

ORGANON FROM THE PRECURSOR TO THE LATEST

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Exactly 200 years back, Hahnemann wrote a book- “Organon of Rational Art of Healing”, a monumental work to the entire medical Profession (1810). His approach towards each concept was ahead of centuries, which couldn't be understood by his contemporaries. The book- The first edition faced much criticism and the medical profession rejected the work. Now, the allopathic (Rational) medicine is coming nearer to the concepts which were laid down in organon. Let us celebrate the 200th Anniversary of the Organon.

Organon first edition (1810) constitutes a land mark in medical history and is less controversial than the later editions. It is the foundation upon which the structure of Homoeopathy is built. Hahnemann eagerly waited for the compassionate response of the fellow physicians but could find the anger and opposition for provings and for testing the medicines as preventives; he craved for the support of his contemporary medical men which was in vain.

The concepts Hahnemann proposed in Organon like the drug proving, dynamization, vital force chronic miasms (Simplex Simili Minimum) all are highly evolved fundamental rules born out of pure observation and experimental verification. They stand the testing of time, even after 200years, the concepts are unchanged.

Translation of Cullen's Materia Medica, first experiment with cinchona bark on Hahnemann himself and observation of sick making properties of cinchona herald the birth of Homoeopathy (1790). Hahnemann's treatment of the insane persons and his preventive medicines in epidemics gained him world wide popularity. If the physicians of modern medicine put a trail to experiment without any prejudice and test the concepts, they can be convinced.

Organon of medicine ran through a number of editions indicating continuous efforts towards self-improvement and perfection which Hahnemann always sought. The fundamentals being not changed, we can observe subsequent refinements in the application of law of similars through the editions of organon.

Now we can see the editions from 1st – 6th by different translators, 1st translated by C. E. Wheeler, 4th by Devriant, 5th by Dudgeon and 6th by W. Boericke are available to the readers. Certain aphorisms are not changed in their place and concept all through the six editions.

Ex: 1st, 2nd, 3rd and 4th aphorisms are carried in their places from 1st to 6th. Hahnemann wants to impress his followers about the physician's mission, the quality of cure and the knowledge to be acquired by the physician in order to become a skilled man in the art of healing. The 3§ is called as a miniature organon. 4§ He should be a guardian or maintainer or a preserver of health if he knows the things that derange health and cause disease and how to remove them from persons in health “Prevention is better than cure”. HFA – the WHO Slogan.

In the construction of the main body of the Organon many hypotheses, theories and concepts are incorporated into different editions like theory of vital force seen for the first time in the 5th edition, theory chronic diseases first appeared in 4th edition, theory of dynamization of medicine is hardly proposed until 5th edition, the actual procedure of preparation of centesimal in 5th and the 50 millesimal in 6th edition.

Hahnemann's approach towards disease as well as drug action is clinical. That's why the disease is described in terms of clinical and functional aspects that is the outwardly reflected picture of the internal essence of disease. That is the totality of symptoms consisting of diagnostic and therapeutic totality defining the diet and regimen and directing towards indicated remedy respectively. Totality of symptoms is the concept peculiar to Homoeopathy.

Hahnemann's approach towards the causes of disease is etiological in nature. In “Medicine of Experience” he narrates hundreds of examples of different causes in the production and maintenance of disease. His explanation of the first or proximate cause in

the existence of disease is distinct, clarifying the *modus operandi* of homoeopathic medicine not to kill the germs but to annihilate the totality by similarity. (Authors' note to §6 – 1st edition)

Examples of indisposition where *causa occasionalis* is present needs special mentioning.

The classification of diseases is also based on the clinical aspect of the diseases, that's why it is Hahnemannian clinical classification of diseases. In this, we find place for all the namable and unnamable diseases evident in the world and he gives the guidelines for the case taking from the individualistic stand point.

Hahnemann's approach towards medicinal action is also clinical. In his view a medicine is a substance which has the power of altering man's state of health. To ascertain the medicinal action of different medicinal substances, he took the help of proving the drugs on healthy human beings. There is no other method than this to get the pure and positive effects of drug substances without destroying the functional tissues of the experimenter.

About preparation of medicines – Hahnemann used to prepare his own medicines. After 1790 he was prescribing basing on law of similars but in grain doses. It led to life threatening aggravations. Hahnemann reduced the doses gradually. By the process of dilution and succussion he was minimizing the quantity of medicine which led to the invention of dynamizations. In the 1st edition the preparation of medicine consists of preservation of medicines, but in 4th edition he mentions about the dilution of medicines which increase the power of medicines, in 5th a fixed scale of preparation, the centesimal scale and in 6th, the 50 millisimal potencies.

After the knowledge about disease and the drug, the suitable method of employment of medicines for the cure of the natural disease is to be sought. Hahnemann clearly gives instructions for selection of medicine, mode of administration, choice of the remedy, repetition of the dose, preparation of drugs and diet and regimen in acute and chronic diseases.

In fact, Hahnemann was against mixing of medicines, that is many medicines of unknown nature in one prescription, repeated frequently in large doses used for longer durations. He advocated one single simple medicine to be given at one time. And also, he was against mixing of different systems of medicine – he named those physicians are “Mongrel sect” Hahnemann gives a curse to the medical profession “May the just recompense await them, that, when taken ill, they may be treated in the same manner.” Hahnemann advocated the employment of antipathy whenever it is judiciously indicated (§ 67 foot note).

Hahnemann wanted to cover the whole field of medicine; any physician who wants to practice the medical art should possess the knowledge of the fundamentals of medicine which are provided in *Organon*. The homoeopathic student or physician can find the answers for all the questions or doubts that arise about the practice of medicine through homoeopathic system in their study and practice in *Organon of Medicine*. A homoeopath is always indebted to Hahnemann for his immortal work he has presented to the medical profession. The aim of the physician as emphasized in 1st § holds good even in the present day medical practice and even in future for centuries to come.

Hahnemann wrote *Organon* for the entire medical profession. His aim in writing *Organon* was not completely fulfilled, but the homoeopaths admire *Organon* as the “Bible of Homoeopathy”. This remains as a monumental work for the homoeopathic fraternity.

**“Let me go down to posterity only,
As the image of my inner self,
Which can easily be discerned in my writings.
My vanity goes no further than this,
And I have not lived in vain.”**

- Dr. Hahnemann (1755-1843)

**HAIL HAHNEMANN
HAIL HOMOEOPATHY**