

A Study of  
Hahnemann's  
**ORGANON**  
of  
**MEDICINE**

Based on English Translation of the  
6th Edition by Dr William Boericke, M.D.

Dr M.P. ARYA

# A Study of Hahnemann's Organon of Medicine

*Based on the English Translation  
of the 6<sup>th</sup> Edition by Dr. William Boericke M.D.*

**DR. M. P. ARYA M.D. (HOM.)**



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A STUDY OF HAHNEMANN'S ORGANON OF MEDICINE

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## AUTHOR'S PREFACE

This book is based upon my experiences as a student, practitioner and teacher of homoeopathy. The difficulties I faced in understanding the teachings of our master, my discoveries about the applicability of these teachings in clinical practice and my efforts to communicate the concepts in simple language without sacrificing the exact wordings and accuracy in this immortal work of Hahnemann, become the basis of this work.

Hahnemann's Organon of Medicine as a subject is taught at different levels in our institutions. This book is designed specially for students who are newcomers to medicine in general and homoeopathy in particular and who have language and psychological barrier with regard to this subject. I have therefore omitted detailed discussion of aspects that may frighten the beginners. I have used flow charts, diagrams and examples to communicate concepts and areas covered in each of the 291 aphorisms of the Organon and long unwinding Introduction and a brief but terse Preface to the 6<sup>th</sup> edition by the Master. I have attempted here to travel from simple to complex approach in terms of their discussion.

It is my belief that a sound knowledge of philosophy of our school of Medicine is essential for undertaking practice, teaching and research studies. It should not be taken as a commentary to Organon like that of my revered teacher Dr. B. K. Sarkar or Lectures on Homoeopathic Philosophy by Dr. J.T. Kent, but merely an attempt to bare open what has been stated in various aphorisms and the foot-notes that are appended to some of them.

I am grateful to a number of people who have initiated me into this great science and also those who have helped me in writing of this book. I am immensely thankful to Kuldeep Jain, the CEO of the B. Jain publishers who is holding the flagship of publishers of homoeopathic books worldwide, and is son of my old friend Shri Prem Nath Jain, persuaded me write a book on Organon in a simple language for the benefit of students.

I am thankful to my long time friend and associate Professor Dr. Girendra Pal, former Principal of Rajasthan Homoeopathic Medical College, Jaipur, who has been teaching this subject for now several decade, who encouraged me to write this book and also reviewed some parts of this work and gave me valuable suggestions.

I am thankful to my Professor of Medicine and the Vice Principal Dr. Maneesha V. Solanki of D.S. Homoeopathic Medical College, Pune, for her enormous efforts into editing of this book and in providing with valuable comments on its contents.

My colleagues in the Department of Repertory and Organon and homoeopathic Philosophy of homoeopathic medical colleges all over India, who have been

instrumental in crystallizing some of these teachings contained in the master piece work of Hahnemann.

My students all over the sub-continent have taught me how to teach repertorisation and Organon and homoeopathic philosophy and to integrate them at various levels from case-taking to the finally closing of a case. This book is an outcome of the feedback I have received from them over the years. How and at what stage a concept should be taught, I have learnt from my students. I thankfully acknowledge their contribution to this book.

I also thank my son Dr. Manish Arya, Associate Professor in Repertory at the Padmashree Dr. D.Y. Patil Homoeopathic Medical College, Pimpri, Pune, for going through the manuscript carefully and for his hesitating but firm comments and suggestions.

I am indebted to my wife, Dr. Indu Arya for bearing the brunt of all my antics and my disappearing episodes from the home when she needed me the most and for looking after my tribe.

I am thankful to my colleague Dr Jitendra Lodha, who helped me to rescue this entire work when my PC crashed and I thought it is lost for ever.

My special thanks are for Dr. Geeta of B. Jain Publishers for her excellent management of this maiden venture of mine. She always worked as if it was her own work.

This book I dedicate in memory of my elder brother Mr. Braham Pal Arya who is no more and in his death we have lost the great pillar of our strength.

