

THE
CHRONIC DISEASES,
THEIR PECULIAR NATURE
AND
THEIR HOMOEOPATHIC CURE
(THEORETICAL PART ONLY IN THIS VOLUME)

Samuel Hahnemann



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KITABEVİ

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PUBLISHERS' PREFACE.

This volume, which contains the theoretical part of Hahnemann's CHRONIC DISEASES, has been issued at the urgent request of several Professors in Homœopathic Medical Colleges, who wish to use it as a college text book. It is to be hoped, too, that the profession at large will appreciate this volume, which in the opinion of many ranks in importance with the ORGANON.

AUTHOR'S PREFACE.

TO THE FIRST EDITION—1828.

If I did not know for what purpose I was put here on earth—to become better myself as far as possible and to make better everything around me that is within my power to improve—I should have to consider myself as lacking very much in worldly prudence to make known for the common good, even before my death, an art which I alone possess, and which it is within my power to make as profitable as possible by simply keeping it secret.

But in communicating to the world this great discovery I am sorry that I must doubt whether my contemporaries will comprehend the logical sequence of these teachings of mine, and will follow them carefully and gain thereby the infinite benefits for suffering humanity which must inevitably spring from a faithful and accurate observance of the same, or whether, frightened away by the unheard of nature of many of these disclosures, they will not rather leave them untried and uninitiated and, therefore, useless.

At least I cannot hope that these important communications will fare better than the general Homœopathy, which I have published hitherto. From unbelief in the efficacy of the small and attenuated doses of medicine, which I made known to the medical world

after a thousand warning trials, as being the most efficient (distrusting my faithful asseverations and reasons), men prefer to endanger their patients for years longer with large and larger doses. Owing to this, they generally do not live to see the curative effects, even as was the case with myself before I attained this diminution of dose. The cause of this was that it was overlooked that these doses by their attenuation were all the more suitable for their homœopathic use owing to the development of their dynamic power of operation.

What would men have risked if they had at once followed my directions in the beginning, and had made use of just these small doses from the first? Could anything worse have happened than that these doses might have proved inefficient? They surely could do no harm! But in their injudicious, self-willed application of large doses for homœopathic use they only, in fact *only* once again, went over that roundabout road so dangerous to their patients in order to reach the truth, which I myself had already successfully passed over, and indeed with trembling, so as to save them this trouble; and if they really desired to heal, they were nevertheless at last compelled to arrive at the only true goal, after having inflicted many an injury and wasted a good part of their fair life. All this I had already laid before them faithfully and frankly, and had long before given them the reasons.

May they do better with the great discovery herewith presented to them! And if they should not treat this discovery any better—well, then a more conscientious and intelligent posterity will alone have the ad-

vantage to be obtained by a faithful, punctual observance of the teachings here laid down, of being able to deliver mankind from the numberless torments which have rested upon the poor sick owing to the numberless, tedious diseases, even as far back as history extends. This great boon had not been put within their reach by what Homœopathy had taught hitherto.

PREFACE TO THE FOURTH VOLUME.*

INQUIRY INTO THE PROCESS OF HOMŒOPATHIC HEALING.

We have no means of reaching with our senses or of gaining essential knowledge as to the process of life in the interior of man, and it is only at times granted us to draw speculative conclusions from what is happening as to the manner in which it may have occurred or taken place; but we are unable to furnish conclusive proofs of our explanations from the changes which are observed in the organic kingdom; for the changes in living organic subjects have nothing in common with those taking place in what is organic, since they take place by processes entirely different. •

It is, therefore, quite natural that in presenting the Homœopathic Therapeutics I did not venture to explain how the cure of diseases is effected by operating on the patient with substances possessing the power to excite very similar morbid symptoms in healthy persons. I furnished, indeed, a conjecture about it, but I did not desire to call it an explanation, *i. e.*, a definite explanation of the *modus operandi*. Nor was this at

*The work on the "Chronic Diseases" was originally published in five parts, and every part, except the second, had its own preface, discussing some questions of general interest to Homœopathy.—*Transl.*

all necessary, for it is only incumbent upon us to cure similar symptoms correctly and successfully, according to a law of nature which is being constantly confirmed; but not to boast with abstract explanations, while we leave the patients uncured, for that is all which so-called physicians have accomplished.

These physicians have made many objections to the explanation I have given, and they would have preferred to reject the whole homœopathic method of curing (the only one possible) merely because they were not satisfied with my efforts at explaining the mode of procedure which takes place in the interiors of man during a homœopathic cure.

I write the present lines, not in order to satisfy those critics, but in order that I may present to myself and to my successors, the genuine practical Homœopaths, another and more probable attempt of this kind toward an explanation. This I present because the human mind feels within it the irresistible, harmless and praiseworthy impulse to give some account to itself as to the mode in which man accomplishes good by his actions.

As I have elsewhere shown, it is undeniable that our vital force, without the assistance of active remedies of human art, cannot overcome even the slight acute diseases (if it does not succumb to them) and restore some sort of health without sacrificing a part (often a large part) of the fluid and the solid parts of the organism through a so-called crisis. How our vital force effects this, will ever remain unknown to us; but so much is sure, that this force cannot overcome even these diseases in a direct manner, nor without such

sacrifices. The Chronic Diseases, which spring from miasms, cannot be healed unaided, even by such sacrifices, nor can real health be restored by this force alone. But it is just as certain that even if this force is enabled by the true (homœopathic) healing art, guided by the human understanding, to overpower and overcome (to cure) not only the quickly transient, but also the chronic diseases arising from miasms in a direct manner and without such sacrifices, without loss of body and life, nevertheless, it is always this power, the vital force, which conquers. It is in this case as with the army of a country, which drives the enemy out of the country; this army ought to be called victorious, although it may not have won the victory without foreign auxiliaries. It is the organic vital force of our body which cures natural diseases of every kind directly and without any sacrifices as soon as it is enabled by means of the correct (homœopathic) remedies to win the victory. This force would not, indeed, have been able to conquer without this assistance, for our organic vital force, taken alone, is only sufficient to maintain the unimpeded progress of life so long as man is not morbidly affected by the hostile operation of forces causing disease.

