earning livelihood.

During his two-years stay in Leipsic he translated **John Stedman's** *PHYSIOLOGICAL EXPERIMENTS AND OBSERVATIONS*, **NUGENT'S** *ON HYDROPHOBIA*, **FALKONER'S** *ON MINERAL WATERS AND WARM BATHS* (2 Volumes).

At that time, Leipsic had no hospital and so Hahnemann left for Vienna where he entered the *Hospital of the Brothers of Mercy*. There he became a favourite student of **Dr. Von Quarin**, *Physician In-ordinary* to the Empress Marie Theresa.

SAMUEL HAHNEMANN : LIFE & WORKS

A Brief Chronology

- 1720** : **Christian Gottfried**, the 5th child and second son of **Christoph Hahnemann**, a painter in **Lauchstedt** in Germany, was born on 24th July.
- 1748** : **Christian Gottfried** marries on 27th November.
- 1749** : Gottfried's wife dies on 25th September.
- 1753** : Gottfried buys a house on April 6th in **Meissen**, a small town in *Saxony* of Germany. He had 4 children of which the third was **CHRISTIAN FRIEDRICH SAMUEL HAHNEMANN**.
- 1755** : **Samuel Hahnemann born, on Friday**, 11th April, early morning.
: Samuel Hahnemann baptized on 13th April.
- 1767** : 20th July: Admitted to Class II of **TOWN LATIN SCHOOL** of **Meissen**.
: Samuel Hahnemann authorised by the *Rector Magister Mueller* to teach *Greek* to junior students.
- 1770** : **Gottfried Hahnemann** applies on 16th November for Samuel's admission to the **PRINCE'S SCHOOL**.
: Permission granted on 21st November for admission.
- 1775** : He leaves **PRINCE'S SCHOOL** after submitting the dissertation in Latin, as was the custom, titled:
: *The Wonderful Construction of the Human Hand*.
: He acquires proficiency in many languages.
: Hahnemann goes to **Leipsic University** to study medicine with a total amount of 20 thalers from his father.
- 1777** : Hahnemann translates into *German* from *English* :

- (a) John¹ Stedman's *Physiological Experiments*² and *Observations* [with Copper plates], 134 pages.
 - (b) Christoph Nugent's *Experiments on Hydrophobia*, pp. 150.
 - (c) William Falconer's *Experiments with Mineral Waters and Warm Baths*; 2 volumes, 439 and 355 pages.
- 1778** : Hahnemann leaves for Erlangen.
- : Translates, from English to German, D. John³ Ball's *New Art of Healing*, Volume I, pp. 368.
 - : He leaves for Vienna and stays there for one year and nine months.
- 1779** : He submits a *thesis* of 20 printed pages in Latin on:
- A View on the Causes and Treatment of Spasmodic Cramps.*
- : Hahnemann appears for an Oral Examination for his M.D.
 - : **Hahnemann passes his M.D. degree examination (10th August).**
 - : He starts medical practice in Hettstedt.
- 1780** : Hahnemann's mother dies.
- : Translation of second volume of D. John Ball's *Newer Art of Healing*, from English, published.
- 1781** : Hahnemann goes to Dessau.
- : He comes in contact with Mr. Haesler, the owner of **Haesler's Pharmacy** and becomes acquainted with his step-daughter **Johanna Henriette Kuechler**.
 - : He is appointed as **Medical Officer of Health** of the town of **Gommern**.
- 1781** : Hahnemann's first small medical essays, appear in **Dr. Fr. Chr. Kreb's**
-84 *Medical Observations* which make him famous in the medical world of Germany.
- 1782** : Hahnemann marries **Johanna Henriette Leopoldine Kuechler** on 17th November.
- : Hahnemann's articles in the *Sammlung for Physicians* indicate his dissatisfaction with the prevailing mode of treatment.

1. **Bradford** and **Haehl** have wrongly written his name as **Stedtman**. It was **Stedman**.

2. **T. L. Bradford** translates the name of the book as: *Physiological Essays and Observations*.

3. **Haehl** and **Bradford** have wrongly mentioned 1777 as the year of translation of the first volume of the book. It was 1778.

- 1783** : Hahnemann's **first child, Henriette**, born.
- 1784** : Hahnemann's *Directions for Curing Old Sores and Ulcers*, 192 pages, published.
- : He translates, into **German** from French, **Demachy's Laboratory Chemist or Art of Manufacturing of Chemical Products**, 2 Vols., 302 and 396 pages.
 - : Hahnemann's father (aged 64 years, 3 months and 21 days) dies on 15th November.
- 1785** : Hahnemann's translation, into German from French, of **Demachy's Art of Distilling Liquors**, 2 vol., pp. 332 and 285, published.
- : He goes to **Dresden** and stays there upto the end of September 1789.
- 1785** : Hahnemann publishes more than 2200 printed pages of his translations, original works and essays.
-89
- 1786** : Hahnemann's *On Arsenical Poisoning, its Treatment and Judicial Detection*, 276 pages, published.
- 1787** : His essay *On the difficulties in the preparations of Mineral Alkaline salt by means of potash and kitchen salt*, 10 pages, published in *Crell's Chemical Annals*, Part II, pages 387-396.
- : Translates **Demachy's The Art of manufacturing Vinegar**, into German from French, 176 pages.
 - : Translates, into German from French, **B. Van den Sande's Signs of Purity and Adulterations of Drugs**, 350 pages.
 - : His work, *Prejudice against Heating with Coal and ways of Improving this Fuel, etc.*, with copper plates, 72 and 39 pages published.
- 1788** : Hahnemann's **third child**, a daughter, **Wilhelmine**, was born.
- : Hahnemann's following writings were published:
 - : **On the wine test for iron and lead**; *Crell's Chem. Annals*, Vol. I, part 4, pages 291-306.
 - : **Concerning Bile and Gall Stones** in *Crell's Chem. Annals*, Vol. II, part 10, pages 296-299.
 - : **An unusually strong remedy for checking putrefaction** in *Crell's Chem. Annals*, Vol. II, part 12, pages 485-486.
- 1789** : Hahnemann's translation, from English to German, **The Story of Abelard and Heloise**, 638 pages, published.
- : His following essays on **Chemistry** published:

SAMUEL HAHNEMANN

Creations in Travels

| <u>Year</u> | <u>Place</u> | <u>Age (in years)</u> |
|---|----------------------------------|-----------------------|
| 1. 1755 : BORN | MEISSEN | |
| 2. 1775–77 : SCHOOLING | LEIPSIC | 20-22 |
| A Latin Poem : 4 stanzas: | <i>Page–1</i> | |
| School Leaving Dissertation : | <i>Pages–20</i> | |
| | <i>Total pages – 21</i> | |
| 3. 1777 : SPRING TO SEPTEMBER | VIENNA | 22 |
| 4. 1777–79 : SIBIU, ROMANIA | HERMANSTADT | 22-24 |
| 1777 : 3 translations from English : | <i>Pages – 1078</i> | |
| 1778 : 1 translation from English : | <i>Pages – 368</i> | |
| | <i>Total pages – 1446</i> | |
| 5. 1779 : M.D. DEGREE | ERLANGEN | |
| 1779 : His Dissertation for M.D.: | <i>Pages – 20</i> | |
| <i>: It is not known where did Hahnemann spent his time between graduation and settling in Hettstedt.</i> | | |
| 6. 1780–81: FIRST JOB AS DOCTOR | HETTSTEDT | 25-26 |
| Some medical essays – <i>pages not ascertained.</i> | | |
| 1780 : 1 translation from English : <i>pages not ascertained.</i> | | |