**Dr. Mahendra Pal Arya**

# ABOUT SIXTY FOREWORD OF ORGANON

## FOREWORD

I am indeed privileged to write foreward for the book written by my revered teacher Prof. (Dr.) M.P. Arya who has command on teaching the subject like Repertory & Anatomy, besides Organon of Medicine. A novice in Homoeopathy, after joining the homoeopathic course, gets frightened after going through a few aphorisms of Organon of Medicine, owing to the tough language and the intricate philosophy involved therein. Therefore, on many occasions, the high standard logic of the stanzas becomes unfathomable to the readers, particularly the neophytes. To solve this problem, Dr. Arya has put in earnest endeavour to simplify the writings of the Organon of Medicine in a very lucid manner to make those more comprehensible and interesting. Knowing the difficulties of the students, the 'Introduction' chapter of the Organon of Medicine has also been recast in this book in a very sensible way. In many aphorisms, Dr. Hahnemann has given foot notes, which are quite relevant to the main stanzas, but some times the readers view those as separate entities and lose interest in co-relating those with the related aphorisms. By clubbing the foot note(s) with the concerned aphorism(s), in this book, my teacher has tried to give holistic concept to the theme focused in each aphorism. I am confident, this book will immensely contribute in addressing the problems of students, teachers, and practitioners in comprehending the intricacies of homoeopathic concepts and practice depicted in the master piece of Dr. Hahnemann.

**Prof. (Dr.) Chatturbhuja Nayak**

DHMS (Hons.), Dip. N.I.H. (Hons.), M.D. (Hom.),

Director, Central Council for Research in Homoeopathy,  
Deptt. of AYUSH, Ministry of Health & Family Welfare,

Government of India

- PREFACES
- AN INTRODUCTION
- THE TABLE OF CONTENTS OR THE INDEX
- THE MAIN BODY OF THE WORK (APHORISMS- § 1-258)

### Prefaces

Prefaces comprise of

- Translator's preface by Dr. William Boericke

# ABOUT SIXTH EDITION OF ORGANON

**The structure** of the sixth edition of Organon is simple and precise, yet it is quite strong and rigid. It is built around the experimentations, pure observations, valid interpretations and faithful deductions with an honest and sincere purpose. The mega experiment carried out by Hahnemann, single-handedly, for nearly fifty years, with a sole purpose of benefiting mankind. It has put the art and science of medicine on a scientific footing. It deals with three basic issues viz.:

1. What is curable in diseases and how to know that?
  2. What is curative in medicines and how to find that out?
  3. And most importantly, how to apply the knowledge of medicines thus gained, to the knowledge of diseases thus acquired, for the purpose of curing diseases, easily, certainly, quickly and permanently, without much trouble.
- It, thus, is the foundation of both the science and art of rational medicine.

**The form** in which the subject matter revolving between these three areas or the text of Organon as it is known, is presented, in an aphorismic style, common during Hahnemann's time. It comprises of 291 aphorisms in all. Each aphorism is self-contained, yet linked with the preceding and following aphorisms, and also with the remote and far off aphorisms, in order to give a complete and broader perspective to describe the full meaning of the subject matter at hand. Its general plan remains simple and logical. The first 70 aphorisms deal with the **Principles of Medicine** (the theoretical part as it is called) and the rest of the aphorisms viz., 71 onwards are devoted to the **Practice of Medicine** (the practical part as it is known). The framework or the body of this magnum opus of Hahnemann is as stated in the flow chart given on page ix.

Dr. William Boericke's English translation of Hahnemann's Organon of Medicine, 6th edition (published by the Boericke & Tafel of Philadelphia, USA, 1952) on which this study is based, comprises of:

- PREFACES
- AN INTRODUCTION
- THE TABLE OF CONTENTS OR THE INDEX
- THE MAIN BODY OF THE WORK (APHORISMS: § 1-291)

## Prefaces

Prefaces comprise of:

- Translator's preface by Dr. William Boericke

- An introduction to Dr. William Boericke's English translation of 6th edition of Hahnemann's Organon of Medicine by *Dr. James Krauss*
- **Hahnemann's** preface to the sixth edition of his Organon of Medicine

## An Introduction

The actual text or the main body of the Organon is preceded by a long **Introduction** by Hahnemann. The introduction explores basically three aspects of medicine, viz.:

1. Review of therapeutics, being followed so far by the old school of medicine namely, the allopathic and palliative treatments.
2. Instances of stray cures by the '*Law of Similars*' in the past.
3. True healing art - the new school of medicine - namely, *homoeopathy*.

