

## ORGANON OF MEDICINE

Dr. R. P. Patel's Organon of Medicine from the first issue (1st August 1969) of his "The 50 Millesimal" Quarterly which was published for the students is republished here. The classes prepared by him for the students in the year 1969 continue relevant and beneficial even today in 1993 for the student readers as well as readers in general of QHQ.

We are happy to continue the "Students Section" of "The 50 Millesimal" in our Medicos Page the available lessons specially prepared by Dr. R.P.Patel for the junior and senior students.

### FOR JUNIOR CLASSES

#### WHAT IS AN ORGANON ?

Organon is derived from a Greek word (Ergon-work) signifying a body or instruments of rules and laws for regulating scientific investigation.

#### WHAT IS ORGANON OF MEDICINE ?

Organon of Medicine is a book written by Dr. Samuel Hahnemann which contains rules and laws or principles for regulating scientific medical investigation especially Homoeopathy.

#### HOW MANY EDITIONS ARE THERE OF ORGANON OF MEDICINE ?

Six Editions. Five Editions were published by Dr. Hahnemann and the 6th Edition was published posthumously in English from German by Dr. William Boericke of U.S.A. in Dec. 1921. The following are the years of Publications.

|             |      |
|-------------|------|
| 1st Edition | 1810 |
| 2nd Edition | 1818 |
| 3rd Edition | 1824 |
| 4th Edition | 1829 |
| 5th Edition | 1833 |

#### DISCUSSION AND NOTES ON PARA No.1

##### Para No.1

"The Physician's high and only mission is to restore the sick to health, to cure as it is termed."

This is the most important paragraph to be understood for practising Hahnemannian Homoeopathy. It has very deep meaning. Each word is a masterpiece in the sentence. Let us consider the following words and their far reaching meanings.

1. The physician
2. Mission, only
3. The sick
4. Health and disease
5. Cure.

#### WHO IS A PHYSICIAN ?

One who practises the true healing art including medicine and surgery and not one who is legally qualified and theorise in medicine as well as in surgery. Then,

#### WHO IS A HOMOEOPATHIC PHYSICIAN ?

A Homoeopathic physician is one who with his knowledge of medicine practises Homoeopathic therapeutics

and observes in his daily practice the Law of Similars according to the Founder of Homoeopathy for the cure of the Sick. All that pertains to the great field of medical knowledge for the cure of the sick is his by tradition, by inheritance and by right.

#### WHAT IS THE MISSION OF THE PHYSICIAN ?

The high and only mission of the physician is to restore the sick to health i.e. permanent restoration of health. It is simple and plain. It is no use in engaging the attention of the physician to empty speculation and hypothesis or employing his faculties in the fruitless attempt of discovering the essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the human organism. By the way, X-Ray makes it possible for skiagraphing the interior organs of the body, but the skiagram only reveals the resulting ultimate, not the origin of the disease.

Instead of wasting his time and talent in such futile adventure, though it helps, let the physician find out how he can restore the sick to health. Temporary removal of the disease sympto-

# Medicose Page....

ms, temporary relief of the pain and troubles of the disease cannot be called cure or restoration of health. He must not deceive suffering mankind by removing some symptoms of the disease by the way of suppressive method but he must try to annihilate the totality of the disease in its whole extent and re-establish the health.

It is also not his high and only mission to palliate or suppress and it is not the physician first duty to please his patient. Also it is not the physician's highest duty to make a diagnosis, even if a clever and brilliant one. It is not to delude himself and deceive his patient with palliation when a real cure is possible.

To cure means to restore health. The naming of a disease and its removal do not mean restoration of health. It is very often noticed that naming or diagnosis of a disease is misleading. We try to study the character of the disease which is only manifested by signs and symptoms. It is God alone who can say what actually happens in the invisible interior of the man. Our human made instruments such as thermometer, stethoscope, etc. whatever perfection they may reach, remains always imperfect. In two cases of fever the temperature may be 104 °F. and both the cases are labouring under pneumonia, but that one man is thirsty and the other is thirstless, can only be distinguished by the patient himself and our human made machines and instruments are helpless, here.

Dr. Halliburton writes "There we find ourselves up against the problem of life itself which so far has defied complete analysis."

Then, the mission or duty of the physician means that he willingly and unselfishly devotes all his skill to accomplish a real cure.-the restoration of health.

## THE SICK

Homoeopaths consider that Man is prior to organs. Tissue changes of the body are the results of the disease. They are not the disease itself. Men consists in what he thinks and what he loves and there is nothing else in Man. The man will express his sickness with 'I', the whole individual personality but the body sickness will be expressed with 'My', the part of the individual personality.

