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## Conditions of cure according to the organon of medicine

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### Abstract

Samuel Hahnemann, in his Organon of Medicine, provides a precise and revolutionary concept of cure that transcends mere suppression of disease. According to him, the highest mission of the physician is “to restore the sick to health, to cure, as it is termed” (Aphorism 1). Cure, as defined by Hahnemann, is “the rapid, gentle and permanent restoration of health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable and most harmless way” (Aphorism 2).

The essence of cure lies in correcting the dynamic disturbance of the vital force rather than targeting local symptoms or pathological changes. This is possible only through the law of similars *similia similibus curentur* where a medicine producing similar symptoms in a healthy person cures those in the diseased (Aphorism 26). Hahnemann strictly differentiated true cure from palliative or suppressive measures (Aphorisms 60-69), which may relieve symptoms but ultimately deepen the malady.

For a genuine cure, Hahnemann prescribed certain conditions:

- 1) The remedy must be selected according to the totality of symptoms and similarity (Aphorisms 7, 153).
- 2) The medicine must be given in the minimum dose sufficient to stimulate the vital force without causing unnecessary aggravation (Aphorism 275).
- 3) The remedy must be capable of producing a permanent restoration, with symptoms disappearing in a definite order generally from within outward, above downward, and from more vital to less vital organs (later known as Hering’s Law of Cure).
- 4) The cure should proceed without significant harm or long-term weakness to the patient. Thus, Hahnemann’s concept of cure emphasizes an individualized, dynamic, and holistic process, aiming at permanent health restoration. His philosophy established homoeopathy as a rational, scientific, and humane system of medicine.

**Keywords:** Cure, organon, homoeopathy

### Introduction

**Etymology of CURE:** Middle English (as a noun): from Old French *curer* (verb), *cure* (noun), both from Latin *curare* ‘take care of’, from *cura* ‘care’. The original noun senses were ‘care, concern, responsibility’, in particular spiritual care. In late Middle English the senses ‘medical care’ and ‘successful medical treatment’ arose <sup>[1]</sup>.

Cure word meaning - relieve (a person or animal) of the symptoms of a disease or condition; eliminate (a disease or condition) with medical treatment <sup>[1]</sup>.

Hahnemann contemplated the entire held of medicine from the standpoint of an ideal and efficient therapeutics.

Aphorism 1 - “THE physician's high and only mission is to restore the sick to health, to cure, as it is termed” <sup>[2]</sup>.

The question as to how this kind of cure can be obtained is solved by Aphorism <sup>[2]</sup>.

“The highest ideal of cure is rapid, gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable, and most harmless way, on easily comprehensible principles” <sup>[2]</sup>.

The second aphorism puts forward several conditions which are to be satisfied in order to obtain perfect cure <sup>[2]</sup>.

- Rapid
- Gentle
- Permanent restoration of health/ removal and annihilation of disease in its whole extent
- Shortest

- Most reliable
- Most harmless
- Easily comprehensible principles

Hahnemann's concept of cure reiterates the Latin expression, "Cito tuto et jucunde", meaning to cure swiftly, safely and pleasantly, and "Primum non nocere", meaning first do no harm.