## Contents

The *Table of Contents* or an *Index* gives in a nut-shell, the subject matter of various aphorisms and some brief explanation of certain terms used by Hahnemann.

## THE TEXT OR THE MAIN BODY OF THE WORK (§1 -291)

- The main body of the Organon or the text, as stated, comprises of 291 aphorisms in all and around 170 footnotes. These footnotes are spread over the entire text, appended to some of these aphorisms. These footnotes wherever they appear, form an integral part of these aphorisms, and, therefore, make complete and comprehensive reading of the respective aphorisms.
- For the sake of convenience, the main text is divided into two parts:
  1. Theoretical part.
  2. Practical part.

### I. The Principles of Medicine (§ 1-70)

The first part of the Organon or the text comprises of 70 aphorisms in all and is called as *theoretical part*. It deals with *the principles of medicine*. This part covers the following areas:

- Physician's Mission or Objective (§ 1)
- Criteria for Cure (§ 2)
- Physician's Areas of Knowledge (§ 3-4)
- Knowledge of Disease (§ 5-18)
  - Manifestations - Cause, Suppression (§ 6-7)
  - Restoration of Health (§ 8)
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  - Symptomatology (§ 18)
- Knowledge of Medicines (§ 19-24)
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- Inferences or the Summary (§ 70)

## II. The Practice of Medicine (§ 71-291)

The second part of the Organon or the text comprising of aphorisms 71 onwards along with their respective footnotes is known as *practical part*. It deals with the *practice of medicine*. These aphorisms cover the following areas:

- Practical Application of Inferences (§ 71)
- Acquiring Knowledge to Cure Diseases (§ 72-104)
  - Classification of Diseases (§ 72-77)
  - Individualization (§ 82)
  - Case Taking (§ 83-104)
- Acquiring Knowledge of Medicines (§ 105 -145)
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  4. Baths



## TRANSLATOR'S PREFACE

The sixth edition of the "Organon" as left by Hahnemann ready for publication, was found to be an interleaved copy of the fifth, the last German edition, published in 1833. In his eighty-six year, while in active practice in Paris he completed the thorough revision of it by carefully going over, paragraph by paragraph, making changes, erasures, annotations and additions.

Hahnemann himself had apprized several friends of the preparation of another edition of his great work as is evident among others from a letter to Boenninghausen, his most appreciative follower and intimate friend. Writing to him from Paris, he states: "I am at work on the sixth edition of the 'Organon,' to which I devote several hours on Sundays and Thursdays, all the other time being required for treatment of patients who come to my rooms." And to his publisher, Mr. Schaub, in Dusseldorf, he wrote in a letter dated Paris, February 20, 1842: "I have now, after eighteen months of work, finished the sixth edition of my 'Organon,' the most nearly perfect of all." He further expressed the wish to have it printed in the best possible style as regards paper, perfectly new type and in short desired its appearance to be unexceptionally fine as it would most likely be the last. These wishes of the venerable author have been carried out perfectly by the present publishers.

All these annotations, changes and additions I have carefully translated from the original copy in my possession. Hahnemann made these in his own wonderfully small, clear handwriting, perfectly preserved during all these years and as legible today as when first written. For those extensive parts in which he made no changes whatever, including his long Introduction, I have adopted Dr. Dudgeon's fine translation of the fifth edition, which has the distinction of perfect English with a remarkable, faithful adherence to the peculiar Hahnemannian style and setting.

The following are some of the more important changes noted in this final edition.

In a long footnote to Paragraph 11 he gives a consideration of the important question: What is dynamic influence- dynamis- and in Paragraphs 22 and 29 will be found his last views on the life principle, which term he uses throughout, preferably to vital force as in former editions.

Paragraphs 52 to 56 have been wholly rewritten and long footnotes are added to Paragraphs 60-74. Again, Paragraph 148 is practically wholly new and concerns itself with the origin of disease, denying *materia peccans*, as the prime etiological factor.