7. 1781–82 : MEETS HIS FUTURE WIFE DESSAU 26-27

8. 1782–84 : MEDICAL OFFICER GOMMERN 27-29

1781-1784 : His first medical essays : *pages not ascertained.*

1 – translation from French : *Pages – 698*

1 – his own book on Surgery : *Pages – 192*

Total Pages – 890

9. 1785–89 : DRESDEN 30-34

1785 : 1 translation from French : *Pages – 616*

1786 : His medical writing on F.S.M. : *Pages – 276*

1787 : 3 translations : 2 from French : *Pages – 598*

1. book : *Pages – 111*

2. small writings : *Pages – 36*

1788 : 4 writings on Chemistry, etc. : *Pages – 24*

1789 : 1 translation from English : *Pages – 638*

: 4 Essays on Chemistry, Natural History : *Pages – 18*

: 1 book on Venereal Diseases : *Pages – 292*

Total Pages – 2390

10. 1789 –92 : LEIPZIG 34-37

: *He Lived in Stotteritz, a suburb 4 kms. from the city of Leipzig.*

1790 : 4 translations : 3 from English : *Pages – 1907*

: 1 from Italian : *Pages – 278*

Essays on Chemical Researches : *Pages – 9*

: 1 medical writing : *Pages – 6*

1791 : 4 translations : 3 from English : *Pages – 1399*

: 1 from French : *Pages – 1048*

| | | |
|--|-----------------------|--------------|
| 1 writing on Chemistry | : Pages – 7 | |
| 1792 : his book on P.S.M. | : Pages – 100 | |
| : 6 writings on Chemistry | : Pages – 23 | |
| : Pages of 2 writings not ascertained | | |
| Total Pages : 2200+ | | |
| 11. 1792 : SPRING | GOtha | 37 |
| 12. JUNE 1792 TO JULY 1793 | GEORGENTHAL | 37-38 |
| 13. 1793–94 : [SPENT 10 MONTHS] | MOLSchLEBEN | 38-39 |
| 1793 : 2 writings on Chemistry & Pharmaceutics : | | |
| : Pages not ascertained. | | |
| Vol. 1 of his own book on Pharmaceutics | : Pages – 280. | |
| 1794 : 2 writings on Chemistry : | Pages – 8 | |
| : Pages of 1 writing – not ascertained. | | |
| Total Pages – 288 + | | |
| 14. CARRIAGE ACCIDENT | MUEHLHAUSEN | |
| 15. 1794 : SPRING THROUGH SEPTEMBER | GOETTINGEN | |
| 16. OCTOBER 1794 TO 1795 SPRING | PyRMONT | 39-40 |
| 1795 : 2 writings on P.S.M. | : Pages – 5 | |
| : 1 writing on Philosophy | : Pages – 11 | |
| : 1 book on Hygiene (2 vols.) | : Pages – 96 | |
| : 2 vols. of Apotheker Lexicon | : Pages – 284 | |
| Total Pages : 396 | | |
| 17. PASSED THROUGH | WOLFENBUETTEL | |
| 18. 1795–96 : | BRUNSWICK | 40-41 |

ORGANON OF MEDICINE

A Sketch of the Book

After the *Cinchona* experiment of 1790, and consequent *experience*, Hahnemann, in 1796, published *An essay on a new principle for ascertaining the curative powers of drugs and some examinations of the previous principles* in *Hufeland's Journal* (Vo. 2 no. 3, pp. 391-439 & no. 4, pp. 465-561) and his **Medicine of Experience** in 1805.

These two essays were in the form of a continuous writing and the paragraphs were not numbered. These writings were included by **Dr. E. Stapf** in his collection of **S. Hahnemann's *Kleine Medicinesche Schriften*** published in 1829. This collection was translated by **R.E. Dudgeon** into English in 1851 as: **S. Hahnemann's *The Lesser Writings***. In this collection, *An Essay on a New Principle* had 170 paragraphs and 29 footnotes and *Medicine of Experience* had 176 paragraphs and 47 footnotes.

The **First Edition** of his ***Organon of Rational Art of Healing*** was published in 1810. It had 2 + XLVIII + 222 + 1, a total of 272 pages consisting of *Title pages*, a **Preface** of 6 paragraphs in 4 pages, an **Introduction** of XLVIII pages containing 64 paragraphs and 1 footnote, **271 Aphorisms** and 73 footnotes in p. 1 to p. 222 and a page for *Verbesserungen* (Errata).

The **Second Edition** was completed by the end of 1818 and was published in 1819. It had 371 pages consisting of a **Preface** of 18 paragraphs, an **Introduction** of 61 pages containing 70 paragraphs and 268 footnotes. The **Aphorisms** were **315** in number with *130 footnotes*, in 280 pages. There was an unusual error in this book. It had only 315 aphorisms but Hahnemann wrongly numbered the aphorisms and after §215 he jumped numbers 216, 217 and 218 and put the next number as 219. Thus, though the last aphorism was numbered 318 but actually there were only 315 aphorisms. This was a simple mistake.

The **Third Edition** published in 1824 had XXIV + 281 + 1, in total 315 pages, consisting of the **Preface** to First Edition (p. iii – iv), the **Preface** to the Second edition (p. v-x), and a **Preface** to the Third edition of 2 pages (xi-xii) of 3 paragraphs

and 1 footnote, an *INHALT* (or *Content* or *Text*) of 12 pages (p. xii- p. xxiv), an **Introduction** of 70 paragraphs and 268 footnotes, **319 aphorisms** with *146 footnotes*. The simple error of the *Second Edition* was repeated and there were no aphorisms numbering 216, 217 and 218 and after Aphorisms 215, the next number given was 219. So, although the last number given by Hahnemann was 320 but in reality, there were only 317 aphorisms. But 2 new aphorisms numbering 108-b and 167-b were added and thus the third edition had 319 aphorisms.

The **Fourth Edition** came in 1829. It had XVIII + 307 + 1 pages, which included a **Preface** of 4 paragraphs in 4 pages (p. iii to p. vi) and a *Content* (Inhalt) of 10 pages (p. vii to p. xvi). A list of Homoeopathic books in 2 pages, not bearing any number, an **Introduction (EINLEITUNG)** of 104 pages, containing 138 Paragraphs and

303 footnotes. The Introduction was divided in 2 parts: *Part One* from p. 1 to 50 had 66 paragraphs and 25 footnotes, and *Part Two* (from p. 51 to 104) had 72 paragraphs and 278 footnotes. This edition had **292 aphorisms** and *135 footnotes* contained in 203 pages (from p. 105 to p. 307).

The **Fifth Edition** was published in 1833 and was the last edition during the life of the great master. This masterpiece of medical principles of practice had 304 pages. It had a **Preface** of 7 paragraphs and 3 footnotes, an **Introduction** of 76 pages containing 99 Paragraphs and 47 footnotes divided into **12 chapters** and had **294 aphorisms** with *159 footnotes*.

Hahnemann completed the manuscript of the **Sixth edition** in 1842. On 2nd July, 1843 he left this world which he had worked to better and improve, for a well-deserved rest in the heavenly abode, leaving behind imperishable fame and a deathless name. The last edition, the sixth, was published in 1922. The **Sixth Edition** had a **Preface** of 6 paragraphs, an **Introduction** of 99 paragraphs with 47 footnotes and **291 aphorisms** with *170 footnotes*. The major portion, approximately 85% of the contents of fifth edition translated by R. E. Dudgeon was retained and the changes made by Hahnemann in this edition amounted to only 15%. Thus Dudgeon's translation of the fifth edition was retained for 85% of the contents and Boericke had to translate only the changes which comprised of 15% of the whole of the sixth edition.

The English translation of the changes made in the Sixth edition were done by Dr. William Boericke who had financially helped in the procurement of the manuscripts of this edition. It was published in 1922 by M/s Boericke & Tafel of U.S.A. When American homoeopathy took a nose-dive due to the internal discord, organizational weakness of American homoeopaths and the machinations of the allopathic drug industry and allopaths who had infiltrated homoeopathy with unholy designs, M/s Boericke & Tafel's hold over the copyrights slackened. The reprints of the Dr. R.E.

Dudgeon's translation of Hahnemann's fifth edition and Boericke's supplementary translations of the Hahnemann's sixth edition were published in *combined edition* by Indian publishers first by M/s M. Bhattacharyya & Co. in 1954, followed by M/s Roy Publishing House in 1961, with reprints in 1971 and 1981. Its copy was further reprinted by M/s B. Jain Publishers, Indian Books & Periodicals Publishers, Modern Homoeopaths and others.