To understand the sick, Homoeopath must learn reality and leave off mere expression of opinion. The true Homoeopath, when he speaks of the sick, knows who it is that is sick, The allopath does not know. He thinks that the house which the man lives in, which is being torn down, expresses all there is of sickness i.e. the tissue changes (which are the results of disease) are all that there is of the sick man. But without the vital force, without simple substance, without internal as well as the external, there can be no cause and relation between cause and effect.

So it is a man that is sick and to be restored to health, not his body, and not the tissues alone. It is also absurd to say that prior to the localisation of disease, the patient is not sick.

We say that man dies but he leaves his body behind. We dissect the body and find all of his organs. Everything

that we know by the senses belongs to physical man, every thing that we feel with fingers and see with the eyes 'He' leaves behind. So the real sick man is prior to the sick body and we must conclude that the sick man must be somewhere in that portion which is not left behind. That which is carried away is primary and that which is left behind is ultimate. We say the man feels, sees, tastes, hears, he thinks and lives but these are only outward manifestations of thinking and living. The man wills and understands, the cadaver does not will and does not understand, then that which takes its departure is that which knows, understands, wills. It is that which can be changed and is prior to body.

Since man is a wonderful unity of spiritual, mental and physical body, each interacting in health in a manner of such beautiful precision that language has not yet been forged to describe-modus operandi. Man is the Master-piece of infinite skill, the creation of loving all wise Omnipotent God. We all know that the mysterious essence of Mind through its servant the brain, can and does wield (use or hold) an immense degree of control and authority over the body; but although holding high office in the realm of Man, the mind is subject to the dictates of the spirit and it is on this plane of being, that sickness originates. It is the sole duty of the physician to heal the sick. It is not his sole duty to heal the result of sickness, but the sickness itself. When the man himself has been restored to health, there will be restored harmony in the tissues of the body and in the activities.

## HEALTH:

"Health" The World Health Organisation says, "is a physical, mental and social state of complete well being and not only the absence of illness or disease".

# Medicose Page....

Homoeopathic philosophy teaches "Health is a natural and harmonious state of bodily organs and of the mind of an individual as whole in the person. Health is a vital physiological reaction to all of the factors in an organism's environment. It is a state in which work is easy and duty not too great a trial, the state in which it is a joy to see, to think, to feel, and to be. Dr. Close writes "Health is that balanced condition of the living organism in which the integral harmonious performance of the vital functions tends to the preservation of the organism and the normal development of the individual as regards the body and mind."

The standard of normal health differs according to race, climate, heredity, occupation and mode of living. In human society health of all individuals do not bear the same standard.

## DISEASE (DIS-NOT) :

"Diseases are nothing more than alterations in the state of health of the healthy individual which express themselves by morbid signs." (Hahnemann). The disease in its beginning and in its entirety, is primarily a total organismic disturbance and never primarily a local or organ or cellular or systemic disturbance. This make it necessary for us always to consider the total reaction of the patient in planning his therapeutic care. It follows that, if the primary disease is total, the pathology we find later can only be the result of the disease and never the disease itself. Hahnemann's conception of disease is of dynamic origin when he writes "when a person falls ill, it is only this spiritual, self-acting (automatic) vital force, everywhere present in his or-

ganism, that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life; it is only the vital force deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations and incline it to the irregular processes which we call disease, for as a power invisible in itself, and only cognizable by its effects on the organism, its morbid derangements only make itself known by the manifestation of disease in the sensations and functions of these parts of the organism exposed to the senses of the observer and the physician, that is, by morbid symptoms and in no other way can it make itself known."

Disease, per se is nothing more than alternation in the state of health of a healthy individual caused by the dynamic action of inimical forces upon the life principle, of the living organism making itself known only by perceptible signs and symptoms, the totality of which represents for all practical purposes, constitutes the disease.

The difference between Homoeopathy and Allopathy in the conception of disease is that whereas Homoeopath considers the phenomenon of disease as part and partial of the sick individual and it is vitally connected with his life, while the Allopath considers disease as independent and universal phenomenon, each disease having its separate and specific existence in nature. Disease, no one really knows, no one ever saw one. The actual cause we will never know but the exciting cause we may know. The tendency to disease is in-born, producing a predisposition thereto and all that our contact with others in so-called communicable diseases as small pox etc. is to light our predispositions into activity and not

to transmit or transfer the diseases to us. If our predispositions were not active, no amount of exposure to active small-pox would light up that condition in us. This explains why some people do not come down with the disease.

So disease is an abnormal vital process, a changed condition of life, which is inimical to the true development of the individual and tends to organic dissolution. Disease to the Homoeopath is a state of disharmony in the vital economy involving at least three different factors, some morbid dynamic influence, the susceptibility of the person affected and the individuality of the patient modifying the form the disease takes. Disease has a period of prodrome, period of progress and a period of decline or no decline.

