

## HOMŒOPATHY AND THE ORGANON

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The Organon of Hahnemann is the codified Law of Homœopathy, containing as it does, the principles on which the whole superstructure of the only true Healing Art rests. It is the mainstay of Homœopathy and has two aspects—the negative as well the positive; in as much as it refutes, on the one hand, the old School theories and its empirical methods, and vindicates, on the other, in an authoritative way, the position of the new system as being the true Science and Art of Healing. It has been written in a style peculiarly terse but at the same time elegant and accurate; it is highly argumentative and logical, and therefore truly appealing to the syllogistic minds. It is the philosophy of a high order; not a dry abstract philosophy which the practical run of people would carefully shun as being of no use in life, but it is suited to the every day needs of suffering humanity. The Organon embodies principles which are capable of being tested at the bed-side even by a man of ordinary intellect,—though crudely. The arguments which have been arrived at after close reasonings and based upon most careful observation, must be highly scientific, and actually so are they. It formulates a truly rational system of medicines in place of a chaotic disorder of the old school.

The Organon is the all times companion of a true Homœopath, but alas! the fact, as it stands today, is just the opposite. There are now a days lots of sects loosely called Homœopathic. One class of minds would like to call themselves Homœopaths, but would not follow the Organon, as if, in case they do, it would lower them in public estimation or would mar their so called freedom to do what is most beneficial for their patients. They think that the Organon would simply curb them in their ways of practice. They labour under a misconception that they can serve their patients better by ignoring the teachings in the Organon. But it is only a deception—pure and simple. The more sober section of Homœopaths can only pity them for this grave and unpardonable error. We are much grieved to see almost daily that even the best of Homœopaths, (so far as their name, fame and earnings are concerned) allow their patients, nay, direct them to use the dubious methods and again all those methods

are said to be most inoffensive. For example, in cases of Pneumonia, Antiphlogistine is made use of in course of treatment with Homœopathic medicines ! I purposely call this sort of treatment not Homœo treatment but, rather, treatment with Homœopathic medicines. If they are really inoffensive, why are they used at all ? If they act,—they must act unhomœopathically and so must necessarily retard Homœo medicines from doing their full and beneficial action. Any sort of external methods are to be denounced but these are the very things which are used by those learned friends. There are many things which they would not have allowed or encouraged, had they turned to the pages of the Organon which only could teach them how to practise true Homœopathy. Without the Organon and its teachings Homœopathic practice is what would be the fate of a vessel without her rudder and compass. Homœopathy does not consist merely in giving small doses of medicine to the patients or of in serving the doses from the Homœopathic chests. It is so and something more. The Law of Similarity, Minimum dose and Single remedy—these three are the main principles and how these principles are to be given effect to and practically applied in practice have been taught by the Master in the Organon. The book is so valuable that a volume may be written on each of its sections. It may be noted without any the least fear of contradiction that those who do not follow the Organon have hardly any claim for being called a Homœopath.

Homœopathy as given in the Organon—stands unique in many points and thereby marks the difference from the old School system. The first and foremost is the Dynamic nature of Disease and its Cure, the great stumbling block of the materialistic minds. Death blow has been given to the material idea of disease. A Disease does not lurk in some unknown corner of a human system, but is a *condition* of it. It is a perverted life—a deviation from the normal and harmonious condition ;—in other words,—it is *another mode of life*. The Disease is not something like material entity, which, as they say, must be driven forth, before a cure can be expected. The founder of the Science laid a special stress upon the point—to say, that unless a harmony is restored to the life force, no Cure is possible. How that is to be done ? The untoward symptoms arising out of the disturbed condition in a patient are the *evidence* of disease, and a totality of those symptoms is the *guide* in the way of selecting the proper remedy

for a cure. It is quite a fruitless attempt,—a wild goose chase, to find out the essential nature of disease, nor is it necessary to find it out, even had it been possible, because the physicians' only business is to cure and not to make theories upon theories as to the cause of disease or the disease itself. He needs only the totality of symptoms, which not only serves as a *guide* but when removed gives a sure *indicate* that the disease has been cured in its whole extent. As the disease is a disturbed condition of the Vital Force and so Dynamic in its origin, the Cure must also be dynamic. The Law of Cure, (being the Law of Similars,)—as discovered and proved by the Master and the Dynamic nature of Disease and its cure—are the main pivot over which the system of Homœopathic system hinges, and the other things, e. g. minimum dose, single remedy etc.—have come in necessarily by and by. The teachings of the Organon, viz.—(1) The Vital Energy is supreme in the human system, in disease as well as in health, (2) The Dynamic nature of the disease and its cure, (3) The removal of all the symptoms of a case of disease means cure, (4) The Law of Similars is the only law of cure, (5) Single remedy, Minimum dose, (6) Chronic Miasms and the Theory of Chronic Diseases, &c. are the things that are quite unique in the world since the very dawn of creation when the Science of Medicine took its first start.

Just behold the bold and sincere stand which the immortal master has taken in his holy treatise of the Organon. He does not ask you to take up his *ipse dixit* empirically but to verify every point of truth, stated therein. He boldly exclaims,—“Try my method, if you fail,—publish to the world, but if you succeed, give the glory to God Whose Law it is.” A most noble sentiment! It is a fair day-light expression, an open and sincere assertion coming from a genius, from the heart of a soul weeping for a suffering humanity,—suffering from a double sore,—the sore of a natural diseases owing to their breaking the Divine Law, and another sore, perhaps the deeper and more cancerous sore created by the then foolish treatment.

The old school had an idea and had given to the world that their system was the rational method of cure and the master through his famous Organon has successfully proved it to be just the opposite i. e. the most irrational. The most glaring instance of his genius has been shown in his theory of Chronic Disease, only hinted at

in the Organon and elaborately developed in his "Chronic Diseases". Psora, Syccosis and Syphilis—will immortalise the Master up to end of time.

Lastly, let us come to the *moral nature* of the System. The theory proclaims to the world that unless the people lead a moral, easy and natural life, there is hardly any hope of real cure—and so it at once solves the problem of life, by putting Medicine and Morality on the common board. Necessity of 'moral' life can hardly be suggested in a better way. The Old School would try to suppress everlong without any the least touch upon the moral side of things; rather the System gives a false hope to the people (though in an indirect way) that they are free to live any sort of life and they would stand byt hem with their injection-needle, unless and until their race is extinct. So it is an anomaly, a caricature, a pretention, a sad apology for a holy Healing Science. Healing Science must—*heal* and can it heal unless it can heal the mind and its tendencies? It cannot, because "healing" means—making whole, making holy—as the three words are coming from the same root—(A. S. hal=health). The Organon has solved the life's problem fully—as by curing a human being, it has the desideratum to make him whole and holy so that the higher purposes of his life may be fulfilled by him. The other School, I mean, the Dominant school by their suppressive process will ever undermine, and keep the canker in secret corner of the system, and thus go on and on,—defiling and defiling the mind and body until the limit is reached and the humanity oversteps and falls away from the human rank. Their aim will for ever be asymptotic, in the sense that they will ever try but never succeed in curing the sick unless they embrace the only true Science of Healing, by which is meant the Homœopathy as embodied in the Organon.

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