Of greatest importance are Paragraphs 246-248 in regard to dosage in the treatment of chronic diseases. He there departs from the single dose and advises repetition of dosage but in different potencies. Paragraphs 269-272 are devoted to technical directions for the preparations of homoeopathic medicines especially according to his latest views.

The vexed question of double remedies other than chemical compounds is fully and definitely settled in Paragraph 273 and all doubts as to the impropriety of such procedure removed.

Wholly new is the footnote to Paragraph 282 and of greatest importance. Here his treatment of the chronic diseases under psora, syphilis and sycosis departs absolutely from that advised in former editions. He now advises to commence treatment with large doses of their specific remedies early and if necessary, several times daily and gradually ascend to higher degrees of dynamization. In the treatment of figwarts, local application is considered necessary with the internal use of the remedy.

The book as now presented is Hahnemann's last word concerning the principles advanced by him in the first and subsequent editions, illuminated and enlarged by his vast experience in the latter part of his medical career in the treatment of both acute and chronic diseases. Historically, the book in its sixth edition is of the greatest interest and importance, completing as it does the marvellous array of Hahnemann's philosophic insight into the practice of medicine. 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.

This edition is favored with an introduction by Dr. James Krauss, of Boston, the learned and scholarly student of Hahnemann, to whom I herewith desire to express my grateful appreciation for both the introduction and other valuable aid.

**WILLIAM BOERICKE**  
San Francisco, December 1921

## ABOUT TRANSLATOR'S PREFACE

Here is Dr. William Boericke's preface to his translation of the 6th edition of Hahnemann's Organon, lucidly narrating how the sixth edition of the Organon was written by the Master in his own beautiful handwriting making annotations, changes, deletions and additions in an interleaved copy of his 5th edition and how Hahnemann wanted it to be published. This sixth edition is the last words of the Master concerning principles and practice of homoeopathy.

Make a note of changes that were made by the Master in the 6th edition and how Dr. William Boericke acknowledges and makes use of Dr. R.E. Dudgeon's fine translation of 5th edition in english, faithfully adhering to both style and setting of Hahnemann's writings, by Dr. R.E.Dudgeon, in this translation freely, in all those parts in which the Master has made no corrections.

And lastly, about Hahnemann's philosophic insight into the practice of medicine and his medical philosophy compressed in the text of Organon, which when translated into medical practice, with the same *spirit* and *zeal*, can open altogether a new world in the field of medical treatment of human sicknesses. In true sense, as pointed out by Dr. Boericke, '*Organon of Medicine*' is the high water mark of medical philosophy. And Hahnemann has in true sense opened up the new world in medical therapeutics with his Law of Cure.

Hahnemann makes some of the more important changes in this sixth and final edition:

1. In the long footnote to aphorism 11, Hahnemann gives a consideration of the important question: What is dynamic influence- dynamis- and in aphorism 22 and 29 will be found Hahnemann's last views on the *life principle*, a term he uses throughout, preferably implying to the vital force as in former editions.
2. Aphorisms 52 to 56 have been entirely rewritten.
3. Long footnotes have been added to Aphorisms 60 -74.
4. Practically, the entire aphorism 148 is new, and concerns itself with the origin of disease, denying *materia peccans*, as the chief matter to be removed in diseases.
5. The instructions in aphorisms 246 -248 are of greatest importance in regard to dosage in the treatment of chronic diseases. Hahnemann here departs from the single dose and advises repetition of dosage in different potencies.
6. Aphorisms 269-272 are devoted to technical directions for the preparations of homoeopathic medicines according to his latest views (deviated dosage and the fifty millesimal potencies).

7. The vexed question of double remedies other than chemical compounds is fully and finally settled in aphorism 273 and all doubts as to the impropriety of such procedure removed once and for all.
8. The footnote to aphorism 282 is new and of great importance:
  - (a) Here, his treatment of chronic diseases (psora, syphilis, and sycosis) departs absolutely from that advised in former editions. He now advises to commence treatment with large doses of their specific remedies early and if necessary, several times daily and gradually ascend to higher degrees of dynamization.
  - (b) In the treatment of long standing fig warts, local application is considered necessary along with the internal use of the indicated remedy.