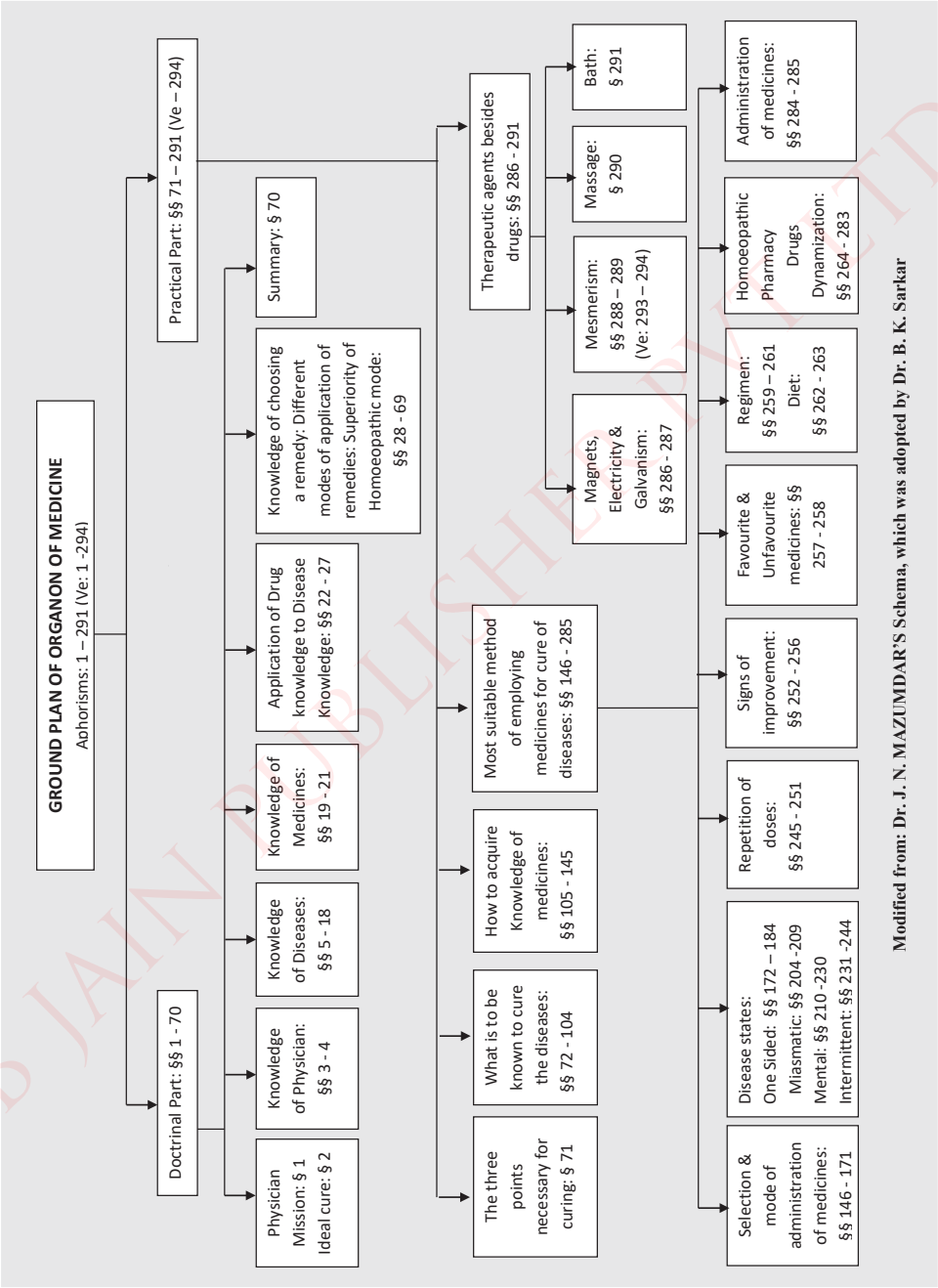
ENGLISH TRANSLATIONS: In 1833, the first English translation from the Fourth German Edition (1829) was done by **Charles H. Devrient** which was published from London. In 1836, Devrient's translation was published from U.S.A. and was called **First American Edition**. Its reprints were published in 1843, 1848, and 1869 with additions from 5th German Edition. There was hue and cry about the errors in the translation. Its manuscripts were destroyed. It was published by **Hering's North American Academy of the Homoeopathic Healing Art** and subsequently by M/s Boericke & Tafel. In 1849, **Dr. R.E. Dudgeon** translated the Organon from the 5th German edition which was published by M/s **W. Headland** of London. Later on, Dudgeon's translation was published by M/s Boericke & Tafel. In 1876, **C. Wesselhoeft** made another English translation from the 5th German Edition. Both of these translations are available and are in the syllabus of our courses. In 1983, a new translation called the first **Integral English Translation of the definitive Sixth edition** by Drs. Jost Kunzli, Alain Naude and Peter Pendleton was published, but it is not a complete translation.

Dr. B. Fincke of U.S.A. started another translation and began its publication in his *Journal of Homoeopathics* from vol. 1, no. 1 (April 1889) but the journal was discontinued and the publication of the translation of all the aphorisms did not see the light of the day.

The First Edition of the Organon was translated in 1913 by **Dr. C.E. Wheeler** of England and its two different prints were published.

Hahnemann's each edition of Organon was an improvement and emendation. Each varied in its contents, even style of writing, aphorisms, additions and omissions excepting the third edition from the second. A part of the important variations and comparisons have been given by **Dudgeon** in the **Appendix** of his translation. It is beyond question that Dudgeon's publication is very near to the original. He wrote in his **Translator's preface** "*I have retained the same expressions, figures of speech, and even the somewhat cumbrous and tautological style of the original.*" This is the reason that his translation appears more difficult than others.

There are admirers of each edition. **Dr. C. E. Wheeler** (in *Preface* to his *English translation of the first edition*) wrote: - "*The Organon is put forward here as a piece of history rather than as a contribution to polemics. For this reason the original edition of 1810 was selected for presentation, as it both constitutes a landmark in*



Modified from: Dr. J. N. MAZUMDAR'S Schema, which was adopted by Dr. B. K. Sarkar

Organon of Medicine: *The Frame*

First Edition

| Year of Publication | Title | Preface | Text | Introduction | Aphorisms |
|---|---|--|---|---|--|
| <ul style="list-style-type: none">The First edition was published in 1810.Hahnemann was at Torgau.He was 55 years old. | <ul style="list-style-type: none">Its title was: <i>Organon der Rationellen Heilkunde (Organon of Rational Healing Art or Art of Healing)</i>.On the cover page, in the bottom, a stanza of 4 lines from the German poet Christian Gellert (1715-1769) was quoted.Another title: <i>Organon of Rational Healing Art according to Homoeopathic principles</i> was printed on page 1 (from the aphorisms starts), after the end of Introduction on p. XLVIII. | Its <i>Preface</i> had 4 pages, from p. I to IV, consisting of 6 paragraphs and a total of 48 lines. | It had no INHALT , i.e. Content or Text. | <ul style="list-style-type: none">First edition had an Introduction of 43 pages, from p. V to XLVII.It consisted of 64 paragraphs and 1 <i>footnote</i> (to paragraph 57).The paragraphs were not numbered. It was a continuous writing.It contained the examples of unintentional cures on the basis of homoeopathic principles by prominent physicians.This writing had appeared as an article (in Hufeland's Journal, Vol. 26, Part 2, pp. 5 – 43; titled <i>Indication of the Homoeopathic Employment of Medicines in Ordinary Practice</i>. | <ul style="list-style-type: none">The Aphorisms occupied, 222 pages, i.e. from p. 1 to p. 222.The Aphorisms were numbered. There were 271 aphorisms and 76 footnotes.The footnotes were not numbered. They appeared not at the bottom of the page but just at the end of the aphorism and were denoted by ANM., which stands for Anmerkung which means <i>note, footnote or remark</i>. |

