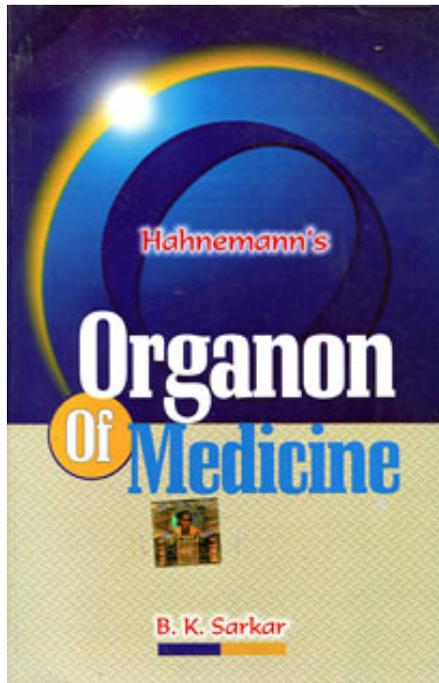


B.K. Sarkar

Hahnemann's Organon of Medicine

Reading excerpt
[Hahnemann's Organon of Medicine](#)
of [B.K. Sarkar](#)
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Foreword

"Doctors differ"—so goes the saying. But I have much pleasure to introduce this book to the Homoeopathic students and practitioners with the remark that I agree on the whole with the ideas of Dr. Sarkar regarding many controversial topics, a proper understanding of which will help every one to agree with what Boericke wrote in the Preface to his translated publication of the Sixth Edition of Organon; Hahnemann's 'Organon' is the high water-mark of medical philosophy, the practical interpretation of which produces a veritable mountain of light and will guide the physician by means of the law of cure to a new world in therapeutics.

I pick out some salient features from the able commentary by Dr. Sarkar of Hahnemann's Organon, section by section and hereby draw the attention of the readers to those luminous expositions :

1. Dr. Sarkar has very much succeeded in determining the place of Hahnemann in the domain of philosophy. According to him Hahnemann was neither a pure vitalist nor a pure materialist in the restricted sense of those terms but he was an integralist and accepted substantial entitive existence of mind, life and body though they are inseparably mixed up in a living organism. Physicians neither treat the pure life or vital force nor the inner matter of the organism but they treat the living organism as an entity. I refer to Section 15; footNotes to section 12; and footNote 16 to Section 31 of Organon 6th Edition (Boericke's translation). Hahnemann never wanted to enter into metaphysical discussions about the origin and nature of mind, life and matter or about their actions and reactions with one another. He accepted them as facts and stuck to the plane of sense perceptible phenomena as should be done in the scientific study of any biological problem like therapeutics.

2. Hahnemann's conception of Miasms, acute and chronic, has given rise to endless controversies even amongst the homoeopaths themselves. A critical study of Hahnemann's own writings leaves no one in doubt about the real significance of the term 'Miasm' *i.e.*, the use of the term in lieu of living or biological agents which modern bacteriology has proved to be consisting of micro-organisms, *e.g.*, bacilli, cocci, spirilla, virus etc. It was Hahnemann who solved the mystery of epidemic

appearance of infectious diseases and suggested preventive measures the greater part of which would hold good even to-day; and "in a country where latest resource of civilisation are unavailable most of his planes could be followed with nothing but advantage." It was again the same master-mind that put the bacteria as only one of the causal conditions and not the sole cause of diseases. He was also correct in his opinion that mere finding of the "causa morbi" will not help in therapeutics till the general law of therapeutics studied by him was accepted in its field except in certain conditions where he thought palliation was justified.

3. Dr. Sarkar's explanations for the difference in the mode of the onset, course and termination of acute and chronic diseases are very gestive and deserve a close study by the Homoeopathic profession at large.

4. Hahnemann's opinion with regard to the efficacy and justifiability of the use of Vaccine lymph for the prevention and control of small-pox is a much debated point. Dr. Sarkar has compiled facts to dispel many erroneous ideas regarding this vital matter. This field incorporated in Section 4 requires much research by the Homoeopathic profession.

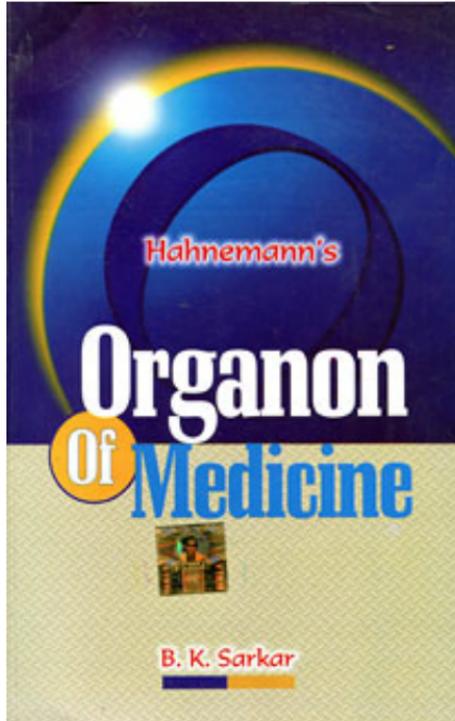
5. Much confusion still persists amongst a bulk of Homoeopathic practitioners regarding Hahnemann's conception of Dynamis and Dynamic action. Dr. Sarkar has presented the whole matter so ably and in such a way that this problem might not admit of any obscurity or ambiguity of ideas in future. I won't anticipate Dr. Sarkar. Let the readers study for themselves what Dr. Sarkar has got to say.

I think such a critical exposition of Hahnemann's Organon as rendered by Dr. Sarkar is a crying need of the hour. A thorough grasp of the principles of Homoeopathy will surely lead to sound Homoeopathic practice in the light of advance of the scientific medicine in the 150 years after Hahnemann. And I have no hesitation to recommend this commentary on Organon to the practitioners and serious students of Homoeopathy who will be amply rewarded for the time they devote to its study in their every-day homoeopathic practice.

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