—Dr. M.P. Arya

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## § I.

The physician's high and *only* mission is to restore the sick to health, to cure, as it is termed.<sup>1</sup>

<sup>1</sup> His mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism, (whereon so many physicians have hitherto ambitiously wasted their talents and their time); nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause (which must ever remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant—whilst sick humanity sighs in vain for aid. Of such learned reveries (to which the name of *theoretic medicine* is given, and for which special professorship are instituted) we have had quite enough, and it is now high time that all who call themselves physicians should at length cease to deceive suffering mankind with mere talk, and *begin* now instead, for once to act, that is, really to help and cure.

## Comments on the Aphorism

**The sole mission of the physician is to restore lost health, to cure.  
Not to construct *theoretical systems* nor to attempt to explain phenomena.**

- The physician's highest mission,
- his only mission, is
- to make sick person again healthy,
- to cure him,
- as it is called.
- Hahnemann adds here that his mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism (on the ambitious plans of which, so many physicians have, uptil now wasted their talents and their time);
- Nor is it an attempt to give countless explanations regarding the phenomena of diseases and their immediate causes or proximate causes (which must remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant public—whilst sick humanity sighs in vain for aid.

- Of such learned reveries (to which Hahnemann gives a name – *theoretical medicine*) for which special professorships are instituted in the universities, we have had quite enough, and
- It is now *high time* that all those who call themselves *physicians* should at length cease to deceive suffering mankind with their mere talk, and begin now instead, for once
- *To act*, that is, really to *help* and *cure*.

Let us examine each of these terms in detail.

## The Physician

Physician is one who has acquired knowledge and skills to practice medicine by undergoing training and who is recognized and competent as such, by the authorities of the land, by possessing a valid license to examine and care for the sick. This definition is sufficient as far as the law and common perception goes. However, a physician is much more than this. Let us examine more closely the scope of medicine as a whole and what role the physician has to play in it.

Medicine is a learned profession, deeply rooted in a number of sciences and entrusted with the obligation to apply them for the benefit of mankind. Medicine applies its knowledge and skills for the preservation of health, prevention of diseases, cure of diseases and the amelioration of the sufferings of mind and body. Medicine is not only a science but an art as well. Here, not only the scientific principles are applied for some biological aberration in order to have uniformity in its approach and consistency in its interventional outcome, but also its focus is on the patient, whose welfare is its continuous purpose and aim.

Patient is not a repository of diseased organs but a living human being in distress, who needs medical help and assistance. As long as medicine is an art, its chief and characteristic instrument must be the human faculty. Practice of medicine requires not only **deep knowledge** and **skills**, but also **human understanding** and **sound judgment**. Competence in medical practice is based on continuing pursuit of acquiring and refining these skills, updating the knowledge and an understanding of human nature. A physician must be quite familiar with disease in all its manifestations and guises. But in this medical art, he is also an advocate of the patient first and an adversary of the disease next. It is the patient who is personified and not the disease. These finer aspects of the medical art do not occur spontaneously but could be acquired with patience, right practice and experience.

Medical art is the most difficult of all the arts. It requires an independent thinking, indefatigable work culture, correct discrimination and conscientiousness in work on the part of the physician. It is a reflective or an intellectual exercise every time the physician treats a case. Higher functioning of human intellect, unfettered judgment and valid reasoning of selection and determination are the essential mental qualities one should possess to enter the field of medicine. Above all, the physician should possess empathy towards the sick, a compassion for the welfare of human beings and a positive attitude and passion of *service above self*.



Each physician, like each patient, is unique with innate strengths and weaknesses and cannot be passively molded into the medical professional. A physician enters this profession with established values and traditions of ethical conduct and responsibilities of human life that is at stake. In order to meet the needs and expectations of the patients and profession, the new entrant must imbibe these standards for himself or herself.

The qualities of an ideal physician are easy to state but difficult to attain. Compassion, sincere interest in the welfare of fellow human beings, knowledge of human nature, tact, equanimity, sustained scholarship, curiosity and high ethical standards are some of the basic traits a physician must possess, including physical and mental vigor.