FIRST EDITION: The Frame

| Novelties in First Edition | Comparison with the Preceding writing | Translations | Errors |
|---|---|--|--|
| <ul style="list-style-type: none">• Its <i>Introduction</i> contained 42 pages of examples of unintentional or accidental application of drugs on homoeopathic principles by ancient or contemporary allopathic physicians.• The Antipathic axiom Contraria Contrariis given in paragraph 47 of his <i>An Essay on a New Principle</i> was given incomplete as: Contraria Contrariis Curentur in paragraph 1 of the Introduction of this edition.• The homoeopathic axiom used by Hahnemann in paragraph 64 of his <i>Essay on a New Principle</i> as Similia Similibus was made complete as Similia Similibus Curentur in paragraph 2 of the Introduction of the First Edition of the Organon. | <ul style="list-style-type: none">• Its preceding writing was <i>Medicine of Experience</i> (1805).• The first edition retained some portion of <i>Medicine of Experience</i> but this was an essay type of writing without number of paragraphs while Organon had numbered aphorisms.• Some portions of <i>Medicine of Experience</i> remain important even today, such as footnote no.1 to paragraph no. 29. Hahnemann's prevision about the hazards of pollution, adulteration, fast food, occupation, etc. are summed up in this footnote. A part of it only has been retained in §§ 223- 226 of 1st, § 285 of 2nd & 3rd, § 261 of 4th and § 261 of 5th-6th editions. | <ul style="list-style-type: none">• Its First English translation was done by Dr. C.E. Wheeler in 1917 and published from London. Two different prints of this translation were published.• Second English Translation & Redaction was done by Dr. Mahendra Singh of Kolkata – 9 in 2003. The errors in Wheeler's translation and editing have been corrected in Dr. Singh's edition. | <ul style="list-style-type: none">• Dr. C.E. Wheeler did not translate the Introduction of the Organon.• Among the <i>footnotes</i> of the aphorisms he translated only a few.• To a large number of aphorisms he added his own <i>Translator's Note</i>.• He did not translate § 158 and printed Hahnemann's § 159 as 158, § 160 as 159 and omitted § 160 completely. |

INTRODUCTION^(a)

Review of the therapeutics, allopathy^(a) and palliative treatment that have hitherto been practised in the old school of medicine.

1. Since the time human beings have existed they have been exposed, individually or collectively, to diseases caused by physical or moral causes. In an early state of nature any few remedial agents were required, because the simple mode of living allowed only few diseases to affect; with the civilization of mankind in the present state, on the contrary, the occurrence of diseases and the necessity for medical help increased in equal proportion. But ever since that time (soon after Hippocrates, therefore, for 2500 years) men have occupied themselves with the treatment of the ever increasing multiplicity of diseases, who, led astray by their vanity, sought by reasoning and guessing to excogitate the mode of furnishing this aid. Innumerable and dissimilar ideas respecting the nature of diseases and their remedies originated from so many dissimilar brains, which gave birth to the theoretical views which they named *Structure systems*, each of which was at variance with the rest and self-contradictory. Each of these subtle expositions at first threw the readers into stupefied amazement at the incomprehensible wisdom contained in it, and attracted to the system-monger a number of followers, who re-echoed his unnatural refinements, to none of whom, however, was it of the slightest use in enabling them to cure better, until a new system, often diametrically opposed to the first, pushed that aside, and in its turn gained a short-lived fame. None of them, however, was in consonance with nature and experience; they were mere theoretical webs, woven by cunning intellects out of pretended consequences, which could not be made use of in practice, in the treatment at the sick-bed, on account of their excessive delicacy in perception and repugnance to nature, and only served for empty disputations.

WORD MEANINGS

Affect: to attack or infect, as a disease. **Aid:** help. **Allopathy:** name given by Hahnemann to one of the system of treatment which was prevalent during Hahnemann's time in which there is no relationship between the symptoms of medicine and disease. **Amazement:** a feeling of

great excitement and wonder. **Aside:** put out of the way. **Astray:** away from the correct path or direction. **Civilization:** the process by which a society or place reaches an advanced stage of social development and organization. **Consequences:** results or effects. **Consonance:** state of agreement, harmony. **Cunning:** having or showing a skill in misleading others. **Diametrically:** completely. **Disputations:** academic debates; arguments. **Enabling:** making (something) possible. **Excogitate:** to think out earnestly or seriously. **Exposed to:** caused someone to be at risk for. **Expositions:** statements intended to give information about or an explanation of difficult material. **Furnishing:** providing; being a source of. **Hippocrates:** (460-370 B.C.) the famous Greek Philosopher and physician who accorded Greek medicine its scientific spirit and systematized the loose knowledge of medical developments into a scientific form and gave physicians the highest moral inspiration. He was the founder of the bedside methods in clinical medicine. He was the founder of Humoral Pathology, which attributes all diseases to the disorders of the fluids of the body. He is acclaimed as the Father of Medicine and the greatest of all European physicians. **Hitherto:** until now; up to this time. **Incomprehensible:** not able to be understood. **Mere:** being nothing more than what is specified. **Mode of living:** way in which one lives and earns his livelihood. **Moral:** concerned with the principles of right and wrong behaviour. **Multiplicity:** a large number or variety. **Nature:** the force that regulates and is responsible for physical life is often called Nature, and is sometimes personified as *mother nature*. **Old school of medicine:** a term used by homoeopaths in the 19th century for allopathy because the homoeopathy was considered the New School. It means the old system or method of treatment. **On account of:** because of. **On the contrary:** in opposition to what has been stated or what is expected. **Palliative:** (of a medicine or medical care) relieving pain or suffering without dealing with the condition in a curative or permanent manner. **Pretended:** not genuine or sincere; supposed. **Proportion:** according to a particular relationship in size, amount, or degree. **Perception:** the ability to see, hear, or become aware of something through the senses. **Re-echoed:** echoed again or repeatedly (*Echo* means to repeat someone's words or opinions, typically to express agreement). **Reasoning:** use of reason, especially to form conclusions, inferences, or judgments. **Refinements:** fineness or elegance of feeling, taste, manners, language. **Remedial agents:** medicines. **Repugnance to:** intense aversion to. **Respecting:** regarding; concerning. **Review:** a formal assessment of something; a retrospective view or survey. **Self-contradictory:** in disagreement with aspects or parts of a whole. **Short-lived:** lasting only a short time. **Sought:** (past tense of *seek* which means try to find or obtain) found out or searched out. **Stupefied:** a state of mental numbness especially as resulting from shock or amazement. **Subtile:** (Syn. *Subtle*) so delicate or precise as to be difficult to analyse or describe. **Systems:** an organized and coordinated assemblage of facts, principles and doctrines; here the word is used to denote the various new methods of treatment and medical practices that were in use or were being brought into use by their so called founders and discoverers and were being applied on the sick persons without having any rationality for doing so. **System-mongers:** *mongers* means to persons who promote something undesirable. In this context it refers to the allopathic physicians who introduced and promoted various new modes of treatment. **Theoretical:** concerned with or involving the theory of a subject or area of study rather than its practical application. **Therapeutics:** branch of medicine concerned with cure and remedies. **Vanity:** excessive pride in or admiration of one's own achievements. **Variance:** the quality of being different or divergent (with something else). **Webs:** complex sets or patterns of circumstances, facts,

2. During same time, but quite different from all these theories, there appeared a mode of treatment with mixtures of unknown medicinal substances for arbitrarily constructed forms of disease and aimed towards some material object completely contradictory to with nature and experience, hence, as may be easily imagined, with a bad result—such is the old medicine, which is called^(a) *Alloepathy*.

WORD MEANINGS

Alloepathy: the name given by Hahnemann (Greek words *Alloeos*: means other, different, haphazard, and *pathos*: means affection) to a system of treating diseases by medicines which produce dissimilar symptoms. **Arbitrarily:** based on a random choice, rather than any reason. **Contradictory to:** mutually opposed or inconsistent with. **Mode:** the way in which something occurs or is done. **Nature:** the force that regulates and is responsible for physical life is often called Nature, and is sometimes personified as *mother nature*. **Old medicine:** a term used by Hahnemann and homoeopaths in the 19th century for allopathy because the homoeopathy was considered the New School. It means the old system or method of treatment.

3. Without disregarding the services which many physicians have rendered to the sciences which are auxiliary to medicine, to Natural Philosophy and Chemistry, to natural history in its various branches, and to that of man in particular, to Anthropology, Physiology and Anatomy, etc., I shall concentrate here on the practical part of medicine only, with the healing art itself, in order to show how until now the diseases have been so imperfectly treated. It is far from my intention to proceed with that mechanical routine of treating precious human life according to the prescription formularies (pocket book), the continual publication of which shows, alas! how frequently and to what extent they are still used. I leave it unnoticed, as a despicable practice performed by the lowest class of ordinary practitioners. I speak merely of the medical art as hitherto practised, which, because of its antiquity, imagines itself to be scientific in character.

