

VALUE OF ORGANON IN TODAY'S PERSPECTIVE

Before delving into the subject lets understand the motive behind Hahnemann in writing the book. Hahnemann wrote this book as a manual for case management by homoeopathic principals. This is not in any way a book on philosophy that it has been projected to be. Hahnemann philosophises only on a few issues regarding non material worldview.

What does the word Organon mean?

Organon in Greek or Organum in latin means the same a morphic unit, a Structurally united connection of cells that is normally capable of coherently exercising a specific life-furthering function for the benefit of the greater whole.

The so called aphorisms are although separately 291 in number but they form a Totality of a single work: "organon der heilkunst" this literally translated means "Organon of the healing art".

Dear friends the book you have in your hand is not a book of philosophy but it is a book which in its totality has been conceived by Hahnemann to be a guide to make you a healing artist and therefore the motto chosen by hahnemann "Aude Sapere" which means Do you Dare? Do you dare to be wise? Do have the courage to know. Can you dare to enter the domain of the Dynamic when all through your early intellectual upbringing you have learned of the material worldview?

It is important to be aware of this, as English translation currently available have been titled "Organon of medicine" or most recently "Organon of the medical Art" but Hahnemann refers to the practitioner of homoeopathy as a healing artist, hence the importance of understanding the meaning of the title.

The first edition was published under the names "Organon der rationellen heilkunde" literally meaning "Organon of rational medicine" the change of title is more than merely a change of words it signifies Hahnemann's change of view from the rational medical mind (1810 first edition) to the healing artist (1819 Second edition).

Hahnemann himself attached little importance to understanding the 'why' of his discoveries, focusing instead on the 'what' and the

'how'. He constructed his Philosophy and Practice of medicine upon unbiased observation, pure experience, and unfettered deliberation.

It is only recently that we are beginning to formulate theoretical constructs that address the 'why' of Hahnemann's approach to medicine. We are now amazed to realize that Hahnemann had little to do with the world view described by the Newtonian Physics of his day; it is much more closely aligned with Modern Post-quantum Physics. Hahnemann envisioned a Holistic world in which the foot is not the man himself. He saw that individuals were neither Jigsaw Puzzle nor Pieces in a Larger Puzzle, where the sum of all parts equals a whole. Rather, he saw that the whole and its parts form an Indivisible Unity.

The structure of The Organon

The Organon is not an easy book to grasp. Complex structure, long sentences, condensed concepts and the problems inherent in any translation obscure the totality of this monumental work to a new reader but once you get the hang of the book you start to see the revelations.

On first reading the Organon, I shared the initial frustration of many Homeopaths. It seemed at once too simple or too complex, at times difficult to understand at other times stating the obvious. Yet, as with a chest of treasures buried in the deep, careful Investigation and diligent study expose jewels of wisdom. Each reading reveals new gems, Pearls of truth on which we may base our art of arts. Like good wine, Hahnemann's teachings improve with time.

As a student of Homeopathy, I am regularly faced with many questions, most of which can be answered directly from the Organon.

Hahnemann experienced, analyzed and solved most issues facing the Contemporary homeopath- from case-Taking to Epidemics, Diet to Second Prescription, One Sided Cases to Obstacles. Provings and Placebo, Antipathy and Antidote, Mental Illness and Miasm et al and all are thoroughly disused.

This diversity has not led to complexity. The Organon is arranged in clear and well defined Paragraphs, each linked to the next in a magnificent chain of logic. From the Physician's calling in the first Paragraph, and the highest ideal of cure in the second, the

path of reason spirals to the final discussions on alternative therapeutic approaches. This arrangement is not a Linear one, but rather a magnificent spiral.

General Design of the Book

The Organon begins with a Preface and an Introduction. The Pre factory Memorandum from the 1810 edition is also included.

Preface A discussion of the therapy and radical measures used in contemporary medicine, the advantages of Hahnemann's own approach are shown up in contrast to these, and the reader is told to keep homoeopathy pure.

