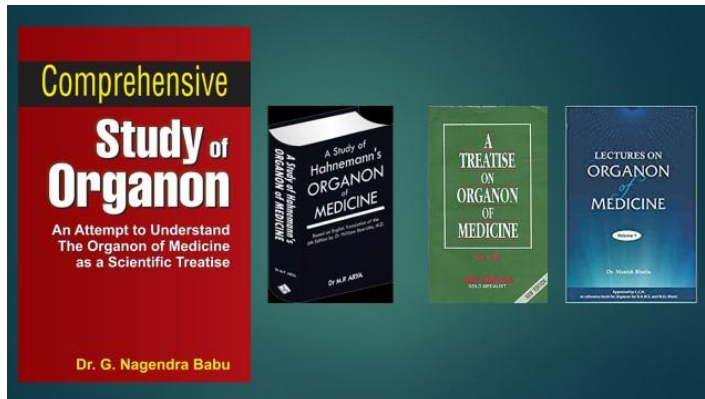
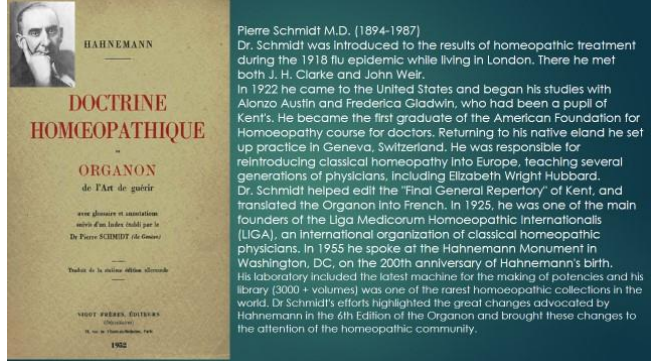
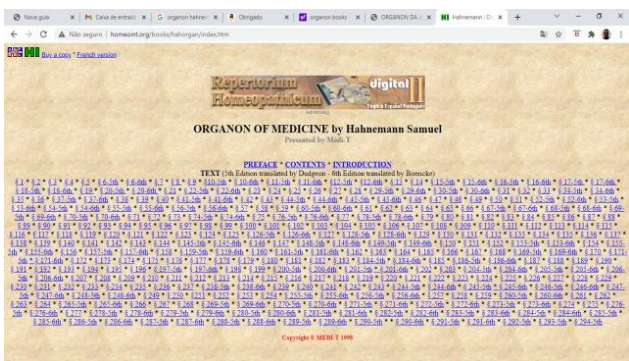
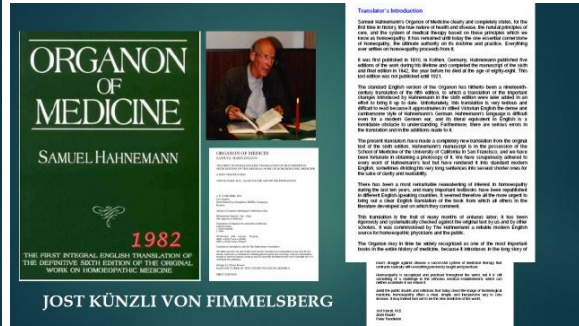


# Textos do Organon

1. (1) Organon der Heilkunst. 6a. Ed. Joseph Schmidt.
2. (2) Organon of Medicine. J. Kunzli.
3. (3) Organon of Medical Art. Brenda.
4. (4) Organon of Medicine. 5<sup>th</sup> & 6<sup>th</sup> edition. Dudgeon and Boericke.
5. (5) Organon Trilingue. Elias Carlos Zoby.
6. (6) Organon of Rational Art of Healing. First edition. Mahendra Singh. 2010.
7. (7) Textos de Estudos e Comentários.



## Organon – Texto do § 1 na Primeira e Sexta edição do Organon.

- §1: *Der Arzt hat kein höheres Ziel, als kranke Menschen gesund zu machen, was man Heilen nennt.* O medico não tem objetivo mais elevado do que tornar saudáveis as pessoas doentes, o que se chama curar. (*The physician has no higher goal than to make sick men healthy, which is called cure*). (1<sup>st</sup> edition).
- §1: *Des Arztes höchster und einziger Beruf ist, kranke Menschen gesund zu machen, was man Heilen nennt.* A mais elevada e única tarefa do médico é tornar saudáveis as pessoas doentes, o que se chama curar. (*The physician's high and only mission is to restore the sick to health, to cure, as it is termed*). (6<sup>th</sup> edition).

