

CONCISE ORGANON

**Samuel Hahnemann's
Organon of medicine, Sixth Edition,
Newly Translated and Rendered
in Simple Modern Language**

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“...instead of criticising or deconstructing Hahnemann’s dependence on contemporary conditions, homeopaths should engage in the task of carrying his noble and beneficial intention into the 21st century, trying to translate the perennial mission of medicine into the language of modern science, humanities, and philosophy.”

– Prof. Dr. med. Josef M. Schmidt, MD, PhD
5th Congress of the Liga Medicorum Homoeopathica
Internationalis, Redondo Beach, California, 19 May 2010.

PROLOGUE

The *Organon of Medicine* by Christian Friedrich Samuel Hahnemann is a 19th century treatise on the rational principles underlying all medical practice. It contains the theoretical tenets of homeopathy—guidelines and principles on how to study and apply medical drugs, and how to cure rather than to merely “medicate” away symptoms!

Hahnemann’s *Organon* in its original is a detailed and complex set of aphorisms written in a convoluted and sometimes long-winded early eighteenth century academic style aimed at the educated classes. Couple that with the natural evolution of written and spoken language styles over time, and most would agree that the original work is difficult to understand for the majority of today’s students.

The purpose of the *Concise Organon* is to give the same information in modern, updated language—clearly, and in fewer words. It contains Hahnemann’s *Organon of the Rational Healing Art* in its entirety, and every aphorism is rendered in simple modern language. It presents the key concepts in bold, lists details in columns, and eliminates voluminous repetitions, references and embellishments. The final product is a readable *Organon* for the modern student. The *Concise Organon* is recommended for study and review before exams. It should be on the desk of every homeopathic practitioner, to be read over and over. Every practitioner of medicine should read it!

The *Concise Organon* introduces the modern student to the homeopathic principles as efficiently as possible without sacrificing content. It represents a truncated translation of

Hahnemann's original manuscript at the Bibliographische Institut, Stuttgart, Germany, also taking into consideration the latest German language version of the 6th edition by Joseph Schmidt (*Textkritische Ausgabe*), to clarify controversial sections. We wish to thank all our homeopath friends for their suggestions, especially Dr. Joseph Schmidt, of München, Germany and George Dimitriadis, of Sidney, Australia.

Even though the present book adheres very closely to the original text, the *Concise Organon* is an original piece of work, the result of more than forty years of study in homeopathy. In researching this project, the author investigated Hahnemann's personal letters, case books (*Krankenjournal*), *Lesser Writings*, *Chronic Diseases*, *Materia Medica Pura*, and, of course, all six editions of the *Organon* in Latin and German. The author is fluent in reading and writing the Old German Sütterlin Script employed in the original handwritten manuscript of the *Organon of Medicine*. He also studied the writings of many of Hahnemann's closest friends and students, including the writings of Bönninghausen and Hering's *Medizinische Schriften*, and many homeopathic periodicals of the time, before crafting his *Concise Organon*.

Manfred Mueller, MA, DHM, RSHom(NA), CCH is a homeopathic clinician with a university level background in philology, text exegesis and analysis. For the past twenty-five years he has been a regular lecturer on homeopathy for the popular course PRINCIPLES AND PRACTICES OF ALTERNATIVE AND COMPLEMENTARY MEDICINE offered by the Program on Integrative Medicine, of the University of North Carolina School of Medicine, at Chapel Hill. From 2005 to 2014, he was the president of the North American Society of Homeopaths. Mueller is the author of Homeopathic

Cancer Drugs: Oncology Materia Medica, and the author of many scholarly homeopathic articles and published three reviews of homeopathic cancer research. He held a position on the Research Review Committee for a 1999 NIH-funded five-year educational grant in integrative medicine, at the University of North Carolina School of Medicine.

FOREWORD

To stay concise, I'll keep it brief. Translating and truncating the *Organon* is much like making a pencil sketch of the Mona Lisa. Such sketches aim at likeness rather than exactitude. In a literary work, such an endeavor inevitably comes at the expense of completeness. Pedantic insistence on absolute accuracy of translation would make the text an unreadable bore. In the final analysis, even “*Dimitriadian*” exertions for the sake of perfection inevitably contain editorial bias. The *Concise Organon* makes plain the core building blocks of our homeopathic craft in simple, modern language, while trying to remain true to the originator's enormous scientific and literary genius. In this spirit, I hereby present to you the *Concise Organon*.

Manfred Mueller,
October 2020

BASIC PRINCIPLES OF HEALING

1. **The doctor's highest and only calling is to restore the sick to health—to cure.** Theories and speculations on internal disease mechanisms, no matter how sophisticated, do not help patients get well. The internal disease process can never be completely understood. Doctors must stop deceiving their patients with unintelligible jargon. Instead of wasting their time on explanations of disease, doctors need to get on with the task of curing!