Introduction Hahnemann discusses the disadvantages of the old method in detail, with particular reference to the underlying idea that disease is something tangible, something to be got rid of (materia peccans). This explains the radical derivative therapies used (venesection, emetics, purges, laxatives). In contrast to this, his own concept of disease is that of a dynamic imbalance, with the harmony of the vital energies disrupted. The vital energies maintain life in a state of health. If there is imbalance, they lose their capacity for self-regulation and healing has to be initiated from without, through the drug. Drug diagnosis according to the Law of Similars. Classic formulation of the Law of Similars: 'To achieve a gentle, rapid, certain and lasting cure, always choose a drug capable of provoking a disease similar (homoion pathos) to the one it is to cure'.

Skeleton of Organon

Para 3 clearly perceive

1. What is to be cured in a disease
2. What is curative in a medicine
3. How to adapt

One who understands these is a quality practitioner.

It is on this Para the schematic structure of the Organon is based

- 1 What is to be cured in a disease (1-104)
 - a. Principals of cure (1-71)
 - b. Understanding disease (72-81)
 - c. Taking the case (93-104)
- 2 What is curative in a medicine (105-145)
 - a. Proving (105-120)
 - b. Proving methodology (121-142)
 - c. Compiling a true material medica (143-145)
- 3 How to adapt (146-291)
 - a. Homoeopathic treatment of disease (146-244)*
 - b. Case management (245-263)**
 - c. Homoeopathic Posology (264-291)***

*Homoeopathic treatment of disease:

- a. Theory, including Miasma (146-205)
- b. Mental and emotional disease (210-230)
- c. Intermittent disease (210-230)

**Case Management

- a. How to use the remedy (245-251)
- b. Signs of improvement (252-258)
- c. Three advices (259-263)

***Homoeopathic Posology

- a. Preparation of medicine (264-271)
- b. Administration of medicines (272-285)
- c. Other therapeutic approaches (286-292)

The value of The Organon in today's perspective

Now that you know the design of the book and you know where to find it. Follow these simple steps to cure your patient

1. Take full case history creating a portrait of sickness
2. Classify disease phenomenon in Hahnemannian classification
3. Decide the focus of the case (what is to be cured)
4. Manage the case.

Let's elaborate on the above based on Hahnemannian advice in The Organon

1. CASE TAKING (Aphorism 83 - 104)

Hahnemann is specific in which details require to be recorded:

- History (Aphorism 86, 89)
- Observations and examination data (paragraph Aphorism 90)
- History before and after any treatment (Aphorism 91) social and public health aspects (Aphorism 93, 94)

Hahnemann also alludes to the importance of the attitude of the history-taker. He advocates:

- Caution and patience (Aphorism 96-98)
- Watching for individuality even in epidemics (Aphorism 102-104)
- Summate individual reports for epidemic profile (Aphorism paragraph 102)

2. KNOWLEDGE OF DISEASES (Aphorism 72-104)

ACUTE DISEASES (Aphorism 72-73)

The main points:

- Acute diseases are short lasting disturbances in the 'vital force'.
- They are usually readily correctable.
- Hahnemann interpreted them as 'transient explosions of latent psora'.
- Acute conditions are precipitated by physical or emotional stress, deprivation, contagious epidemics or represent individual sporadic or epidemic diseases.

CHRONIC DISEASES (Aphorism 72, 74-82)

Chronic diseases are :

- Long lasting not correctable by unaided vital force
- Due to progressive weakening of vital force, its inadequate resistance and further weakening (Aphorism 72)
- May be incurable (Aphorism 72, 75)
- Hahnemann sites the following 'artificial' causes of chronic ill-health (Aphorism 74): drugs, Aphorism purging, venesections, leeches etc.
- Other non-infectious causes of chronic ill-health are potentially correctable by changes in the environmental circumstances of the patient (Aphorism 77), for example: inappropriate diet, exercise or housing, physical or mental stress, deprivation.
- Hahnemann postulates 'miasmatic' causes of 'true' chronic disease (Aphorism 78 - 82): syphilis (venereal chancre) sycosis (figwort or condylomatous disease), psora (itch)
- Hahnemann's abstract concept of psora (Aphorism 80-81)
- Psora as the basis of most chronic diseases (Aphorism 80)
- Transmitted through many generations (Aphorism 81).

