

Grant Bentley

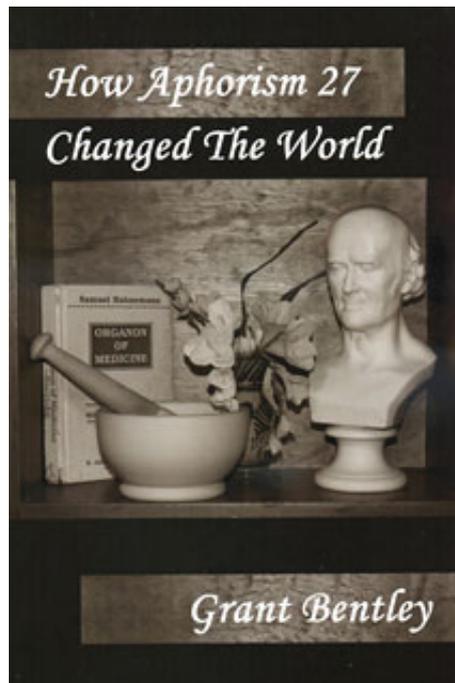
How Aphorism 27 Changed The World

Leseprobe

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von [Grant Bentley](#)

Herausgeber: Elsevier Urban&Fischer Verlag



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Chapter 1 - Homeopathic Discrepancies

I must warn the reader that indolence, love of ease and obstinacy preclude effective service at the altar of truth, and only freedom from prejudice and untiring zeal qualify for the most sacred of all human occupations, the practice of the true system of medicine. The physician who enters on his work in this spirit becomes directly assimilated to the divine Creator of the world, whose human creatures he helps to preserve, and whose approval renders him thrice blessed."

Samuel Hahnemann 1810

I can't say with certainty how many times I have read Hahnemann's *Organon*, but what I can say is that each time I read it I always gain more information and a new perspective on the practice of homeopathy. I also gain a revitalised and increased reverence for Hahnemann himself. In saying that I am also aware that this is not how everyone views his book and that for many *The Organon* is a chore to be endured, rather than a mystery waiting to be unravelled. As one student once said to me, 'the main thing I discovered about *The Organon* is that it's one of the best cures for insomnia I have ever tried!'

While confident this student has missed the point, there is also some truth in her words. The fact is *The Organon* is long-winded, repetitive and comes from a by-gone age that had different ethics, language, beliefs and of course, a different view regarding the practice of medicine.

Bringing a new perspective and a contemporary clarity to many of Hahnemann's aphorisms is the purpose of this book.

A lot has changed in the world since Hahnemann first put quill to paper and yet some homeopaths talk and practice as if every word written in *The Organon* is just as valid and up to date today, as it was when Hahnemann first wrote it. But the world has not stood still. Understanding

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has changed and homeopathy like every other thinking profession needs to change with it. Homeopathy needs to revise its knowledge in light of contemporary understanding. It needs to ascertain what remains valid and what ideas need to be updated.

This is not a slur on Hahnemann. Hahnemann wasn't a clairvoyant and he did not write about the future. Hahnemann wrote about homeopathy and medicine for his time period. His references are all directed to the practices of his era - not ours - and this gulf needs to be addressed. Indeed it is negligent not to do so.

There is much in *The Organon* that needs revising, and I don't just mean putting Hahnemannian vocabulary into modern day language. Much of what is written in *The Organon* needs to be understood in reference to the learning that has occurred since its completion. However, in revising the writings of Hahnemann, we have to be careful not to trade homeopathic principles and forgo our understanding and application of natural law, just to fit in with a modern way of thinking. And yet at the same time it is foolish to just stick doggedly to precepts clearly needing to be revised, but refusing to do so because Hahnemann wrote them.

Once of the great criticisms of homeopathy often levelled against it by conventional medicine - particularly in the past - was their perception of homeopathy being a closed and sectarian 'belief system, rather than an open and evolving profession. To allopathy this sectarianism gave the impression that homeopathy had a professional unwillingness to compromise on any of its beliefs, because that is what they were — beliefs not facts or opinions.

To help explain:

*'The basic doctrines of Hahnemann were nothing less than articles of faith. This meant ignoring the controversy over infinitesimals; emphasising the spiritual (high dilution) aspects of homeopathy; and associating healing with evidence of divine purpose. It also meant recognising medicine as a belief system rather than as a science; opposing strenuously the scientiⁿg of medicine; and stressing the simplicity of symptomology and the power of each individual to become the instrument of his or her cure.'*²

Homeopaths have always seen homeopathy as a natural science. This means homeopaths have unwillingness to compromise because they believe all of homeopathy's principles are based on natural law. To a homeopath the truths found in *The Organon* are the laws of nature, so why in the mind of the homeopath, would one want or be willing to

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compromise these laws? But here is the problem, not everything in *The Organon* is natural law. Much of what is written in *The Organon* is not Hahnemann's observation of nature but rather his opinion regarding these observations. The two are entirely different.