## CURE :

'Cure is a change to the healthy condition of the state of health of the diseased individual'

Cure is alteration of that altered state of health to its previously normal healthy state. Cure is not worth the name if the health is not restored permanently. It should be effected in the most harmless way. A cure does not mean a suppression of the symptoms, so that in short time the disease bobs up again under a different name. A cure means making the individual so well that he forgets that he is ill and enjoys life and dies not from a disease but from old age, without having been a burden to his relatives and friends.

Cure should be from first to last or centre to circumference as is the order of sickness i.e. from man to his organs and not from organs to the man. A cure should be rapid, gentle and permanent. Cure demands the heart, the mind, the soul and the strength of the physician.

# Medicose Page....

## FOR SENIOR CLASSES

### Para 146.

"The Third point of the business of a true physician relates to the judicious employment of the artificial morbid agents (Medicines) that have been proved on healthy individuals to ascertain pure action. In order to effect the Homoeopathic cure of natural diseases:"

The physician having the knowledge of disease and having gained the knowledge of medicine he must think out critically or properly on a rational basis how he should use the knowledge of medicines to cure natural diseases homoeopathically, i.e. suitable method of the choice of the Homoeopathic remedy to bring the cure of the natural diseases. Now,

### What are natural diseases ?

Natural diseases are those which have brought altered state of health by natural morbid agents. Natural diseases are not mechanical e.g. injuries or due to avoidable noxious influences, eg. liquors or prolonged abstinence from things that are necessary for the support of life i.e. so-called deficiency diseases. Besides natural diseases are not indispositions but they are in natural order-i.e. onset, progress and decline or no decline. They are acute & Chronic.

### What are Acute diseases and how they are treated ?

Acute disease are rapid morbid processes of the abnormally deranged vital force, which have a tendency to finish their course more or less quickly but always in a moderate time. These are termed acute disease (Hahnemann), Acute disease is one that has a period of prodrome, period of progress and a period of decline or death. The acute miasm comes on sometimes with sufficient violence to cause death to patients. It comes like a

storm, stays for a longer or shorter period and goes away like a storm. Either the person recovers or dies. It is cured even without medicines but that does not mean that we should not give medicine. We give medicines to,

1. Avoid death.
2. Avoid complications.
3. Shorten the duration of the disease.
4. Restore the health.

These acute diseases also are called "Acute Miasms" by Dr. Hahnemann. Eg. Measles, Scarlet fever, Whooping cough, Small-pox etc. The tissue changes in the acute condition are due to and resultant of flaring up of the disease which is the continuous process of the progress of the disease under the subjugated condition of the Vital Force. Here the disease force when gets exhausted against the constant resistance of the revolting Vital Force, is overpowered by the Vital Force with the help of some systematic treatment and it leaves the tissues to be repaired under the usual course of metabolism. The subjugated vital force retains the power of resistance and the change of revolt.

Eg. Pneumonia, Meningitis, Hepatitis.

### Treatment of Acute Diseases (151,52,53)

In case of acute disease, the patient complains of a few violent symptoms, there will be found upon investigation several other symptoms of lesser violence and all these symptoms put together form a complete picture of the disease. The medicine which furnishes the nearest antitype to this disease picture will be the desired Homoeopathic remedy.

The worse the acute disease is, the more numerous and striking (characteristic) symptoms it will display.

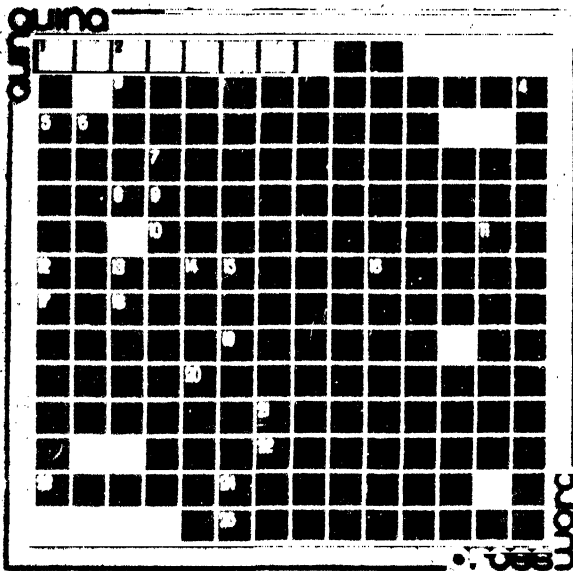
Hence, the physician who knows the pathogenetic symptoms of a sufficient number of medicines, will not be in difficulty to find out the medicine which covers the totality of the symptoms of that natural disease.