## Discussion

1. The first and foremost conditions for effecting a cure is a strong morale on the part of the physician. We see this constantly being re iterated through Hahnemann's writings that the medical profession requires honesty and strength of character in order to cure a disease. No shortcuts or love of ease and indolence allows for effective service at the altar of truth. The mission to cure must be followed by the physician like a divine calling being followed by pilgrims. (1<sup>st</sup> ed preface 6<sup>th</sup> paragraph, aphorism 1) [2].
2. There are few requisites on the part of the physician in order to effect a true cure. Opposed to the concepts of the old school which chiefly believed in the single symptom treatment with the help of medicines that are capable of producing an opposite effect in the person (antipathic methods), the physician needs to have a perfect knowledge of diseases in general and in particular and also of what is curable in diseases by medicines. He also needs to have sufficient knowledge of the laws and principles on which a medicine is to be applied upon the sick. He also ought to know the proper dosage including the perfect potency and repetition. He also needs to know the things that derange health and how to remove them from persons in health. (Aphorism 3,4) [2].
3. Next in importance is to have the understanding that diseases are dynamic process in the human body developing as a result of dynamic morbid influences. All internal derangement invisible to the crude eyes is externally perceptible by the morbid sensations and functions called the signs and symptoms. All diseases that manifest themselves in the form of such signs and symptoms (characteristics) are curable. Diseases that do not express enough signs and symptoms are seldom curable. The expression of general or common symptoms of the disease is an indication of the incurability with the help of homoeopathic medicines [2, 3].
4. The expression of characteristic signs and symptoms is also an indicator of the fact that the patient is susceptible to the actions of homoeopathic remedy. Diseases where the susceptibility of the patient is destroyed such as cancer, AIDS, Immunodeficiency diseases seldom express peculiar rare symptoms and thus they yield very poorly to homoeopathic remedies. Having a proper reactive ability to the administration of a remedy is necessary to achieve a homoeopathic cure [2, 3].
5. Rapid - Hahnemann's words have to be considered carefully because a rapid cure is often deceptive. Old school applies methods that immediately subdue the chief sufferings of the patient and hence achieves its object with great rapidity. But, after the action of the remedy is over, the symptoms return again. This cannot be termed as a cure. Instead, it was rapidly palliated case. Homoeopathy takes the patient on a path to permanent recovery undisturbed by after-sufferings. An undisturbed recovery like this can be termed rapid in the sense that no matter how much time it takes, the effects are permanent.
6. Gentle - Homoeopathy applies medicine in the simplest forms and in single infinitesimally small doses at a time as opposed to the mixture of drugs in large and often repeated doses that was commonly practiced in the then time (law of simplex and law of minimum). As a result, homoeopathy excites very weak symptoms in the individual (but sufficiently stronger than the disease it intends to annihilate). Thus, even in the aggravation, there is a very slight intensification of the original disease symptoms. No untoward or unprecedented reactions are observed and the suffering individual returns to a state of optimum health.
7. Permanent restoration of health/ removal and annihilation of disease in its whole extent - Cure can only be considered when the result is a permanent removal of the disease. The palliative or allopathic methods only palliate the chief sufferings of the patient only for a specific time period and the complaints recur again. Hahnemann was successful in establishing the true causal association of disease. He was able to point out the dynamicity of cause, the acute diseases being due to acute miasms and the chronic diseases being due to psora (causa morborum chronicorum, non venereorum). And the true causal cure was only by the removal of the indwelling psora. Only in that way can permanent cure can be affected [2].
8. Shortest - any path that involves the permanent removal of diseases from an individual by the application of natural laws of cure in the smallest, single and simple doses and effecting true causal cures is the shortest way to cure.
9. Most reliable - reliability implies that a cure be repeatable under any circumstances. Hahnemann laid down the homoeopathic system of therapeutic medication based upon natural laws and principles. Principles and natural laws are generalizations drawn from scientific induction of observable phenomena or individual facts. These are meant to stay the same with respect to time person and place. Homoeopathy enjoys stability on this basis that it is based upon natural laws and therefore a cure performed by homoeopathic medicines is repeatable from time to time, under all circumstances.
10. Most harmless - owing the smallness of dose, homoeopathy develops a very slight aggravation of the original symptoms of the disease for a short time period. What the old school used to do in patients was removing one symptom from the patient at the cost of another. Engrafting a wholly new medicinal disease in a person while treating a disease cannot be called cure.
11. Easily comprehensible principles - the principles that govern the understanding of diseases, medicines, their modes of actions and the application of medicines to diseases must be one and uniform throughout. It must not be liable to change with time. Homoeopathy has an established and time-tested set of principles to be governed by which are uniform, easily demonstrable at all times, places and upon any person.