## Parágrafos 1 a 4

(1) Joseph Schmidit

Theoretische Grundlagen (§§ 1-70)

Aufgaben des Arztes (§§ 1-4)

Krankheiten vorbeugen (Prophylaxe) (§ 4).

Krankheiten heilen (§ 1), schnell, sanft, dauerhaft, nach einsehbaren Gründen (§ 2).

Kenntnis der Erkrankung, der Arzneikräfte, der Arzneimittel-Wahl einschließlich ihrer Dosierung sowie der Heilungshindernisse (§ 3).

§ 1: Der einzige und höchste Beruf des Arztes ist es, kranke Menschen gesund zu machen. Das nennt man Heilen<sup>1</sup>.

- <sup>1</sup>Nicht aber das Zusammenspinnen leerer Einfälle und Hypothesen über das innere Wesen des Lebensvorgangs und der Krankheitsentstehungen im unsichtbaren Inneren zu so genannten Systemen, womit viele Ärzte ihre Kräfte und Zeit ruhsüchtig verschwenden. Auch nicht die unzähligen Erklärungsversuche über die Erscheinungen bei Krankheiten, ihre nächste Ursache, die ihnen stets verborgen bleibt, usw. In unverständliche Worte und einen Schwulst abstrakter Redensarten gehüllt, sollen sie gelehrt klingen, um den Unwissenden in Erstaunen zu setzen - während die kranke Welt vergeblich nach Hilfe seufzt. Solche gelehrten Schwärmereien (man nennt es **theoretische Arzneikunst** und hat sogar eigene Professuren dafür) haben wir genug. Es wird Zeit, dass, wer sich Arzt nennt, aufhört, die armen Menschen mit Geschwätz zu täuschen, und **anfängt**, zu **handeln**, das heißt wirklich zu helfen und zu heilen.

§ 2: Das höchste Ideal der Heilung ist schnelle, sanfte, dauerhafte Wiederherstellung der Gesundheit oder Hebung und Vernichtung der Krankheit in ihrem ganzen Umfang, auf dem kürzesten, zuverlässigsten und unnachteiligsten Weg, nach deutlich einzusehenden Gründen.

§ 3 Ein Arzt versteht zweckmäßig und gründlich zu handeln und ist ein echter Heilkünstler, wenn er

1.  deutlich einsieht, was an Krankheiten, das heißt, was an jedem einzelnen Krankheitsfall im Besonderen zu heilen ist (Krankheits-Erkenntnis, Indikation),
2.  deutlich einsieht, was an den Arzneien, das heißt an jeder Arznei im Besonderen das Heilende ist (Kenntnis der Arzneikräfte),
3.  nach deutlichen Gründen das Heilende der Arzneien dem, was er an dem Kranken als unbezweifelbar Krankhaftes erkannt hat, so anzupassen weiß, dass Genesung erfolgen muss sowohl hinsichtlich der Angemessenheit der Arznei, die für den Fall nach ihrer Wirkungsart die geeignetste ist (Wahl des Heilmittels, Indikat), als auch hinsichtlich ihrer erforderlichen Zubereitung und Menge (richtige Gabe) und der gehörigen Wiederholungszeit der Gabe, und
4.  die Hindernisse der Genesung in jedem Fall kennt und sie zu beseitigen weiß, damit die Herstellung von Dauer ist.

§ 4 Er ist zugleich ein Gesundheits-Erhalter, wenn er die Dinge kennt, die die Gesundheit stören und Krankheit erzeugen und unterhalten, und sie von den gesunden Menschen zu entfernen weiß.

## (2) Kunzli

1: The physician's highest calling, his only calling, is to make sick people healthy – to heal, as it is termed. <sup>a</sup>

- It is not to weave so-called systems from fancy ideas and hypotheses about the inner nature of the vital processes and the origin of diseases in the invisible interior of the organism (on which so many fame seeking physician have wasted their powers and time). Nor does it consist of trying endlessly to explain disease phenomena and their proximate cause, which will always elude him.
- Nor does it consist of holding forth in unintelligible words or abstract and pompous expressions in an effort to appear learned so as to astonish the ignorant, while the world in sickness cries in vain for help.
- Surely by now we have had enough of these pretentious fantasies called *theoretical medicine*, for which university chairs have even been established, and it is time for those calling themselves physicians to stop deceiving poor human beings by their talk and to *start acting instead* – that is really helping and healing.