WORD MEANINGS

Anthropology: the scientific study of the origin, the behaviour, and the physical, social, and cultural development of humans. **Antiquity:** ancient or very old. **Auxiliary:** giving additional help or support to. **Disregarding:** ignoring; paying no attention to. **Despicable:** deserving hatred or disgust. **Formularies:** lists of prescription drugs. **Healing art:** the art or process of curing or of restoring to health; the Art of Medicine. (*Healing* means curing and curative; curing or making sound and healthy again; *Art* means skill at doing a specified thing, typically one acquired through practice; *Healing Art* means the practical skill and its application in healing or curing or making a sick person sound and healthy). **Hitherto:** until now; up to this time. **In order to:** so that. **Merely:** only. **Publication:** the preparation and issuing of a book or journal for public sale. **Rendered:** provided or given (a service, help); made. **Unnoticed:** not perceived or observed.

4. The partisans of the old school of medicine flattered themselves that they could

justly claim for it alone the title of “*rational medicine*,” because they alone sought for and strove to remove the *cause of disease*, and followed the method employed by nature in diseases.

WORD MEANINGS

Employed: made use of. **Flattered (themselves):** choose to believe something favourable about oneself, typically when this belief is unfounded. **Justly:** in a way which is fair or morally right. **Nature:** the force that regulates and is responsible for physical life is often called Nature, and is sometimes personified as *mother nature*. **Old school:** a term used by Hahnemann and homoeopaths in the 19th century for allopathy because the homoeopathy was considered the New School. It means the old system or method of treatment. **Partisans:** persons who are prejudiced in favour of a particular cause. **Rational:** based on reason or logic. **Sought:** (past tense of *seek* which means try to find or obtain) found out or searched out. **Strove:** (past tense of *strive*) made great efforts to achieve or obtain something.

5. Tolle causam! [**Ms** - *Latin* : Remove the cause] they cried incessantly. But they went no further than this empty exclamation. *They only fancied* that they could discover the cause of disease; they did not discover it, however, as it is not perceptible and not discoverable. For as far the greatest number of diseases are of dynamic (spiritual) origin and dynamic (spiritual) nature, their cause is therefore not perceptible to the senses; so they exerted themselves to imagine one, and from a survey of the parts of the normal, inanimate human body (Anatomy), compared with the visible changes of the same internal parts in persons who had died of diseases (Pathological Anatomy), as also from what they could deduce from a comparison of the phenomena and functions in healthy life (Physiology) with their endless alterations in the innumerable morbid states (Pathology, semeiotics), to draw conclusions relative to the invisible process whereby the changes which take place in the *inward* being of man in diseases are affected—a dim picture of the imagination, which theoretical medicine regarded as its *prima causa morbi*; ¹ [**Ms** - *Latin*: main or first or principal cause of the disease] and thus it was at one and the same time *the proximate cause of the disease*, and the internal essence of the disease, *the disease itself*—although, as sound human reason teaches us, the cause of a thing or of an event, can never be at the same time the thing or the event itself. How could they then, without deceiving themselves, consider this imperceptible internal essence as the object to be treated, and prescribe for it medicines whose curative powers were likewise generally unknown to them, and even give several such unknown medicines mixed together in what are termed prescriptions?

¹. **1: 6e: Int.5** **1: 5e: Int.5** It would have been much more consonant with sound human reason and with the nature of things, had they, in order to be able to cure a disease, regarded the originating cause as the *causa morbi*, and endeavoured to discover that, and thus been enabled successfully to employ the mode of treatment which had shown itself useful in maladies having the same exciting cause, in those also of a similar origin, as, for example, the same

ORGANON OF MEDICINE^(a)

§ 1^(A)

THE physician's high and *only* mission is to restore the sick to health, to cure, as it is termed. ¹

¹ His mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism (whereon so many physicians have hitherto ambitiously wasted their talents and their time); nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause (which must ever remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant-whilest sick humanity sighs in vain for aid. Of such learned reveries (to which the name of *theoretic medicine* is given, and for which special professorships are instituted) we have had quite enough, and it is now high time that all who call themselves physicians should at length cease to deceive suffering mankind with mere talk, and *begin* now, instead, for once to *act*, that is, really to *help* and to *cure*.

WORD MEANINGS

Abstract: difficult to understand because if it being not associated with any practical specific purpose or instance. **Aid:** help of a practical nature. **Ambitiously:** having a desire to succeed or to achieve a particular goal. **Astonish:** to surprise someone very much; surprise. **At length:** after a long period of time. **Cease:** bring to an end. **Concealed:** to hide completely; to withdraw or remove from observation. **Concerning:** about; regarding. **Construct:** build or erect something. **Countless:** many; of such great number as to defy counting. **Cure:** an act of healing; eliminate (a disease or condition) with medical treatment. **Deceive:** mislead; to cause to believe the false. **Essential:** necessary; needed. **For once:** even a single time; at any time. **Health:** the state of being free from illness or injury; the general condition of the body or mind with reference and soundness; the definition of Health given by the World Health Organization (WHO) (1948) is as follows: "Health is a state of completely physical, mental and social well-being and not merely an absence of disease or infirmity." **High time:** appropriate time or past the appropriate time. **Hitherto:** until now;

up to this time. **Hypotheses:** (singular *hypothesis*) suggested but unproved explanation of something; a provisional explanation of anything. **Ignorant:** not having enough knowledge, understanding or information about something. **Inflated:** increase (something) by a large or excessive amount; making claim to or creating an appearance of (often undeserved) importance or distinction often to attract and impress others. **Instead:** in place of; as replacement. **Instituted:** established; appointed. **Interweaving :** an act or art of making (a complex story or pattern) from a number of inter-connected elements; to blend together; intermix. **Mere:** only. **Mission:** an important goal or purpose that is accompanied by strong conviction; a calling or vocation; a purpose for which he considers he is born. **Originate:** begin; create; starting of something. **Phenomena:** (plural of *phenomenon*) an occurrence, circumstance, or fact that is perceptible by the senses. **Physician:** a person skilled in the art of healing. **Processes:** a natural series of changes or action. **Proximate Cause:** an event which is closest to, or immediately responsible for causing, some observed result. **Restore:** to bring back to a former original place, position and condition. **Reveries:** (a state of having) pleasant dream-like thoughts which have no practical applicability. **Sighs:** long deep audible breath expressing sadness. **So-called:** commonly called; incorrectly or falsely named. **Sound:** to convey a particular impression. **Speculations:** a theory or conjecture about a subject without definite evidence; guess. **Systems:** an organized set of interrelated ideas or principles; an organized and coordinated method; a procedure. **As it is termed:** which is called or termed as; called by the name of. **Theoretic medicine:** based on a theory rather than experience or practice; concerned with a theory but not its practical application. **Unintelligible:** Not clearly understood or expressed. **Vain:** ineffectual or unsuccessful; useless; worthless. **Vital:** absolutely necessary; essential; indispensable to the continuation of life; highly important. **Whereon:** on which. **Whilst:** while. **Wrapped:** covered.

§ 2

The highest ideal of cure is rapid, gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable, and most harmless way, on easily comprehensible principles. ^(a)

WORD MEANINGS

Annihilation: to destroy completely. **Comprehensible:** understandable; that which can be explained. (Hahnemann's German word *einzuschenden* has been translated as *comprehensible* by Dudgeon, as *understandable* by Haehl, as *intelligible* by Wesselhoeft and Fincke). **Cure:** healing or restoring to health. **Whole extent:** completely; fully (*extent* means degree or amount). **Gentle:** mild; not severe, rough or violent. **Harmless:** not injurious; safe. **Ideal:** an ultimate object or aim of endeavour; a standard of perfection or excellence; most suitable. **Permanent:** enduring; long lasting; to remain indefinitely continuing without marked change; stable. (Hahnemann's German word *dauerhafte* has been translated as *lasting* by Haehl, as *enduring* by Wheeler, *durable* by Fincke, as *permanent* by Wesselhoeft, Hering and Decker). **Principles:** fundamental truth, law, or doctrine, upon which others are founded or from which they originate; an explanation of the working of some device or process in terms of laws or truth of nature. **Rapid:** happening speedily; prompt; speedy. **Reliable:** dependable; trustworthy. **Restoration:** the act or process of bringing back to former or previous state; restitution. **Shortest:** most direct; least time consuming. **Easily**

comprehensible principles: those laws or principles which are easily understandable and explainable.