2. **The highest ideal of cure** is to restore health and wipe out disease
 - quickly,
 - gently,
 - and lastingly.

This should be done in a way that is most

- rapid,
 - reliable,
 - safe, and
 - on clearly evident grounds.
3. **The true healer clearly**
 - sees **what is to cure** in each case of disease;
 - knows **what cures** in each drug,
 - chooses the **right drug** for each case,
 - gives it in the **right dose** for the case,
 - **recognizes and removes obstacles to cure**, and
 - acts with purpose **and in a thorough** manner.

4. The real doctor also **preserves health by removing the things that make healthy people sick.**
5. In **acute sickness, a working hypothesis of its probable cause** is useful.

In **chronic conditions**, the doctor should have knowledge of the most important mileposts of the illness, to uncover its **basic causes**--usually a **chronic infection**. To find out, he should consider the patient's

- physical constitution,
- emotional and intellectual characteristics,
- activities, habits, lifestyle,
- social and domestic circumstances,
- age, and
- sex life.

6. **Sickness consists of the perceivable outward changes from normal health and wellbeing of body and soul.** It is what others, and patients themselves, can feel and observe. **All observable signs and symptoms represent the disease in its full extent.**

Metaphysical speculations and ponderings on the internal nature of diseases, **unverified by experimentation**, are futile. **An unbiased observer sees only disturbances in the wellbeing of body and psyche perceivable with the senses.** These include the subjective symptoms and objective signs of the disease. They represent the changes from the healthy state,

- felt by patient,
- perceived by bystanders, and
- observed by the physician.

How can doctors be so ridiculous and presumptuous to

search in mysterious internal processes for what is to be cured in a disease? How can it be rational to treat with medicines of unknown effects? What does the Old School of Medicine expect to find from their search for and from theories about a presumed internal *primary disease cause*, while **they ignore the only true evidence—the perceivable signs and symptoms?**

The physician cannot directly perceive the patient's inner life force. The **energetic derangement of this internal spirit-like force** brings about external disease. Instead, one must pay meticulous attention to its **outward effects**. These are the **observable totality of signs and symptoms—the complete syndrome**—of the disease.

7. To **cure a sickness, the rational physician will of course** remove any obvious **triggering or sustaining causes**, such as:
- remove strong smelling flowers that can cause faintness and hysteria from the sick room;
 - pull a splinter causing inflammation from the cornea;
 - loosen and readjust a tight bandage threatening to cause gangrene in a wounded limb;
 - expose and suture a severed artery causing hypovolemic shock;
 - induce vomiting in a patient who swallowed belladonna berries;
 - extract a foreign object lodged in an orifice like the nose, throat, ears, urethra, rectum, or vagina;
 - crush any stones in the bladder; and
 - open an imperforate anus of a newborn infant.
- As a result, the patient's wellbeing will often return on its own.

The externally **perceivable disease syndrome** is the only window to the internal affliction **the life force suffers**. This

complete disease picture alone can lead to the choice of the most fitting medicine. In selecting this drug, the healer must also take into account **infectious disorders, and other circumstances**. In each case of disease, the healer must perceive the **complete disease picture** and remove it in its full extent with the suitable remedy.

To remove merely **a single one of the many signs and symptoms of a disease** can do much harm. The old school, for lack of a better method, has always tried to **medicinally suppress a single sign or symptom of the disease**. This causes a **lopsided condition**. This symptomatic treatment is especially deplorable, when using a drug **that produces an opposite condition**. This is the **antipathic** or **palliative** method. Such treatment ameliorates the disorder only for short time. **But then the disorder comes back with a vengeance.**

ENERGETIC DISEASES REQUIRE ENERGETIC THERAPIES

8. Experimentation has shown that after curative treatment has taken away the **whole disease syndrome**, logically, **only health can possibly remain**.

According to the homeopathic model, disease is brought on by a **disordered or deranged inner life force**. It is not caused by some *internal material cause or mechanism*, as conventional medicine insists. Therefore, **homeopathic treatment is not merely symptomatic treatment**. There is no evidence that a *material thing* remains hidden somewhere inside the body to cause disease later in the midst of flourishing health. It follows that, when all indications of health return, what remains is and must be pure health. No wonder conventional pathology only came up with therapies that try to “sweep clean” or “purge” the poor patient.

9. An autonomous, **spirit-like life force animates and unconditionally rules** over the functions of the material body. In health, it keeps it in marvelous order and harmony. In this state of harmony, the reasoning mind can freely use this healthy tool for the **higher purposes of living**.
10. The material body **without a life force is unable to feel, act, or sustain itself**. A corpse is at the mercy of its physical surroundings. It rots and decomposes into its chemical constituents.