2: The highest ideal of therapy is to restore health rapidly, gently, permanently, to remove and destroy the whole disease in the shortest, surest, least harmful way, according to clearly comprehensible principles.

3:

1. If the physician clearly perceives what has to be cured in disease, i.e., in each individual case of disease (*Knowledge of the disease*), if he clearly perceives what it is in medicines which heals, i.e., in each individual medicine (*Knowledge of medicinal powers*),
2. if he applies in accordance with well-defined principles what is curative in medicines to what he has clearly recognized to be pathological in the patient, so that cure follows, i.e.,
3. if he knows in each particular case how to apply the remedy most appropriate by its character (*selection of the remedy*), prepare it exactly as required and give it in the right amount (*the correct dose*), and repeat the dose exactly when required, and ,
4. lastly, if in each case he knows the obstacles to cure and how to remove them, so that recovery is permanent, *then he knows how to treat thoroughly and efficaciously, and is a true physician.*

4: The physician is likewise a preserver of health if he knows the things that disturb it, that cause and sustain illness, and if he knows how to remove them from healthy people.

## (3) Brenda

The Highest Ideal of Cure

## §1

The physician's highest and *only* calling is to make the sick healthy, to cure, as it is called.<sup>1</sup>

## §2

The highest ideal of cure is the rapid, gentle and permanent restoration of health; that is, the lifting and annihilation of the disease in its entire extent in the shortest, most reliable, and least disadvantageous way, according to clearly realizable [in-seeable] principles.

## §3

*Requirements of a medical-art practitioner*

To be a genuine practitioner of the medical art, a physician must:

1. clearly realize what is to be cured in diseases, that is, in each single case of disease (*discernment of the disease, indicator*),
2. clearly realize what is curative in medicines, that is, in each particular medicine (*knowledge of medicinal powers*),
3. be aware of how to adapt what is curative in medicines to what he has discerned to be undoubtedly diseased in the patient, according to clear principles.

*Theoretical medicine*

In this way, recovery must result.

Adapting what is curative in medicines to what is diseased in patients requires that the physician be able to:

1. adapt the most appropriate medicine, according to its mode of action, to the case before him (*selection of the remedy, that which is indicated*),
2. prepare the medicine exactly as required,
3. give the medicine in the exact amount required (the right *dose*),
4. properly time the repetition of doses.

Finally, the physician must know the obstacles to recovery in each case and be aware of how to clear them away so that the restoration of health may be permanent.

[If the physician has this **insight, discernment, knowledge and awareness**] *then he understands how to act expediently and thoroughly, and he is a genuine practitioner of the medical art.*

## §4

*Requirements of a sustainer of health*

He is likewise a sustainer of health if he knows the things that disturb health, that engender and maintain disease, and is aware of how to remove them from healthy people.