### Views of Dr. Stuart Close<sup>[4]</sup>

Dr. Stuart Close in his book- *The Genius of Homoeopathy*, has dealt with the topic of cure and recovery in details. He explains that cure is conditional and there are some requirements for enabling a perfect cure.

- The first requirement of a cure by medication is that it shall be the result of the direct application of a definite general principle of therapeutic medication. The result may be accidental or intentional on the part of the prescriber in a given case, but its relation to the means employed must be capable of rational explanation and demonstration by reference to the governing principle.

A general principle is capable of systematic demonstration, not only once but repeatedly and invariably, under stated conditions. Given the principle, it is always possible to formulate a method or technic, by means of which the principle may be successfully applied to every case within its scope.

- The second requirement of a cure by medication is that it must be individual. A general principle according to which any action takes place is always capable of being individualized. The ability to meet the varying requirements of individual cases proves the existence and truth of the principle involved.

A true system of therapeutics must be able to adapt its basic principle and its remedy to the needs of each individual case.

There are no cures for "diseases," no remedy for all cases of the same disease. Cure relates to the individual patient, not to the disease.

- The third requirement for the performance of an ideal cure, therefore, is a complete and impartial collection and record of the facts which constitute the natural and medical history of the individual.

This should include not only physical and constitutional signs, the heredity and family history of the patient; how he was born, raised and educated; his occupation, habits, social and domestic relations; but a chronological symptomatic history of all his diseases, indispositions, idiosyncrasies, accidents and vicissitudes, as far as they can be recalled.

Symptoms, general and particular, "behave themselves in a particular way," take on peculiar forms, combinations and modalities, according to the morphological type, environment, personality and predisposition of the individual. Disease is primarily a dynamical disturbance of the vital functions and symptoms are the only perceptible evidence of disease and the only guide to the curative medicine.

- Fourth requirement - Cures take place in a definite, orderly manner and direction. Curative medicines reinforce the life force, reverse the morbid process and annihilate the disease. Symptoms, disappear from above downward, from within outward and in the reverse order of their appearance.

Normal vital processes, cellular, organic and systemic, begin at the center and proceed outwardly. Life is a centrifugal force, radiating, externalizing, concentrating and organizing spirit into matter - "from above, downward." In the same sense disease is a centripetal force, opposing, obstructing, penetrating toward the center and tending to disorganization.

### Conclusion

Hahnemann's exposition of cure in the *Organon of*

Medicine was groundbreaking in the early 19th century, offering a systematic alternative to the prevalent practices of bloodletting, purging, and polypharmacy. His insistence on the principles of *similia similibus curentur*, the minimum dose, and the dynamic nature of disease not only differentiated homoeopathy from contemporary medicine but also provided a coherent therapeutic framework. The conditions of cure he outlined individualized remedy selection, avoidance of suppression, and respect for the direction of disease resolution continue to serve as guiding principles in clinical practice.

In modern homoeopathy, Hahnemann's philosophy is validated through clinical observations where suppression often leads to chronic manifestations, while similimum-based treatment offers lasting restoration of health. The concept of cure as a holistic process resonates with current integrative medicine paradigms, which acknowledge the interconnectedness of mind, body, and vitality. Furthermore, Hahnemann's emphasis on "gentle" and "least harmful" intervention anticipates modern concerns with iatrogenesis and the ethical imperative of *primum non nocere*.

Contemporary homoeopaths also recognize the relevance of Hahnemann's dynamic view of disease in light of psychoneuroimmunology and systems biology, which support the notion of health as a state of balanced regulation. While debates on the material basis of homoeopathic remedies persist, the conceptual model of cure articulated by Hahnemann continues to inspire both theoretical inquiry and clinical application. His vision of cure as complete, permanent, and harmonious restoration of health remains not only a foundational principle of homoeopathy but also a significant contribution to medical thought at large.

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