In search for a specific remedy, the physician should chiefly and solely keep in view the more striking, singular, uncommon and characteristic signs and symptoms of the natural disease, because in order to effect cure, the selected medicine must possess among its other pathogenetic symptoms, particularly those that correspond to the aforesaid symptoms of the natural disease.

The more general and undefined symptoms, eg. loss of appetite, headache debility, restless sleep, discomfort and so forth demand but little attention when of that vague and indefinite character. They are of no utility unless more accurately described, to the physician in the selection of the specific Homoeopathic remedy.

In acute diseases, the medicine which covers the peculiar, the uncommon, singular and characteristic disease symptoms and patient's symptoms in the greatest number and in the greatest similarity, this medicine is the most appropriate Homoeopathic specific remedy for the morbid state and will remove and extinguish the disease, if it is not of very long standing by its first dose within the first hour or the first few hours without any considerable disturbance. In short, in matching a natural disease picture with a drug picture it is the differentiating factor, in each case, which has got to be matched to find the remedy most similar to the patient's condition for gentle, reliable, harmless and permanent cure. The differentiating factors are referred to by Dr. Hahnemann as singular, uncommon, striking and peculiar features of the case.

## QUINQUINA CROSS WORD



### ACROSS

1. A shiny, pink condition of opposing skin surfaces due to erosion of the superficial cells of the epidermis by mutual friction. (10)
3. Synonym of Nephroblastoma. (5,6)
5. The disease due to deficiency of antihemophilic globulin. (11)
7. The test conducted where the patient is asked to extend his clenched fist against resistance and considerable pain is experienced at the lateral epicondyle. (6,4)
9. Very forgetful, absent-minded; makes purchases and walks away without them. (3,7)
10. The muscle which arises from the pelvic surface of the second, third, and fourth pieces of the sacrum, lateral to and between the pelvic sacral foramina. (10)
12. The sign obtained which is the sliding off of a superficial portion of the epidermis on applying pressure with the pad of digit. Positive in pemphigus vulgaris, pemphigoid, toxic epidermal necrolysis. (9)
16. Prolapse of the rectum after confinement. Tearing stitches in rectum when sitting. The prolapse is < by stooping, and by crouching together; it comes on immediately on attempting a passage. (4)
18. The structure affected in osteoarthritis of the hip joint when it becomes enlarged and produces a tense and cystic swelling below the inguinal ligament. The swelling diminishes in size when the hip joint is flexed. (5,5)

19. Intermittent fever commencing the same hour every day or every other day. Red face in hot stage. Thirst with desire for warm drinks. Profuse perspiration. "Excitement before chill". (6)
20. The metabolic breakdown product of tyrosine metabolism by the decarboxylation of 3,4-dihydroxy phenylalanine (DOPA) in the presence of enzyme DOPA decarboxylase. (8)
21. Migraine chiefly left side, < from stooping, especially after drinking milk. Sensation deep in brain as if vertigo would come on; tendency to fall backward; < at the sight of running water; or if he put his foot on a bridge; < in damp weather. (7)
22. The normal or physiological labour. (7)
23. The failure of visual recognition of words. (6)
24. A failure to execute certain acts in the correct context while retaining the ability to carry out the individual movements upon which such acts depend is. (7)
25. Epistaxis of a very hot and bright red blood, with pressive pain above the nose coryza; dry; with stoppage of the nose; < in cold air. (9)

### DOWNWARD

1. The hypothalamic substance secreted by certain element in seminiferous tubules which controls FSH secretion by feedback mechanism. (7)
3. The membranous or partially fibrous structures which extend across the lumen of the oesophagus and constrict the oesophagus partially. (4)
4. The syndrome produced by local lesion of one half of the cord consisting of loss of power on one side, and loss of pain and temperature appreciation on the other side, below the level of the lesion; and, if the posterior column is involved, loss of sense of position on the same side as the weakness. (5,7)
6. The syndrome characterised by "Osteitis fibrosa disseminata, areas of pigmentation and endocrine dysfunction, with precocious puberty in females". (9)
10. An unconscious adjustment of tone in the different muscles concerned, accompanying every active movement, with the purpose of making the movement smooth and accurate, and maintaining the equilibrium. (7)
11. The malignant tumour of connective tissue. (7)
14. The increased anterior curvature of lumbar spine. (8)
17. The nerve which arises from the medial cord of brachial plexus comprising of C8 and T1. (5)
18. The elastic keratinised threads which develop from the epidermis and extend downward into the subcutaneous tissue. (4)
19. A circumscribed, confined lesion, more or less similar to the callosity but thicker than it and causes more concern to the patient. (4)