## Glossário

1. **observe:** *beobachten*. **1.** To take notice of something or someone, both scientifically and aesthetically (§83). **2.** To act in conformity with, as observing a code of conduct (§228). Observation involves both perception and participation, both seeing and beholding. For example, a case-taker uses the senses to observe a patient—looking, listening, smelling, etc. and also receives an impression of the patient and has a reponse to that impression. The case-taker's impression and responsion are a part of the observation of the patient. [Resource: SRD] See also [impression](#), [participation](#).
2. **know:** *kennen*. To have knowledge based on participative experience as opposed to knowledge gained from books, lectures or study. (§3) See [knowledge](#).
3. **knowledge.** Hahnemann uses various terms to refer to different modes of knowledge: **To be aware:** *wissen* [to wit]. To have intellectual awareness, discursive cognition, such as that knowledge gained from books, lectures or scientific study. *Wissen* has both a cognitive and a perceptive component; it involves the senses and the brain (as spectators rather than as participators). Specifically, *wissen* refers to cognition based upon perception. The German word for science is *Wissenschaft*. (§3, §4, §99) **To know:** *kennen* [to ken]. To have deep personal knowledge, such as that based on life experience, specifically that part of life experience that cannot be conveyed to another person through teaching or demonstration. For example, the difference between *wissen* and *kennen* is the difference between knowing about water from reading about it and studying it scientifically versus knowing from having dived into lakes, waded in streams and walked in the rain. *Kennen* has an aesthetic component which is absent in *wissen*. Through direct experience, one receives an impression about something and has a reponse to it. The differentiation between these two basic kinds of knowing (*wissen* and *kennen*) is found in the Latin languages as well; for example, in the words *savoir* and *connaitre* in French; *saber* and *conocer* in Spanish—the former referring to knowledge of facts and acquaintance with ideas; the latter referring to experiential or participative knowledge of a person, thing or situation. (§3, §4, §52) **To discern:** *erkennen*. The terms *kennen* and *erkennen* both refer to personal knowledge gained from participative experience. *Erkennen* is the higher of the two, referring to a level of knowledge that is raised out of the feeling, aesthetic realm into that of pure thought. It is the purest, deepest, most complete form of knowledge. This is the basis, for example, of artistic knowledge. Hahnemann uses *erkennen* to describe the knowledge gained by doing provings of medicines on oneself. (§3, §6, §11) [Resource: SRD] See also [participation](#).
4. **realize:** *einsehen* [in, *ein* + see, *sehen*]. To see into the true nature of something and comprehend it completely. Clearly realizable or inseeable principles (§2) are principles that are so lucid that it is easy to grasp their full nature. Nothing is obscure or incomprehensibly complex.
5. **participation:** *Theilnahme* [partaking]. The partaking of the substance, quality or nature of someone or something. One of the fullest forms of participation (also referred to as participation mystique) involves imaginative identification with people and things outside oneself, a merging of one's consciousness with that of another person, with a group or with the external world. This type of participation is characterized by the primary involvement of the life force. Hahnemann's references to 'pure experience' (§23, §25) and to 'the living holistic participation of the life principle' (§189) involve a level of participation akin to that of participation mystique.

- a. For example, it is through participating observation that the medical-art practitioner takes the complete case, including not only the perceptible signs of disease but also the imperceptible (but discernable) state of the patient which is to some degree, but not entirely, exhibited in behavior. The medical-art practitioner takes the case using both the sentient faculty (which includes the brain and the senses) and the aesthetic faculty (the *Gemüt*). In participating through one's life force, one receives an impression and has a response (i.e., a dynamic, aesthetic response to an impression). It is the life force organized in the *Gemüt* that takes this impression from an external potency and then has a response. When a genuine medical-art practitioner, who is free of bias, is taking a case, the practitioner's impressions and responses are pure. They are in the realm of objective, not subjective, emotion.
  - b. Hahnemann gives two examples of such objective emotion. In [§253](#), he states, "When there is an ever-so-slight beginning of aggravation, the patient will demonstrate the opposite of this, exhibiting a more self-conscious, more helpless state of emotional mind, of the spirit, of the whole behavior and of all attitudes, positions and actions – a state which draws more pity to itself." In [§210](#), Hahnemann states, "One often encounters patients with the most painful, protracted diseases who have a mild, gentle emotional mind such that the medical-art practitioner feels impelled to bestow attention and sympathy upon them." In the first case, pity is the objective emotion, the response that the medical-art practitioner will have. In the second case, the medical-art practitioner feels objective sympathy.
  - c. Pure experience, involving participation while being free of bias, is the basis of *kennen* and *erkennen* (experiential knowledge and discernment). It is a key requirement in the practice of the medical-art practitioner which makes the difference between the mere science of medicine (based on *wissen*, intellectual awareness) and the medical art. [Resource: SRD] See also [art](#), [experience](#), [impression](#), [knowledge](#).
6. **impression:** *Eindruck*. An effect produced by an external force or influence upon the mind; a dynamic action or effect produced by an external potency upon the life force. In [§64](#), Hahnemann states that in a proving, "during the initial action of artificial disease potencies (medicines) upon our healthy body, our life force appears to comport itself only conceptively (receptively, passively as it were) and appears as if it were forced to allow the impressions of the artificial potency impinging from without to occur in itself, thereby modifying its condition." In [§275](#), he refers to the impression that too-strong doses of homeopathic medicine make upon the life force.
- a. *Eindruck* has an aesthetic connotation which is conveyed in the expressions 'first impression' and 'artistic impression.' Specifically, impressions are made upon the life force organized in the emotional mind (the *Gemüt*), which is the aesthetic faculty.
  - b. In discussing the earliest indications of a patient's amelioration or aggravation, Hahnemann gives examples of mental and emotional alterations which are easily seen if one observes with exact attentiveness, but which cannot be easily described in words. In [§253](#), he states, "When there is an ever-so-slight beginning of improvement, the patient will demonstrate a greater degree of comfort, increasing composure, freedom of spirit, increased