§ 3

If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (*knowledge of disease, indication*), if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (*knowledge of medicinal powers*), and if he knows how to adapt, according to clearly defined principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue—to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (*choice of the remedy, the medicine indicated*), as also in respect to the exact mode of preparation and quantity of it required (*proper dose*), and the proper period for repeating the dose;—if, finally, he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent: *then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art.* ^(a)

WORD MEANINGS

According to: as suggested or required by. **Adapt:** make suitable or fit (for particular purpose). **Appropriate:** proper; suitable. **Aware:** informed; having knowledge of a situation or fact. **Curative:** which can cure. **Cured:** healed; restored to health. **Defined:** stated exactly. **Dose:** measured quantity of medicine or other therapeutic agent to be taken at one time or in a period of time. **Ensnue:** follow, to come or happen after. **Healing art:** the art or process of curing or of restoring to health; the Art of Medicine. (*Healing* means curing and curative; curing or making sound and healthy again; *Art* means skill at doing a specified thing, typically one acquired through practice; *Healing Art* means the practical skill and its application in healing or curing or making a sick person sound and healthy). **In respect to:** in regard to; about; related to. **Indicated:** pointed out. **Indication:** symptom(s) that suggests a particular disease or medicine. **Individual:** existing as separate, single; relating to one only. **Judiciously:** wisely and carefully; characterized by good judgment or sound thinking. **Medicine:** substances which are used for the cure and prevention of diseases; *Medicine* also means the art and science of the diagnosis and treatment of disease and the maintenance of health. **Medicinal powers:** inherent power or energy of the medicine by which it can cure or prevent disease. **Mode:** method; process; a particular style. **Morbid:** diseased. **Obstacles:** anything that stands in the way of or hinders progress. **Perceives:** to understand, to get knowledge through the senses; realizes. (Hahnemann's German word *wassieht* which means *sees*. This word has been translated as *perceive* by Dudgeon). **Permanent:** lasting forever. **Principles:** a fundamental truth, law, or doctrine, upon which others are based; an explanation of the working of some device or process in terms of laws or truth of nature. **Proper:** appropriate; correct; suitable. **Rationally:** based on reason or logic. **Recovery:** restoration or almost restoration of health which may not be based on any law or principle. **Remove:** to take or move something away from its place or position. **Restoration:** the act or process of bringing back to former or previous state. **Suitability:**

appropriateness; the quality or property which decides right or good for a particular situation. **That is to say:** in other words. **Undoubtedly:** certainly; without question or doubt.

§ 4

He is likewise a preserver of health if he knows the things that derange health and cause disease, and how to remove them from persons in health. ^(a)

WORD MEANINGS

Derange: cause to act irregularly; disturbed. **Disease:** *dis* means not a part; lack; *ease* means comfort; freedom from pain, anxiety or trouble. So *disease* means absence of comfort or ease; illness; sickness and unhealthy condition of the body and mind; A disorder of structure or function in human, animal or plant especially one that produces specific symptoms that affects a particular location and is not simply a directed result of physical injury; uneasiness; a disorder or want of health in mind or body. **Health:** the state of being free from illness or injury; the general condition of the body or mind with reference and soundness; the definition of Health given by the World Health Organization (WHO) (1948) is as follows : "Health is a state of completely physical, mental and social well-being and not merely an absence of disease or infirmity." **Likewise:** also. **Persons in health:** healthy persons; persons who are in possession of health. **Preserver:** one who keeps safe from harm, damage, danger, evil, loss, etc. and maintain in its existing state (*Preserve* means to keep safe or free from harm or decay, etc. ; to maintain in its existing state). **Remove:** to take something away from the position it occupies; take off; to get rid off.

§ 5

Useful to the physician in assisting him to cure are the particulars of the most probable *exciting cause* of the acute disease, as also the most significant points in the whole history of the chronic disease, to enable him to discover its *fundamental cause*, which is generally due to a chronic miasm. In these investigations, the ascertainable physical constitution of the patient (especially when the disease is chronic), his moral and intellectual character, his occupation, mode of living and habits, his social and domestic relations, his age, sexual function, etc., are to be taken into consideration. ^(a)

WORD MEANINGS

Acute disease : rapid disease process of the abnormally deranged vital force caused by exciting causes, which have a tendency to finish their course quickly, but always in a moderate time (in books of Old School, the term is used to denote the diseases which becomes severe very quickly but does not last long). **Age:** the time that a person or a thing has existed since birth or beginning; the period that has elapsed since birth; a stage or phase in the lifetime of somebody. **Ascertainable:** that can be made certain or sure; which can be proved or confirmed or established. **Assisting:** helping. **Chronic disease:** diseases of such a character which begin with small, imperceptible beginnings, dynamically deranges the living organism, each in its own peculiar manner and cause it to gradually deviate from

the healthy condition until at length the organism is destroyed. These are caused by chronic *miasms* (the Old School practitioners use this term to mean such diseases which lasts for a long period of term or recur very often). **Chronic miasm**: those miasms which causes true chronic diseases. These are the fundamental dynamic causes of the diseases. Hahnemann classified them into three, viz. , Psora, Sycosis and Syphilis. **Consideration**: something that is to be kept in mind in making a decision. **Domestic relations**: relating to home or to family; personal relationship with the family members of the family. **Enable**: to make able; to make capable. **Exciting cause**: the cause which excites a diseased condition (acute diseases are caused by exciting cause like, fear, shock, exposure, etc.). **Fundamental cause**: dynamic miasmatic cause (Psora, Sycosis and Syphilis) responsible for the development of true, natural chronic diseases (*Fundamental* means being the most basic or most important thing on which other things depend; essential). **Habits**: an acquired behaviour pattern regularly followed until it has become almost involuntary; a dominant or regular disposition or tendency. **Intellectual character**: related to person's mental prowess; associated with the level of intellect or the mind. **Investigations**: (investigate means search for or seek out clues; to find out facts; to search or enquire into with care; examination) the act of examining. **Miasm**: (The origin of the word is in Mid-17th century Greek word *miasma* which may have linkage to the French word *miasme* meaning defilement, pollution or to the Greek word *miainein* meaning pollute) The term was used during Hahnemann's time in contemporary medical world to denote a (pollutant) vapour rising as from marshes or decomposing animal or vegetable matter, formerly supposed to poison and infect the air, causing malaria, etc. or an unwholesome or befogging atmosphere, influence, etc. However, in Homoeopathic sense, the word is used to mean the dynamic and fundamental causes of the disease. **Mode of living**: the conditions of life or living. **Moral character** : concerned with the principles of right and wrong behaviour; code of behaviour that is considered right or acceptable in a particular society rather than legal rights or duties; conforming to standards of behaviour and character based on the principles fixed by a society. **Occupation**: that which chiefly engages one's time; (one's) trade, profession, or business. **Particulars**: facts and details. **Physical Constitution**: the whole physical make-up of the individual comprising the inherited qualities as modified by the environment; the physical makeup of a person; the physical makeup of a body, including the mode of performance of its functions, the activity of its metabolic processes, the manner and degree of its reactions to stimuli, and its power of resistance to the attack of pathogenic organisms. **Probable**: likely but not certain to be. **Sexual function**: the sexual tendencies, desires as well as the structural condition and functional state of all the primary and secondary sexual organs. **Significant**: important; full of meaning. **Social relations**: relating to the status, relationship, position in the society where the person lives.

§ 6

The unprejudiced observer—well aware of the futility of transcendental speculations which can receive no confirmation from experience—be his powers of penetration ever so great, takes note of nothing in every individual disease, except the changes in the health of the body and of the mind (*morbid phenomena, accidents, symptoms*) which can be perceived externally by means of the senses;

WORD MEANINGS

Accompanying Modalities: accessory circumstances (the additional, apart from the miasmatic cause) and circumstantial factors which tend to produce or to maintain or to increase the disease, especially of chronic one. It is a wrong translation by Boericke of Hahnemann's German word UMSTANDE. It means circumstances; facts; conditions; situations. Modalities in German is Modalitat. Hahnemann did not use this word. In fact he did not use the word Modality anywhere in the Organon. **Accompanying:** to supplement; to occur, coexist or be associated with. **Aid:** help. **Choice:** preferable selection. **Consideration:** thoughtful or sympathetic regard or respect; careful thought; meditation. **Indubitable:** which cannot be doubted, unquestionable. **Means:** an agency, instrument, or method used to attain an end. **Modalities:** those factors which modifies (aggravates or ameliorates) the condition of suffering or state of health. **Sole:** only. **Undeniably :** so obviously true that it cannot be denied or doubted. **Wherewith:** with which; from which.

