

# Organon of the Remedial Art by Samuel Hahnemann

as rendered by  
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## PREFACE TO THE FIFTH EDITION.

- 1.1. The Old Medicine (Allopathy), generally speaking,  
presupposes in the treatment of diseases  
in order to remedy them, nothing other than material causes  
— partly (non-existent) blood excess (Plethora), partly disease matter and acridities —  
and therefore it has the life's blood drained off  
and strives partly to sweep away the fancied disease matter,  
and partly to conduct it elsewhere by emetics, evacuations, salivation,  
sweat- and urine-promoting means, drawing-plasters, suppurations, fontanels, etc.,  
under the delusion of thereby being able to weaken and to materially obliterate the disease,  
  
but augments the sufferings of the patient thereby  
and deprives the organism, as well, through its pain killers,  
of the indispensable vitality and nutrient humours needed for remediation.
  - 1.2. It assails the body with large, often protracted and rapidly repeated doses of strong medicine,  
whose long lasting, not infrequent terrible effects it does not know, and which it, apparently,  
makes purposely unrecognizable through the commixture of more such unknown substances  
in one medicinal formula, and so inflicts, still now in part, by lengthy use of the same,  
ineradicable medicinal diseases on the diseased body.
  - 1.3. It proceeds also, whenever it can, in order to remain popular with the patient,<sup>1]</sup> with means  
which, for a short time, immediately suppress and cloak (Palliatives) the disease ailments by  
opposition (Contrary by contraries), but leaves behind the basis for these ailments (the disease  
itself) strengthened and aggravated.  
  
1.3.<sup>1]</sup> With the same view in mind the skilled Allopath invents above all things a determinate, preferably  
Greek name for the malady of the patient in order to make him believe that he already knew this  
disease for a long time like an old acquaintance, and therefore would be in the best position to  
remedy it.
  - 1.4. It falsely deems the maladies located on the outer parts of the body as merely local and existing  
alone there by themselves, and imagines them to have been remedied if it has driven away the  
same by external means, so that the inner malady now is necessitated to break out at a more  
noble and critical place.
  - 1.5. When it is not aware of anything else to set about doing with the unyielding or worsening  
disease, the old medical school undertakes at the very least to alter the same blindly by what it  
calls an alterative, e.g., with a life-undermining calomel, corrosive sublimate, and with other  
violent means in large doses.
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- 2.1. The unholy chief business of the old medicine (Allopathy) seems to be, out of ignorance, to  
render the majority of diseases, the protracted ones, if not fatal, yet at least irremediable by  
continuous weakening and tormenting of the weak patient, who, moreover, is already suffering  
from his disease affliction and the addition of new destructive diseases; and, when they have  
once gotten the knack of this ruinous procedure and have become properly insensitive to the  
warnings of conscience, this is a very easy business!
- 3.1. And yet, the ordinary doctor of the old school has his reasons for all these damaging operations,  
which reasons however only rest on the prejudices of his books and teachers, and on the  
authority of this or that exalted doctor of the old school.
  - 3.2. Even the most contrary and most absurd procedural modes there find their defense, their authority  
— may the ruinous result speak ever so much against it.
  - 3.3. It is only the very few who perish and die on the old doctor, who, quietly and finally persuaded  
of the perniciousness of his so-called art, after many years of misdeeds, only treats even the  
most onerous diseases with strawberry syrups mixed with plaintain water (that is, with nothing).
- 4.1. This calamitous art, which for vast centuries has, in privilege and power, had the life and death  
of patients at its disposal according to arbitrary discretion, sits firmly immured and has long  
since shortened the natural life span of probably ten times the number of humans than the  
most ruinous wars ever have, and rendered many millions of patients sicker and more miserable  
than they originally were; this Allopathy have I more closely illuminated in the introduction<sup>1]</sup>  
to the previous editions of this book.  
  
4.1.<sup>1]</sup> Beforehand, one will find examples adduced as proofs that, when in olden times striking cures were  
performed here and there, it always happened by means which, falling into the doctor's hands  
by chance and contrary to the established therapy of the time, were, however, fundamentally  
homeopathic.
  - 4.2. Now I will only present its exact opposite, the true remedial art (now somewhat more perfected)  
discovered by myself.
- 5.1. With this remedial art (Homeopathy), it is entirely different.
  - 5.2. It can easily persuade each reflecting person that the diseases of humans rest on no matter, on no  
acridity, that is to say on no disease matter; rather that they are only spirit-like (dynamic)  
mistunings of the spirit-like enlivening power (of the Living Principle, of the Living Power) of  
the human body.
  - 5.3. Homeopathy is aware that cure can only succeed by the counter-action of the Living Power  
against the correctly taken medicine — an all-the-more certain and faster cure, the stronger the  
Living Power still prevails in the patient.
  - 5.4. Homeopathy avoids therefore even the least enervation,<sup>1]</sup>  
also as much as possible every arousal of pain,  
because pain also robs the vitality,  
and therefore for cure it avails itself of only such medicines  
whose capacity to (dynamically) alter and resonify the condition it exactly knows  
and then searches out such a one  
whose condition-altering powers (medicinal disease) are in a position  
to abrogate the natural disease at issue by resonance (Similars by similars),  
and administers this simply, in subtle doses to the patient  
(so small that they,  
without causing pain or weakening,  
exactly suffice to lift the natural malady);  
whence the sequel:  
that without in the least weakening, tormenting, or torturing him,  
the natural disease is extinguished  
and the patient soon grows stronger on his own already while improving,  
and is thus cured  
— to be sure a seemingly easy, however very cogitative, laborious, arduous business,  
but that which fully restores the patients in a short time to health without ailment,  
and so becomes a salutary and blessed business.  
  
5.4.<sup>1]</sup> Homeopathy never spills a drop of blood, gives no emetics, purgatives, laxatives or diaphoretics,  
drives away no outer maladies by external means, prescribes no hot or unknown mineral baths  
or medicine-containing clysters, applies no Spanish flies or mustard plasters, no setons, no  
fontanels, arouses no salivation, does not burn with Moxa or glowing irons right down to the  
bone and such, rather, with its own hand, it gives self-prepared, simple medicines, which it  
knows exactly, and no mixtures, never allaying pain with Opium, etc.
- 6.1. Thus Homeopathy is an entirely simple, remedial art,  
always constant in its principles as well as its procedure which,  
if the theory on which it rests be well grasped,  
is found to be self-contained to such an extent (and only in this way helpful) that,  
the purity of the theory, as well as the purity of its practice, is apodictic  
and therefore wholly excludes all backsliding into the ruinous routine of the old school  
(whose contrary it is, as day is to night),  
or ceases to earn the venerable name of Homeopathy.

Köthen, March 26, 1833.  
Confirmed in Paris, the end of February 1842.  
Samuel Hahnemann