courage—a kind of returning naturalness. When there is an ever-so-slight beginning of aggravation, the patient will demonstrate the opposite of this, exhibiting a more self-conscious, more helpless state of emotional mind, of the spirit, of the whole behavior and of all attitudes, positions and performances — a state which draws more pity to itself.” These are all descriptions of changes in a patient’s state which make an aesthetic impression upon the observer.

- c. The observer’s life force responds to impressions with responses (i.e., dynamic, aesthetic responses involving the *Gemüt*). In the above example of aggravation, the observer’s response is pity. Impressions and responses are two aspects of participative experience which is the basis of all living knowledge (*kennen* and *erkennen*). [Resource: SRD] See also [knowledge](#), [observe](#), [participation](#).

#### (4) Dudgeon & Boericke

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

- 1 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 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 professorships 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 to cure.

§ 2: 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.

§ 3:

1. If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (knowledge of disease, indication),
2. if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (knowledge of medical powers), and
3. if he knows how to adapt, according to clearly defined principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue - to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (choice of the remedy, the medicine indicated), as also in respect to the exact mode of preparation and quantity of it required (proper dose), and the proper period for repeating the dose;
4. - if, finally, he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent, then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art.

§ 4: He is likewise a preserver of health if he knows the things that derange health and cause disease, and how to remove them from persons in health.

## (5) Organon Trilíngue – ZOBY

Hahnemann. Organon da Arte de Curar. 5ª e 6ª ed., trilíngue



Compilado por Elias Carlos Zoby

O Organon é a mais importante obra de Hahnemann, e base teórica da Homeopatia.

Ao português foram traduzidas a 5ª e 6ª ed., e, como todas as obras importantes, sempre deram margem a críticas e dúvidas. O fato das publicações serem sempre unilíngues era justificado pelo custo de produção.

Izao Carneiro Soares e Edméa Marturano Villela publicaram pela primeira vez, através do Museu de Homeopatia, uma edição alemão - português. Posteriormente a republicaram, pela Robe, sem o original. Uma pena!

Se Hahnemann fez seis edições do Organon, sem dúvida a mais usada até agora foi a 5ª.

Porquê? Talvez se pergunte o leitor.

Simplesmente porque quase toda a Homeopatia clássica que nos chegou foi feita sobre os postulados dessa edição e não da 6ª. Esta só foi publicada e conhecida do grande público em 1921, através do esforço de Richard Haehl, William Boericke, James Ward e outros.

Hering, Kent, Mure, Dunham... trabalharam sob o manto da 5ª ed..

A maior diferença entre elas está no modo de preparação dos medicamentos, na forma de administrá-los e agravação. Ou seja, a mudança das centesimais para as quinquagésimas milésimas e tudo em que isso implica.

Ainda hoje, no mundo, se pratica principalmente sobre a 5ª ed. e por isso é de suma importância conhecê-la e compará-la.

### Comentários tradutórios

Esta versão em português é da 6ª ed. alemã, tradução baseada na de Edméa M. Villela e Izao C. Soares (Robe, 1996), e secundariamente na do Grupo Benoit Mure (1984); abaixo de cada parágrafo está a de Dudgeon, esta também serviu para a tradução ao português junto com a de Conrad Wesselhoeft (Organon of the Art of Healing. 5ª ed. americana, traduzida da 5ª alemã. New York: Boericke & Tafel, 1879. 244 p.)