§ 19

Now, as *diseases* are nothing more than *alterations in the state of health of the healthy individual* which express themselves by morbid signs, and the *cure* is also only possible by a *change to the healthy condition of the state of health of the diseased individual*, it is very evident that *medicines* could never cure diseases if they did not possess the power of altering man's state of health which depends on sensations and functions; indeed, that their curative power must be owing *solely* to this power they possess of altering man's state of health.

WORD MEANINGS

Alterations: changes; modifications. **Altering:** changing. **Curative power:** the inherent power of medicines by which they can cure disease. **Evident:** obvious. **Express:** to make known. **Functions:** natural activities of a person or thing. **Indeed:** in fact; in reality. **Morbid signs:** the evidence or indication of the (existence) of disease. **Owing:** because of; due to. **Possess:** to have; to own. **Sensations:** a feeling produced by impulses conveyed by an afferent nerve to the sensorium. **Signs:** indication; any objective evidence of disease; an indication of the existence of something; any abnormality manifestation or indicative of disease, discoverable on examination of the patient; an objective symptom of disease, in contrast to a symptom which is a subjective description of disease or suffering by the patient. **Solely:** one and only.

§ 20^(a)

This spirit-like power to alter man's state of health [Ve – (and hence to cure diseases) *omitted* in 6e.] which lies hidden in the inner nature of medicines can in itself never be discovered by us by a mere effort of reason; it is only by experience of the phenomena it displays when acting on the state of health of man that we can become clearly cognizant of it.

WORD MEANINGS

Alter: change; modify. **Cognizant :** aware; conscious of; having knowledge or understanding (of). **Displays:** shows; exhibits. **Mere:** only. **Phenomena:** happening; an event that may be observed; things that appear to or are perceived by senses. **Reason:** the mind's power of drawing conclusions and determining right and truth; the power to think and draw conclusion logically. **Spirit-like:** similar to the vital principle or animating force within living things.

§ 21

Now, as it is undeniable that the curative principle in medicines is not in itself perceptible, and as in pure experiments with medicines conducted by the most accurate observers, nothing can be observed that can constitute them medicines or remedies except that power of causing distinct alterations in the state of health of the human body, and particularly in that of the *healthy individual*, and of exciting in him various definite morbid symptoms; so it follows that when medicines act as remedies, they can only bring their curative property into play by means of this their power of altering man's state of health by the production of peculiar symptoms; and that, therefore, we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their indwelling curative power, in order to learn what disease-producing power, and at the same time what disease-curing power, each individual medicine possesses.

WORD MEANINGS

Alterations: changes; modifications. **Altering:** changing. **Conducted:** guided by. **Constitute:** establish; make. **Curative:** that which can cure. **Definite:** fixed; clearly stated. **Distinct:** well defined; clear. **Exciting:** producing an increased activity or response in (an organ, tissue, or part); stimulating. **Experiment:** something done to test a theory. **In-dwelling:** Inhabiting; existing as an inner activating force or principle. **Into play:** cause something to start working. **Medicines:** substances which are used for the cure and prevention of diseases (*Medicine* also means the art and science of the diagnosis and treatment of disease and the maintenance of health). **Morbid symptoms:** symptoms of the disease. **Observers:** who observe; who notices, watches and becomes aware of through the senses. (to *observe* means to give critical attention with a view to ascertaining a fact; notice or perceive and register it as being significant). **Peculiar:** different from what is normal or expected; strange. **Perceptible:** that can be known by the senses. **Phenomena:** (plural of *phenomenon*) an occurrence, circumstance, or fact that is observed by the senses. **Possesses:** to have as a property, quality. **Principle:** a fundamental truth, law, or doctrine, upon which others are based. **Rely:** to depend on. **Remedies:** the indicated medicine. **Revelation:** disclosure; making known. **Sole:** one and only. **Undeniable:** true; which cannot be denied; so obviously true that it cannot be doubted. (*Deny* means to refuse to acknowledge, accept or admit)

§ 22

But as nothing is to be observed in diseases that must be removed in order to

* **3e-§ 318 note:** The **Third Edition** had two additional paragraphs about Mesmerism identical with the last two of the later editions.

Ms - Richard Hughes published this table in the British Journal of Homoeopathy, Vol. xxxix, No. CLVVI, October, 1881, pp.307-317. Therein § 260 to 271 of the 1st ed. was placed at the end of the chart, i.e. after § 294 of the 5th ed. as we have given but later on Dudgeon in his editions of the Organon of Medicine put the chart on pp. 238-241 of the appendix and here it was brought for comparison to § 58 to 68 of the 5th ed. where it appears in prints of Economic Homoeo and so in the rest of Indian publishers. There were other anomalies e.g. (note to § 26) of 5th ed. has been put as (note to § 22) by Indian publishers.

3e: The third edition had an additional aphorism § 108-b, identical with § 96 of 4th and § 103 of the fifth edition.

To § 1: In the **Medicine of Experience** (Hahnemann's *The Lesser Writings*, paragraph 15, B. Jain print, 439) the sentence corresponding to this runs thus:

"Medicine is a science of experience, its object is to eradicate diseases by means of remedies."

In the **First Edition** this aphorism (§1) stands thus:

1e-§ 1: "The physician has no higher object than to make sick men well,—to cure, as it is termed."

The note to it [§1fn] appears **First** in the **Second Edition**.

To § 2: The **First Edition** only adds in parenthesis "*(rational system of medicine)*."

To § 3: This aphorism is an expansion of this sentence in the "*Medicine of Experience*" (S. Hahnemann's *The Lesser Writings*, p. 501) [Ms – Dudgeon's page number has become faulty. The matter referred to is in paragraph 16, page no. 439 in B. Jain's print, or paragraph-16, p. 31 of *Medicine of Experience* published by *Homoeopathic Publications*, Kolkata-9]:

"The knowledge of diseases, the knowledge of remedies and the knowledge of their employment constitute the healing art."

To § 4: In the first Four Editions two paragraphs come in here. The following is the final shape they assumed in the Fourth Edition:

4e-§ 5: "It may be conceded that every disease is dependent on *an alteration in the interior of the human organism*. But this alteration is only *guessed at* by the understanding in a dim and illusory manner from what the morbid symptoms reveal concerning it (and there are no other data for it in non-surgical diseases); *but the exact nature of this inner invisible alteration cannot be ascertained in any reliable manner*."

4e-§ 6: "The invisible morbid alteration in the interior and the alteration in the health perceptible to our senses (totality of the symptoms) together constitute to the eye of curative Omnipotence what we term disease; but the totality of the symptoms is the only side of the disease turned towards the practitioner, this alone is it that is perceptible to him and is the chief thing that he can know respecting the disease, and that he needs to know to help him to cure it.¹

Note in **First Edition**:

1. **1e-§6 fn:** "Therefore I know not how that morbid alteration in diseases that takes place in the interior of the body could have been considered as something extra-essential to the disease,

and existing independently, as a *cause of the disease*, as its *inner, proximate, first cause (Prima Causa)*. A thing or a state requires a proximate cause *only in order to be produced*; but once it is there it needs no longer *for its existence* an exciting, a first or a proximate cause.

“Thus, then, the disease, once it is produced, continues independently of its proximate producing cause, and needs the latter no longer for its maintenance. How then can its removal be held to be essential to the cure of the disease? It is impossible that a *prima causa* of its flight should adhere to the flying bullet, and the alteration we can observe in it is only an altered kind of existence—an altered state; and it would be more than ridiculous to assert that we cannot radically remove this state, that we cannot bring the bullet to rest unless we first investigate the *prima causa* of its flight and then remove this metaphysically ascertained *prima causa*—or remove the alterations produced in the inner essence of the bullet, on which its flight depends.

“Nothing of the sort! A single impulse of equal power opposed to the exact direction of the bullet’s flight brings it instantly to rest, without any metaphysical, impossible investigation into the inner essence of the state of the bullet in its flight.