Intermittent Diseases

Intermittent diseases. Alternating ones. (§231-§232)

Typical intermittent diseases.(§233-§234)

Intermittent fevers.(§235-§244)

Mental And Emotional Diseases

Treatment of so-called mental or emotional diseases. (§210-§230)

HOMEOPATHIC TREATMENT OF DISEASES (Para 146-244)

- The most expedient curative employment of medicines, known by their peculiar actions.(§ 146)
- The homeopathically most fitting medicine is the most helpful one, it is the specific remedy. (§ 147)
- The homeopathic cure of rapidly arising diseases ensues rapidly, that of the chronic wasting sicknesses requires relatively more time. (§149)

- Slight indispositions. (§150)
- Significant diseases have several symptoms. (§151)
- For those diseases with several striking symptoms, a homeopathic remedy allows itself to be found all the more certainly. (§152)
- To what kind of symptoms must one thereby especially pay attention (§153)
- A means that is as homeopathic as possible cures without significant ailment. (§154)
- Cause of such a cure occurring without ailments. (§155)
- Cause of the minor exceptions to this. (§156)
- The very similar medicinal disease that somewhat surpasses the original disease in strength -also called homeopathic aggravation. (§157-§160)
- In chronic (psoric) diseases, homeopathic aggravations from from Homoeopathic medicines ensue from time to time over the course of several days. (§ 161)
- Curative measures when the stock of known medicines is too small to find a perfect homeopathic means. (§ 162-§ 171)
- Curative measures for diseases with all-too-few symptoms: one sided diseases. (§ 172-§ 184)
- Treatment of diseases with local symptoms. Their mere outer treatment is always pernicious. (§185-§203)

The Chronic Miasms

- All actual chronic maladies and wasting sicknesses (not those that merely originate from and are maintained by bad regimen) must be Cured only from within, with the homoeopathic medicines that are suitable for the fundamental miasm lying at their base. (§204-§205)
- Preliminary inquiry about the fundamental miasm - a simple one, or one that is complicated with a second (or even third) miasm. (§206)
- Inquiry into previously employed treatments. (§207)
- The rest of the preliminary inquiries that are necessary in preparing to apprehend the disease image of a chronic malady. (§208-§209)

Mental And Emotional Diseases

- Treatment of so-called mental or emotional diseases. (§210-§230)

Intermittent Diseases

- Intermittent diseases. Alternating ones. (§231-§232)
- Typical intermittent diseases. (§233-§234)
- Intermittent fevers. (§235-§244)

CASE MANAGEMENT (PARA 246-263)

- The manner of using remedies. fn 246 Dose repetition, reported according to the most recent experiences. (§245-§251)
- Signs of beginning improvement. (§252-§256)
- False preference for favorite means and unjust animosity against other medicines. (§257-§258)
- Living habits in chronic diseases. fn 260 Dangerous things in the lifestyle. (§259-§261)
- Diet in acute diseases. (§262-§263)

Administration Of Medicines

- Only a single, simple medicine is to be given to the patient at one time. (§272-§274)
- Size of dose for homeopathic purposes, whereby they are strengthened or lessened. fn 282
- Danger of all-too-large doses. (§283)
- Which parts of the body are more or less receptive to the impinging action of medicines? (§284)
- External application of medicinal mineral baths. (§285)

Other Therapeutic Approaches

- Electricity. Galvanism. (§286)
- The mineral magnet. (§287)
- Animal magnetism (mesmerism). (§288-§289)

- Massage. (§290)
- Water baths as therapeutic means, due to their temperature. (§291)

I hope it is now amply clear that The Organon is and always will be relevant only the adaptation would be required with changing times.

I shall close by quoting The Aphorism one in totality regarding Physician's Duty

"The physician's high & only calling is to restore the sick to health, to cure as it is termed" Aphorism 1

"The physician's mission is not to construct so called systems by entering empty speculations & hypothesis about the internal essential nature of the vital processes and the mode in which the diseases originate in the invisible interior of the organism.

Nor the mission is to give countless explanation regarding the phenomenon in the diseases and the disease causes."

It is now high time that all who call themselves physicians should cease to deceive the suffering mankind with mere talk, and begin now to act, that is really to help and to cure. Footnote Aphorism 1