11. **The life force permeates the entire organism.** When you get sick, a **disease agent** brings the life force out of order with its hostile, energetic influence on it. **The so deranged vital force brings about the discomforts and abnormal functions we call disease.** Only the **overt manifestations** of the deranged vital force--**the disease syndromes**--can be **observed with the senses.**

In nature, **forces** like **gravity** and **magnetic fields** act on material substances without any mechanical link. In the same way, **pathogens** and **medicines** exert an **invisible, energetic influence on the body.** This **virtual, dynamic influence** also **communicates a specific disease** from one person to another. This happens by an **energetic influence and does not require physical contact.** This influence **does not depend on the molecular structure of either the pathogen or the medicine.** Once the **vital force** has **contact with the pathogen,** the **field-like function of the pathogen** acts on the **vital force field** directly. Likewise, the **force field of a drug** acts directly on the **force field of the body.**

Each **medicinal force** acts on the **vital force** in its own unique and specific way. **No material substance or molecules need be exchanged.** No **substance** is required either in **getting sick** or in **medical treatment.** Both act through their **field-like, contagious properties** alone. The **potentized medicine** no longer contains calculable amounts of the substance. **The effects of the potentized drug are far more powerful than those of the corresponding material substance.**

Similar **non-material effects** can be seen in everyday life: When you vomit because you see something disgusting, was it because you ingested a **material emetic**? Or was it brought on by the **virtual effects** of the disgusting

sight on your imagination? When you lift your arm, did a **mechanical force**, such as a lever, cause it? Or did the **spirit-like force** of your **will power** bring it about?

12. **The pathologically deranged vital force alone brings about diseases.** Health is restored once all visible signs of sickness—the overt manifestations of the deranged vital force—have disappeared. This can only happen, when treatment has restored the integrity of this force. How exactly a medicine can achieve this will always remain hidden, and any speculation would be useless.
13. **Non-surgical disease is therefore by no means**, as materialist allopathic medicine has claimed for thousands of years, an **internally hidden, evil entity or sick-making substance**—no matter how subtle. Disease must be viewed as **part of the living whole** of the body and **the force that animates it**. The material theory of disease is erroneous. It **has led the practice of medicine down a hazardous road, incapable of healing.**
14. **Nothing curable lies hidden inside the body that could not be recognized by observable signs and symptoms of disease**, in accordance with the eternal goodness and wisdom of the Divine Preserver of human life.
15. **This internal ailing life force and the overt disease syndrome are one and the same.** Granted, the body is a material tool for living. However, it is **unthinkable without being animated by a force that instinctually feels and organizes it.** Likewise, a life force cannot exist without a body. Only **thought distinguishes** between the **material** and **energetic**

aspects of the body. But the two are actually **one unified whole.**

16. **External hostile influences adversely affect the spirit-like vital force** precisely because of their **energetic properties.** The healer can only remove the resulting **energetic derangement of this spirit-like life force** with **energetic remedies.** The signals of these **field-like medicines** are perceived with the **sensory nerve functions** present everywhere in the body. **Energetic drugs have healing effects on the life force and restore harmony.** The observable changes in health known as the **disease syndrome** provide all the facts the alert healer needs to know in order to cure.

17. **Cure is the removal of the whole disease syndrome. It is also the elimination of the inner pathological changes that derange the vital force and bring about this syndrome. Cure constitutes the annihilation of the whole disease.** Health is restored when the whole disease is lifted. To carry this out is the only task of the healer. The **power of imagination** can also cause a **grave inner derangement** of the vital force and sometimes even death. Disease produced by **imagination or suggestion**, like a prophetic dream or a solemn prediction of death, can easily be removed by **counter-suggestion.** **God, the Preserver of mankind, reveals his wisdom and goodness in the cure of sickness by clearly showing how to destroy and remove disease and restore health.** Conventional medicine often clouds in mysterious obscurity what is to be cured by pretending to divine its hidden nature. What would we think of His wisdom and goodness, if disease were locked inside, making it

impossible for humans to clearly see what is to be healed?

18. Nothing other than the **complete syndrome** can be found in sickness that would signal its need for help. Therefore **the sole indication for the choice of the medicine** is the **complete disease syndrome** in each **individual case**. Of course, one must also consider **concomitant circumstances in each case** (see §5).
19. Disease is merely the **change in wellbeing from health** that expresses itself **by the signs and symptoms of disease**. We can easily observe that the healing **power of medicines** lies in their power **to *retune* human wellbeing in feeling and function**.