“We only need to know accurately the symptoms of the flight of the bullet—that is to say, the force and the direction of its motion—in order to set against this state an opposing counter-force of equal power, and thus bring it instantly to rest.

“This (be it said in passing) is at the same time an example of the way in which other alterations of the abnormal states of *physical* things may be naturally effected—namely, by their exact opposites. Thus boiling water is rapidly reduced to a moderate temperature by the addition of a certain quantity of snow,—thus an acid loses its acidity by opposing to it an alkali, and becomes a neutral salt—the over-stretched strives to contract itself, the compressed to expand itself—the too dry absorbs moisture from the air, etc.; and thus most of the alterations of the abnormal states of physical things are affected by nature by means of their opposites.

“But the vital organism of animals is subject to very different laws for the removal of its morbidly altered state; here the law of opposites, suitable for the alteration of non-vital physical nature, is of no avail.”

Dudgeon’s Note: This note is repeated with variations in the 2nd and 3rd Editions:

2e-3e : §6 fn: “Therefore I know not how it was possible that the idea could ever be entertained, that what was to be cured in diseases must be sought for and found in the hidden and unknowable interior, while it was boastfully and absurdly pretended that, without bestowing any attention to the symptoms, this alteration in the invisible interior could be ascertained, rectified by medicines, and that this alone could be called radical and rational treatment.

“Is not, then, that which is cognizable by the senses in diseases identical with what is incapable of being ascertained in the interior? Is not the latter only the unattainable unknowable side, whilst the former is the obvious side, perceptible with certainty to the sound senses, presented to us by nature as the sole object for cure of *the same disease*? Who can contend for the contrary? Does it not, therefore, look like insanity to hold that the object to be cured is the unascertainable, invisible, inner condition of the disease, the so-called *prima causa morbi*, while the side of the disease plainly perceptible by our senses, the palpable symptoms that present themselves to us, are to be rejected and condemned for curing purposes?

“It no doubt appears to be very learned, but it is nothing but the most ludicrous bombast and stupidity conceivable. It would not be a bit more unreasonable if, in order to dry a piece of wet paper, we thought we could not do this effectually unless we first set about an investigation and consideration of the inner nature of the humidity of water, and sought a remedy for the moisture

based upon our profound speculation. O no! Expose the paper to the air until you see the signs of the wetness of the paper cognizable by the senses disappear, until it no longer feels wet, has ceased to be transparent, has regained its stiffness, and has lost the weight communicated to it by the water; then your object is attained. Or do you perhaps believe that the paper thus become perfectly dry would have been dried in a more thorough and scientific manner by that impossible and ridiculous method of a *priori* investigation of the *prima causa* of humidity? Blockhead!

“But others understand by *prima causa* of the disease, which the eminent speculative portion of the medical world imagine must be the sole object of cure, *some such inner, first or proximate cause* attached to the disease in the hidden interior, and which is the *cause of its production and persistence*, consequently must be removed if the disease is to be radically cured. If this is what is preferably to be understood by the term—for it seems as if the medical school did not exactly know what is to be understood by its *prima causa morbi*—this is an equally stupid idea, an unthinkable thing, for its originating cause does not remain attached to either a physical or dynamic living phenomenon, as an actual thing; and it would be absurd to attempt to annihilate the phenomena by the removal of the originating cause which is no longer connected with it, which no longer exists.”

Dudgeon's note: Here follows the same argument that appears in the first four paragraphs of the note in the First Edition given above. The note of the Second and Third Editions concludes here, the following being added in parenthesis:

“For the abnormal state of physical things is removed by its contrary, but the morbid state of organisms endowed with life is brought into regular order by an alteration effected by means of an artificial force capable of producing a similar (homoeopathic) state.”

Dudgeon's note: This note is abbreviated in the Fourth Edition to what we now see it in the Fifth Edition as footnote to §6.

To § 5: This aphorism appears First in the Fourth Edition.

To § 6: The First Edition contains the following, omitted from the latter editions:

1e-§ 7: “There must be a *healing principle* present in medicines; reason feels it must be so. But its *essential nature is not ascertainable by us in any way*—only its phenomena and effects can be ascertained by experience.”

To § 7: This allusion to the “vital force” occurs first in the fifth edition.

To § 7 (2nd reference): §§ 9 and 10 of the First Edition are combined in this aphorism with some variations and additions in all later editions.

To § 8, footnote: A translation of Hufeland's *Homöopathie* will be found in the *British Journal of Homoeopathy*, xvi, p. 179.

In the **First Edition** this note is preceded by another, which runs as follows:

1e-§10 fn: “All exact experience teaches that a disease of any importance requiring to be treated, almost never consists of one single symptom, and a single serious symptom is almost never met with alone. Almost always there are several noticeable morbid phenomena and deviations from the normal state present in the patient, which all together constitute the unity of the entire morbid condition, though at first sight some of them may seem to have no relation to one another. A single slight symptom is not a disease requiring medical aid.”

To § 9: §§ 9 to 16 expound the doctrine of the vital force, which appears in the Fifth Edition. In place of these the First Edition has the following:

1e-§ 12: “The invisible morbid alteration in the interior and the complex of symptoms observable from without are consequently reciprocally and necessarily determined by one another; both together constitute the disease in its entirety—that is to say, such a unity that the latter stands and falls with the former, that they must exist and disappear simultaneously, so that whatever is able to produce the groups of perceptible symptoms must likewise have caused the thereto appertaining inner morbid change (inseparable from the external morbid appearance)—otherwise the manifestation of the symptoms were impossible—and consequently whatever removes the totality of the observable morbid alteration in the interior of the organism, because the disappearance of the former without the removal of the latter is not conceivable.”

Dudgeon’s note: Then follows the foot note which in the Fifth Edition is transposed to § 17. The Second, Third, and Fourth Editions reproduce this aphorism, with insignificant variations.

Dudgeon’s note: In the Fifth Edition, throughout the work “vital force” is often substituted for the words “organism,” “body,” “state of health” (*Organism, Körper, Befinden*) of the previous editions, and the disparaging adjectives applied to the *vital force* in the earlier editions are generally omitted in the fifth.

To § 17: In the First Edition the following note is appended to this aphorism:

1e-§13fn: “It is by the misuse of the desire implanted for nobler purposes in the human mind to attain the infinite that have arisen those rash incursions into the domain of the impossible, those ingenious speculations respecting the essential nature of the medicinal powers of drugs, vitality, the internal invisible operations of the organism in health, and the alteration of the hidden interior which causes disease—that is to say, respecting the inner nature and essence of disease, falsely called the ‘*internal proximate cause*.’

“But this remained a mere play of fancy and wit (physiogenic and pathogenic poetry) because the fixed data necessary for obtaining a metaphysical knowledge of the processes that go on in the interior of the living organism are, and will forever be, wanting. From the proximate we can pass by degrees to the other data, until we come to the innermost primeval one, upon which the Creator of man implanted the conditioning of the disease in the holy place of that concealed workshop. All that mankind has ascertained about animal magnetism, galvanism, electricity, attraction and repulsion, earth’s magnetism, caloric, gas and other chemical and physical phenomena, is not of the slightest use in enabling us to give a comprehensive, distinct, and fruitful explanation of even the *meanest* function in the healthy or diseased living organism. What innumerable unknown forces and their laws may there be in operation in the functions of the living organs of which we can form no conception, and for ascertaining which we should require many more senses than we have, and these endowed with infinite delicacy! All these requisites for abstract investigations, all these fixed data and media are withheld from mortal man, and it shows a misconception of human capabilities and of what is required in the business of curing, when the physician insists that the investigation of such things is necessary, the knowledge of which is as unnecessary as he is created incapable of ascertaining them.

“As many profound thinkers as there were who devoted themselves to this attempt to penetrate into the secrets of nature, so many baseless hypotheses full of contradictions arose. All history teaches this, and so does the sound judgement of the best instructed minds. If only they had been of the slightest use to practical medicine; if these speculations had only been able to reveal the true remedy for the slightest disease, we might tolerate them! So thought the honest and wise Sydenham:—‘*Quantulacumque in hoc scientiae genere accessio, etsi nihil magnificentius quam odontalgiae aut clavorum pedibus innascentium curationem edoceat, longe maximi facienda est,*