Many of Hahnemann's observations such as the law of similars, the opposing forces of dissimilar disease and the differences in the technique required for the treatment of chronic disease by comparison to acute, are objective. Many of his other definitions and explanations regarding the mechanisms of what is occurring at the level of the vital force are not. These latter explanations are subjective assumptions and Hahnemann's best attempt to try and explain the unexplainable pathways regarding the workings of the vital force. However, and this is what must be remembered, these explanations are just guesses and as such they demand new and additional thought and sometimes if required, further explanation or even change.

Hahnemann himself confirms this conclusion when he explains in aphorism 28:

*'As this natural law of cure manifests itself in every pure experiment and every true observation in the world, the fact is consequently established; it matters little what may be scientific explanation of how it takes place; and I do not attach much importance to the attempts made to explain it. But the following view seems to commend itself as the most probable one, as it is founded on premises derived from experience?'*³

This phrase *the most probable one* is important and needs to be understood for what it actually means. Probable means a feasible and plausible explanation to understand the events taking place. Probable does not mean incontrovertible fact and probable does not mean immutable and indisputable truth. Probable is not natural law. Probable is a question mark not a full stop. Full stops put an end to a sentence or discussion while question marks demand further clarification.

The Organon can be divided into two distinct categories - observation and thought. The first are the observations made by Hahnemann and regarded by him as actuality. By this I mean the repeated events that Hahnemann saw as being an expression of natural law. The second category - thought - was Hahnemann's personal conclusions regarding the observed event. These thoughts are not of the event itself but his interpretation of the workings and processes that created the event.

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An observation of actuality is a fact. It is something that occurs commonly, is reproducible and often exists as part of everyday life. The sun rising in the east is an observation of actuality or fact. What the sun means to us at a personal level differs from person to person because the rising of the sun at a personal level is interpretative. For some the sun is just something that is there. The sun provides light and heat but apart from that no more consideration is given to it. For others the sun is a symbol of life and something to be revered, as it gives life-blood through its warmth and energy. In this last example we see the sun as the symbolic representation of the humanity of God and as a living gift to the world. However, and this is the point, irrespective of which theoretical position you adopt — irrelevance or reverence - the sun will still rise in the east. Interpretative thought is flexible and changeable - natural law is not.

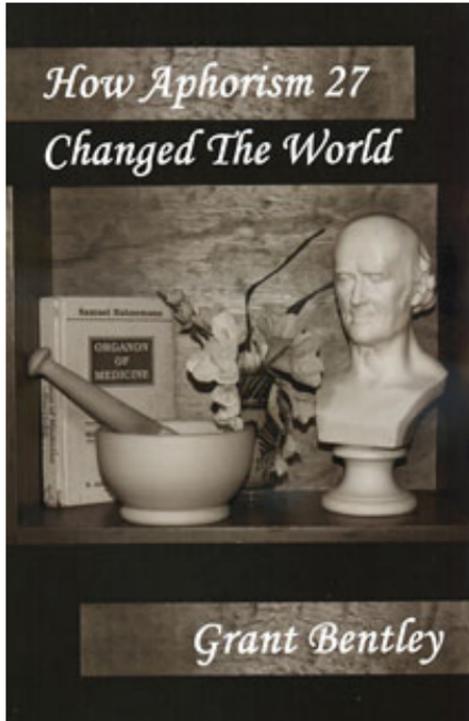
When we review *The Organon*, we see a mixture of observation and deduction entwining together to form the author's conclusion. Understanding the difference between observation and deduction is vital for continuing professional development. However, this key to our professional progression is both tricky and elusive and rests in the understanding that while observation may remain just as true today as it was in Hahnemann's time the deductions drawn from that observation may not.

As challenging as this may sound, this book's purpose is not as daunting or as deliberately controversial as you may first believe. As the author I am not trying to tear down the laws that homeopathy holds dear. I am simply trying to explain these laws in more easy, comprehensible terms.

This book is not a rebellion against homeopathic principles but a personal attempt to clarify and progress them. It is simply one homeopath reaching out to other homeopaths in an attempt to explain what works for me in clinical practice, and why. This book is my deductions that I have drawn from observable clinical successes. These deductions have been set alongside the observations laid down by Hahnemann to see what parallels or what deviations occur.

At this stage two questions should be forming. The first is 'why do I need to read a book about how clinical successes have been measured against Hahnemann's theoretical writings?' The second question is 'how am I, as the author of this book, qualified to question someone like Hahnemann?'

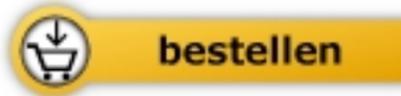
Obviously the first question is easier to answer than the second, so let me answer the first by giving a few examples regarding homeopathic posology and case management; a few excerpts from a famous and well respected homeopathic book, *The Prescriber* by H Clarke.⁴



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188 Seiten, kart.
erschienen 2013



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