Practice of medicine is arduous and demanding. Hence, this profession is certainly not for people who love indolence, and are languid and disengaged. That is why Hahnemann writes elsewhere that, *"When we have to do with an art whose end is the saving of human life, any neglect to make ourselves thorough masters of it becomes a crime."* Medicine is both a humbling and exhilarating profession to those who pursue it as a career. He who makes this his role model is a true physician.

The physician should never use any medicine on his patients, whose effects, on the healthy human body have not been previously known through careful experiments on healthy human beings (proving). Also, use only a single medicine, in a minimum doses, at one time according to its indications in the patient, in other words, he has to use just sufficient and correct medicine to arouse the **defense mechanism of the body**, to take over the curative processes. He should never prescribe any medicine, on mere conjecture of some possible usefulness in a disease or from hearsay that that remedy has helped in such and such disease. A true homoeopathic physician is one who never acts without correct fundamental principles, never gambles with the life of the patient entrusted to him. This distinguishes a homoeopathic physician from every physician of all older schools of medicine.

## Mission

The word 'mission' here means an *objective* or an *aim*. It should not be taken in its literal meaning or given some politico-religious tone or color. Different translators have given different meaning to the term *Beruf* used by Hahnemann. William Boericke has naturally adopted Dr. R. E. Dudgeon's excellent translation of the word as '*mission*'. Dudgeon also uses it interchangeably with the word '*aim*'. This appears correct as Dr. C. W. Wheeler, in his translation of the first edition of the Organon had translated the first aphorism thus - '*The physician has no higher aim than to make sick folk well, to pursue what is called the Art of Healing*'. However, from the second edition onwards, Dr. Hahnemann has revised this aphorism and used the term "*beruf*", as mentioned above. This has landed the aphorism into many an interpretations by its many translators and commentators. However reading the

3rd, 4th and 5th Aphorisms makes matter abundantly clear and allows no further room for any misunderstanding.

The monetary gains in this profession are secondary. The satisfaction felt at the end of job, which is *well done* is its real reward. Besides being a competent physician, who is the bedrock of medicine, one should love their fellow human beings and have compassion for the one who is in difficulty.

Further, in his professional life, a physician will come across all the virtues and vices to which mankind is heir. The physician need not be morally neutral in personal judgments but these must be stringently excluded from his professional activities. The response of the physician to human frailty and fallibility should be that of compassion rather than cynicism. He should evince a keen interest in the infinite variety of human experience rather than repulsion from its aberrations. Physician is a humanist at work, who works in a non-judgmental manner.

### Physician's Objective or Aim

We find that Hahnemann takes a very practical view of medicine. He, at the very outset defines the purpose and role of the practicing physician. A practicing physician must never forget that his primary and traditional objective is utilitarian, that is, giving aid to his patients. In other words, he has to relieve his patient from mental and physical sufferings and cure his patient.

A practicing physician's prime concern or the only concern should be to utilize all his medical knowledge and skills to bring back the lost state of health in his patient and restore normalcy as quickly as possible. The whole endeavor of a practicing physician should be to focus his attention on his patient and his complaints. The patient's welfare and interest should be upper most in his mind.

Hahnemann, therefore, rightly insists that a treating physician should refrain from indulging on the various secondary issues, though important and interesting academically, such as interest in internal operations that maintains life processes, nature and development of disease processes in the invisible interior, etc., and not waste his time and talent in speculating and proposing various hypotheses about them, while his patient is in an urgent need of his help and assistance.

Hahnemann also warns that a practicing physician should resist the temptation of trying to impress his patients with the use of high sounding medical terminologies, to explain the phenomenon of sickness or its immediate causes, etc. in order to give them the impression that he knows quite well about the disease that his patient has. As these attempts are of little practical help to his patient in getting relief from his sufferings, the only thing that would be of help to his patient would be, that he should act and apply his medical knowledge and skills to cure him and give him relief from his sufferings, rather than merely engage him with his impressive talks. The patient is not concerned with these highly technical issues. The patient's prime concern is getting quick relief and recovery from his sufferings and that is all he expects from his physician and that is what a practicing physician should carry out without delay.