- ◆ auffallend = fig. chamativo, notável, estranho.
- ◆ sonderlichen = particulares, especiais, notáveis.
- ◆ ungewöhnlichen = inusuais, incomuns, raros.
- ◆ eigenheitlichen = peculiares, singulares, próprios a.
- ◆ Inbegriff = quando se refere aos sintomas, significa resumo dos pontos principais, principais sintomas etc.; em inglês seria tenor, contents, abridgment, abstract; ou, como Villela e Soares, "conjunto característico", já que Hahnemann a usa neste sentido. Mas discordamos desses autores quando traduziram como "essência" por diversas vezes, pois em português essência tem sentidos mais amplos e metafísicos numa obra filosófica. Nesta versão usamos invariavelmente "conjunto característico", para diferenciar de Hauptsymptom (principal sintoma, mas sem a intenção de "característico" e sim clínico, como evidenciado nos §§ 46 e 217). Em traduções anteriores foi usada a expressão "soma



dos sintomas", o que definitivamente não dá idéia do que Hahnemann queria dizer.

A importância de Inbegriff pode ser cabalmente demonstrada no §18:

Dessa indubitável verdade, isto é, que não há, de modo algum, nas doenças, salvo a totalidade dos sintomas [Gesamtheit der Symptome] e suas modalidades (§5), nada que possa ser encontrado e que expresse a necessidade de intervenção do auxílio à doença, depreende-se, inegavelmente, que o conjunto característico [Inbegriff aller] de todos os sintomas percebidos e das circunstâncias em cada caso individual de doença é a única indicação, o único diretor do meio de cura a ser escolhido.

Infelizmente na conversão do arquivo foram perdidos os destaques dados por Hahnemann a muitas palavras. Gradualmente eles serão devolvidos.

#### Uso da tradução de Dudgeon

Robert Ellis Dudgeon traduziu a 5ª ed. comparando com as versões anteriores do Organon e seu precursor (A Medicina da Experiência) e colocou as diferenças em forma de um apêndice. A edição da B. Jain tem um benefício a mais, colocou as diferenças da 6ª ed., tradução de W. Boericke, após cada parágrafo.

Quando houver um (a) no texto o leitor deve referir-se ao apêndice para comparar; quando houver @ na numeração do parágrafo é sinal de que o texto da 5ª e 6ª ed. são diferentes e abaixo colocados ambos nesta ordem.

Os parágrafos aos quais o apêndice se refere começam com to § (tecle F2 e digite "to §146", por ex., incluindo as aspas). Para ir diretamente do (a) para seu respectivo apêndice basta dar um duplo clique sobre ele e depois usar o botão BACKTRACK para retornar ao ponto em que estava.

#### Parágrafos 1 a 4

##### §1 (a)

Des Arztes höchster und einziger Beruf ist, kranke Menschen gesund zu machen, was man Heilen nennt\* .

\* Nicht aber (womit so viele Aerzte bisher Kräfte und Zeit ruhmstüchtig verschwendeten) das Zusammenspinnen leerer Einfälle und Hypothesen über das innere Wesen des Lebensvorgangs und der Krankheitsentstehungen im unsichtbaren Innern zu sogenannten Systemen, oder die unzähligen Erklärungsversuche über die Erscheinungen in Krankheiten und die, ihnen stets verborgen gebliebene, nächste Ursache derselben u.s.w. in unverständliche Worte und einen Schwulst abstracter Redensarten gehüllt, welche gelehrt klingen sollen, um den Unwissenden in Erstaunen zu setzen, während die kranke Welt vergebens nach Hülfe seufzte. Solcher gelehrter Schwärmereien (man nennt es theoretische Arzneikunst und hat sogar eigne Professuren dazu) haben wir nun gerade genug, und es wird hohe Zeit, daß, was sich Arzt nennt, endlich einmal aufhöre, die armen Menschen mit Geschwätze zu täuschen, und dagegen nun anfangen zu handeln, das ist, wirklich zu helfen und zu heilen.

§1 A mais elevada e única missão do médico é tornar saudáveis as pessoas doentes, o que se chama cura\* .