Unassisted, the vital force is no match to these hostile powers; it hardly opposes a force equal to the hostile operation, and this, indeed, with many signs of its own sufferings (which we call morbid symptoms). By its own power our vital force would never be able to overcome the foe of chronic disease, nor even to conquer transient diseases, without considerable losses inflicted on some parts of the organism, if it remained

without external aid, without the assistance of genuine remedies. To give such support is the duty enjoined on the physician's understanding by the Preserver of life.

As I have said above, our vital force *hardly* opposes *an equal* opposition to the foe causing the disease, and yet no enemy can be overcome except by a superior force. Only homœopathic medicine can give this superior power to the invalidated vital force.

Of itself this vital principle, being only an organic vital force intended to preserve an undisturbed health, opposes only a weak resistance to the invading morbid enemy; as the disease grows and increases it opposes a greater resistance, but, at best, it is only an equal resistance; with weakly patients it is not even equal, but weaker. This force is neither capable, nor destined, nor created for an overpowering resistance, which will do no harm to itself.

But if we physicians are able to present and oppose to this instinctive vital force its morbid enemy, as it were magnified through the action of homœopathic medicines—even if it should be enlarged every time only by a little—if in this way the image of the morbid foe be magnified to the apprehension of the vital principle through homœopathic medicines, which, in a delusive manner, simulate the original disease, we gradually cause and compel this instinctive vital force to increase its energies by degrees, and to increase them more and more, and at last to such a degree that it becomes far more powerful than the original disease. The consequence of this is, that the vital force again becomes sovereign in its domain, can again hold and

direct the reins of sanitary progress, while the apparent increase of the disease caused by homœopathic medicines disappears of itself as soon as we, seeing the preponderance of the restored vital force, *i. e.*, of the restored health, cease to use these remedies.

The fund or the fundamental essence of this spiritual vital principle, imparted to us men by the infinitely merciful Creator, is incredibly great, if we physicians understand how to maintain its integrity in the days of health, by directing men to a healthy mode of living, and how to invoke and augment it in diseases by purely homœopathic treatment.

PREFACE TO FIFTH VOLUME.

DILUTIONS AND POTENCIES (DYNAMIZATIONS).

Dilutions, properly so-called, exist almost solely in objects of taste and of color. A solution of salty and bitter substances becomes continually more deprived of its taste the more water is added, and eventually it has hardly any taste, no matter how much it may be shaken. So, also, a solution of coloring matter, by the admixture of more and more water, becomes at last almost colorless, and any amount of shaking will not increase its color.

These are, and continue to be, real attenuations or dilutions, but no dynamizations.

Homœopathic Dynamizations are processes by which the medicinal properties, which are latent in natural substances while in their crude state, become aroused, and then become enabled to act in an almost spiritual manner on our life; *i. e.*, on our sensible and irritable fibre. This development of the properties of crude natural substances (dynamization) takes place, as I have before taught, in the case of dry substances by means of trituration in a mortar, but in the case of fluid substances, by means of shaking or succussion, which is also a trituration. These preparations cannot be simply designated as dilutions, although every preparation of this kind, in order that it may be raised

to a higher potency, *i. e.*, in order that the medicinal properties still latent within it may be yet farther awakened and developed, must first undergo a further attenuation, in order that the trituration or succussion may enter still further into the very essence of the medicinal substance, and may thus also liberate and expose the more subtle part of the medicinal powers that lie hidden more deeply, which could not be effected by any amount of trituration and succussion of the substances in their concentrated form.

We frequently read in homœopathic books that, in the case of one or another person in a certain case of disease, some high (dilution) dynamization of a medicine was of no use at all, but a lower potency proved effectual, while others have seen more success from higher potencies. But no one in such cases investigates the cause of the great difference of these effects. What prevents the preparer of the medicines (and this ought to be the homœopathic physician himself; he himself ought to forge and whet the arms with which to fight the disease)—what prevents him, in preparing a potency, from giving 10, 20, 50 and more succussive strokes against a somewhat hard, elastic body to every vial containing one drop of the lower potency with 99 drops of alcohol, so as to obtain strong potencies? This would be vastly more effective than giving only a few nerveless succussive strokes, which will produce little more than dilutions, which ought not to be the case.

The perfection of our unique art of healing and the welfare of the patients seem to make it worth while for the physician to take the trouble necessary to secure the utmost efficiency in his medicines. .

Modern wiseacres have even sneered at the 30th potency, and would only use the lower, less developed and more massive preparations in larger doses, whereby they have been, however, unable to effect all that our art can accomplish. If, however, every potency is dynamized with the same number of succussive strokes, we obtain, even in the fiftieth potency, medicines of the most penetrating efficacy, so that every minute pellet moistened with it. after being dissolved in a quantity of water, can and must be taken in small parts, if we do not wish to produce too violent an action with sensitive patients, while we must remember that such a preparation contains almost all the properties latent in the drug now fully developed, and these can only then come into full activity.

PARIS, December 19th, 1838.