

# Tapan Chandra Mondal

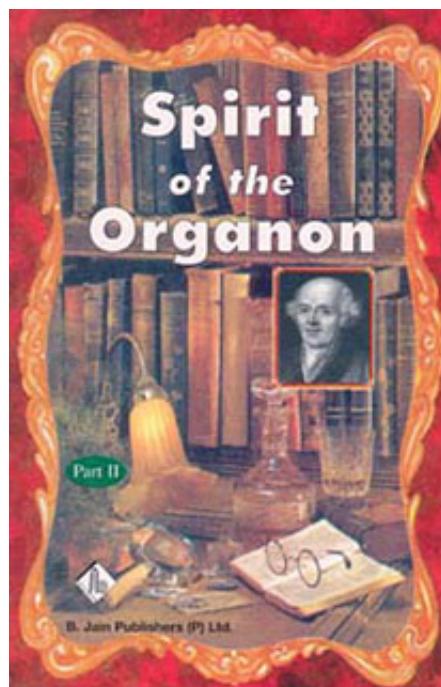
## Spirit of the organon - Part 2

### Reading excerpt

[Spirit of the organon - Part 2](#)

of [Tapan Chandra Mondal](#)

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# 5

## INDISPOSITION

(Aph. 150)

By indisposition Hahnemann means a slight alteration of health manifested by one or more trivial symptoms, which a slight alteration in the diet and regimen will usually suffice to dispel. In disease proper the vital force cannot adjust itself automatically, even with adequate hygienic and dietetic measures, but requires a specific stimulus in the form of medicine for the restoration of balance.

In circumstances where an accurate remedy is found, even the most violent of acute diseases, when it is very recent, removes in a few hours; when of a somewhat longer duration, in a few days, completely, leaving behind not even the slightest troubles, that is indisposition, or even the trace of the medicinal after-effect; all these again take place so rapidly and smoothly that the process of healing escapes our attention.

Where, however, the disease has remained in the system for a long time, the process of cure takes a longer time; and this time is proportional to the duration of the disease. Cases, however, which have grown chronic and complicated by the use of allopathic medicines for a long time, often becomes incurable. Here it is a complex problem; because according to therapeutic law of nature the disease would not be cured by allopathic medicines; over and above, the allopathic medicine implants a

peculiar dyscrasia or depraved state of its own when used in heroic doses and that also for long periods of time, and this is so usual with the old schools unscientific ways of treatment.

It is sometimes seen that after taking the homoeopathic medicine patients complain of some very slight symptoms that appear shortly. Usually these symptoms are so insignificant that by some modification of diet or regulating a habit they disappear; they do not require any active medicinal aid. *This slight suffering is called indisposition.*

In the footnote to section 149 Hahnemann draws attention of the profession to the original source of drug knowledge, that is, *materia medica*, rather than the help books, i.e., repertory and therapeutics. He welcomes them all, still he puts stress on the *materia medica* and enjoins three indispensable qualities on the physician, viz., "*Laborious investigation, great circumspection and serious deliberation*". He apprehends the growth of new group of case-loving physicians who practise homoeopathy but not earnestly enough, they avoid the labour required in the selection of accurate remedy; naturally they meet with failure in many cases. Hahnemann detests all laziness and duplicity in the homoeopathic practice and condemns this new lazy group as the "mongrel sect". He convinces that by the selection of the correct medicine all these harmful and unnecessary methods can be avoided.

Example:

- i. A person feels exhausted and tired after loss of sleep due to night-watching. He gets alright after rest and sleep without medicinal aid.
- ii. A person takes rich and fatty food, suffers from indigestion and loose stools. Fasting or light, bland diet restores his health. However, a dose or two of a well-selected homoeopathic medicine ensures speedy recovery leaving no chance of progress of illness.

**Cause:**

Indisposition is caused by exciting or maintaining causes, also termed as *cause occasionalis*. This makes them different from dynamic disease (disease proper) which is caused by dynamic morbific agents or miasms.

**Treatment:**

The treatment of indisposition necessarily involves removal of these causes wherever they exist. The vital force is superficially affected and does not require medical aid for restoration of its normal harmonious flow. But in case of dynamic diseases the vital force is so deranged that it cannot restore health without medicinal help. The eradication of causes of miasmatic diseases requires medicinal aid.

**Key-note:**

Aph. 150. Indispositions require only change in diet or habits of living.

**Difference between Disease and Indisposition:****Disease:****Indisposition:**

1. Disease is the dynamic derangement of the vital force manifested by some disease dynamis and by one or more trivial symptoms manifested externally as toms, the affected person never altered sensations and functions (i.e., symptoms – both of the same, subjective and objective) for which the patients come to the physicians for relief and cure.

- I 2. In disease the vital force does not

cannot adjust itself automatically, even with adequate hygienic and dietetic measures, but requires a specific stimulus in the form of medicine for the restoration of balance.

Indisposition means a slight alternation of Health manifested by one or more trivial symptoms manifested externally as toms, the affected person never comes to physician for the relief of symptoms – both of the same, subjective and objective) for which the patients come to the physicians for relief and cure.

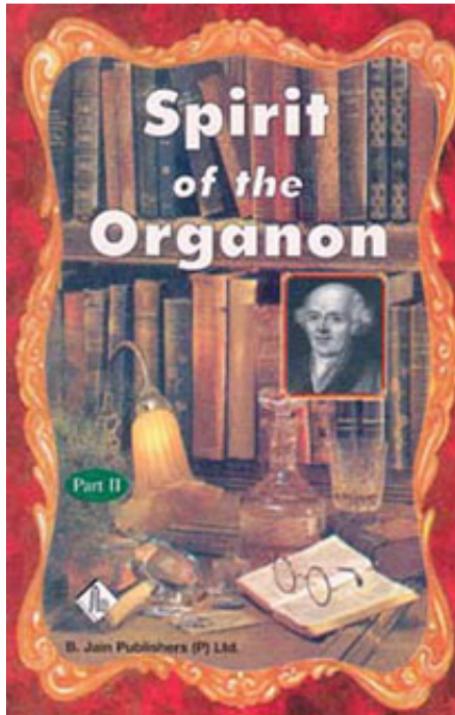
vital force does not derange, a slight alternation in diet and regimen will usually suffice to dispel the problem.

but requires a specific stimulus in the form of medicine for the restoration of balance.

3. Disease has two aspects that is acute disease and Chronic There is no such aspect in indisposition. Disease.
4. Disease can be cured by medicines whose pathogenetic effects are well known to the physicians from their through proving on healthy human beings. In indisposition, symptoms are so insignificant that by some modification of diet or regulating a habit, they disappear. They do not require any active medicinal aid.
5. Natural diseases resulting from purely dynamic derangement of the vital force can only be cured by homoeopathy which, following the principles of "Similia Similibus Curentur", administers medicines that are capable of producing a similar but stronger morbid state in the living human organism in place of the old existing natural (similar) disease. Indisposition is caused by exciting or maintaining causes, also termed as cause occasionalis. The treatment of indisposition necessarily involves removal of these causes wherever they exist. Here the vital force is superficially affected and does not require medical aid for restoration of its normal harmonious flow.

### **Exercise**

1. Differentiate between indisposition and disease. (See 3rd part)
2. Describe indisposition, cause with example and its treatment.
3. Indisposition - what is? Discuss the problem of indisposition in detail



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