\* Não se trata, porém, do engendramento de sistemas de idéias vazias e hipóteses acerca do âmago do processo vital e sobre as origens da doença no interior invisível do organismo (com que tantos médicos até hoje vêm esbanjando ambiciosamente forças e tempo) ou das inúmeras tentativas de explicar os sintomas nas doenças e suas causas imediatas, que sempre permanecem ocultas, tentativas estas envoltas em palavras incompreensíveis e estilo rebuscado de expressões abstratas que pretendem soar eruditas a fim de impressionar os

ignorantes, enquanto o mundo doente clama inutilmente por auxílio. Estamos fartos desse tipo de extravagância erudita (que tem o nome de arte médica teórica e até cátedras específicas); é hora de todo aquele que se intitula médico deixar, finalmente, de uma vez por todas, de iludir os pobres indivíduos com palavrrórios, começando, então, em contrapartida, a agir, isto é, a auxiliar e curar realmente.

The physician's high and only mission is to restore the sick to health, to cure, as it is termed.(1)

(1) 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 professorships 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 man kind with mere talk, and begin now, instead, for once to act, that is, really to help and to cure.

§2

Das höchste Ideal der Heilung ist schnelle, sanfte, dauerhafte Wiederherstellung der Gesundheit, oder Hebung und Vernichtung der Krankheit in ihrem ganzen Umfange auf dem kürzesten, zuverlässigsten, unnachtheiligsten Wege, nach deutlich einzusehenden Gründen.

§2 O mais alto ideal da cura é o restabelecimento rápido, suave e duradouro da saúde ou a remoção e destruição integral da doença pelo caminho mais curto, mais seguro e menos prejudicial, segundo fundamentos nitidamente compreensíveis.

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. (a)

§3

Sieht der Arzt deutlich ein, was an Krankheiten, das ist, was an jedem einzelnen Krankheitsfalle insbesondere zu heilen ist (Krankheits-Erkenntniß, Indication), sieht er deutlich ein, was an den Arzneien, das ist, an jeder Arznei insbesondere, das Heilende ist (Kenntniß der Arzneikräfte), und weiß er nach deutlichen Gründen das Heilende der Arzneien dem, was er an dem Kranken unbezweifelt Krankhaftes erkannt hat, so anzupassen, daß Genesung erfolgen muß, anzupassen sowohl in Hinsicht der Angemessenheit der für den Fall nach ihrer Wirkungsart geeignetsten Arznei (Wahl des Heilmittels, Indicat), als auch in Hinsicht der genau erforderlichen Zubereitung und Menge derselben (rechte Gabe) und der gehörigen Wiederholungszeit der Gabe: - kennt er endlich die Hindernisse der Genesung in jedem Falle und weiß sie hinwegzuräumen, damit die Herstellung von Dauer sei: so versteht er zweckmäßig und gründlich zu handeln und ist ein ächter Heilkünstler.

§3 Se o médico compreende nitidamente o que deve ser curado nas doenças, isto é, em cada caso individualmente (reconhecimento da doença, indicação) e compreende o elemento curativo dos medicamentos, isto é, em cada medicamento em particular (conhecimento das forças medicamentosas), sabendo, segundo fundamentos nítidos, adequá-lo ao que ele, sem

sombra de dúvida, detectou de patológico no doente, tendo em vista o restabelecimento e objetivando, tanto a adequação do medicamento no caso, segundo seu modo de ação (escolha do meio de cura, Indicat), como também a adequação relativa ao preparo exato e à exata quantidade dos mesmos (dose certa) e ao tempo apropriado de repetição da dose; se ele conhece, enfim, os obstáculos ao restabelecimento em cada caso e sabe como afastá-los, de modo que a cura seja duradoura, saberá, então, agir racional e profundamente e será um legítimo artista da cura.

If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (knowledge of disease, indication), if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (knowledge of medicinal powers), and if he knows how to adapt, according to clearly defined principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue - to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (choice of the remedy, the medicine indicated), as also in respect to the exact mode of preparation and quantity of it required (proper dose), and the proper period for repeating the dose:-if, finally, he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent : then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art. (a)

§4

Er ist zugleich ein Gesundheit-Erhalter, wenn er die Gesundheit störenden und Krankheit erzeugenden und unterhaltenden Dinge kennt und sie von den gesunden Menschen zu entfernen weiß.

§4 Ao mesmo tempo, ele é um conservador da saúde se conhecer os fatores que a perturbam e que provocam e sustentam a doença, e souber afastá-los das pessoas sadias.

He is likewise a preserver of health if he knows the things that derange health and cause disease, and how to remove them from persons in health. (a)