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So-called Accessories during Homœopathic Treatment.

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Under the strict principles of true Homœopathy there is no room for "accessories". What are accessories? They are something which is used in order to mitigate the sufferings and inconveniences of a patient under treatment, under the time-honoured impression of thereby helping the action of the remedy working in him. On that idea, they are called "Accessories." They may be generally placed under two heads, viz., (1) *Permanent* accessories,—as a pessary for a prolapsus patient, a truss for a hernia patient, the habit of opium eating of a diarrhœa patient, etc., and (2) *Occasional* accessories,—as fomenting, blistering, compressing, purging, shampooing etc., for the purpose of relieving the acute pains from which the patient may have been suffering. The *motive* of using them is certainly highly laudable,—as the end and aim of a physician should always be how to give a certain amount of relief to a patient before a permanent cure is possible. But the highest and "only mission of a physician is to restore the sick to health, to *cure*." So that anything that stands in the way of fulfilling that mission must be discouraged with all means, even though the motive is highly laudable there. Anything that threatens to fructify the mission is only *apparently* beneficial and so cannot be advised under any circumstances, so long as there is any the least chance of a *cure*. In incurable cases or in moribund conditions, no hard and fast injunction can be put against the use of the

relief processes, as the very humanity demands that any thing which can give even a transient respite to a fellow-being bidding the last farewell from this earthly existence must be allowed. There no question of *cure* or *suppression* can arise at all. But in a case where, from the symptoms and the present condition of the patient, the physician can sincerely entertain hopes of cure, these so-called accessories must be discouraged, as they are worse than useless, nay, positively *injurious*, in accordance with the strict principles of Homœopathy i.e., under the Law of Similars.

Whoever has entered into the spirit of Homœopathy must have realised the truth of the above statement. The Law of Cure demands a similarity between two sets of facts, viz., the totality of symptoms in a patient to be treated and the totality of symptoms in the remedy to be selected for his cure; and when the remedy is selected satisfying the demand, cure would be the result. So it is needless to dilate the importance of symptom-totality of the patient. It is the main data. The symptom picture of the remedy is quite fixed, having been a permanent record in our Materia Medica, and that in a patient must also be *faithful* and *untampered*, so that a clean cure may be obtained from the use of a remedy selected on the basis of similarity. But the symptom picture in a patient is not a "constant quantity,"—it may be changed under the influence of unsuitable diets, unhomœopathic drugs, especially of those so-called "Patent medicines" which have flooded the present day market,—the so-called painkillers, the soporifics, the anodynes, the injections and lots of things sold by the unscrupulous dealers in drugs and mixtures. Now, as has been stated above, the symptom-picture in a patient must be *faithful*, so that a corresponding counterpart may be found out from amongst the various drugs in our Materia Medica, which may bring in an eventual cure under the Law.

If that is the desideratum, if a clean and faithful picture is to be obtained, anything that is used to minimise, to cover or to hush up the pains, the aches or the inconveniences

of a patient under treatment, must do injury to him inasmuch as it has the tendency to *change* the symptom-picture. The symptoms are the *voices* of Nature calling for help, and we cannot afford to lose any, the least of them, because those symptoms are the base over which a prescription is made. Suppose, in a case of *Natrum Muriaticum* patient, somebody out of false sympathy drives away, by the help of some "accessory" drugs, the inveterate constipation and immoderate thirst, then the attending physician would be at a loss to find the true remedy, as the real picture of the patient has been wholly changed, so that now it is neither *Bryonia*, nor *Natrum Mur.* nor any other medicine to fit with. What has he done? He has really brought about an injury to the patient in the sense that he has (it might be unwittingly) put a great obstacle to his being cured permanently, by making proper selection quite impossible. The symptoms of a patient are "indication," i.e., they are to indicate the curative medicine; the accessory drug having kept away the two principal symptoms from the totality, has actually spoilt the true picture of the case. The rest of the symptoms may now indicate none of the known remedies, or may indicate a false one, and the genius of that remedy being not similar to that of the patient, a smooth cure can never be the result.

In acute diseases i.e., in patients suffering from some acute disorders, like acute fevers, diarrhœas, pneumonias and so forth, such tampering can be remedied and the original true picture may be obtained, but for the chronic patients in most cases, it is dangerous, because the confusion cannot be cleared up notwithstanding our best efforts. Nowadays, there are so many institutions for the sole purpose of *suppressing* the disease-picture and disease manifestations that we find it sometimes absolutely impossible to get the patients in their "native hue,"—the whole picture having been altogether demolished or changed in essential particulars. In most cases it takes a good deal of time and energy to undo what has been done on the

false plea of benefiting the patient.

I have seen many of my worthy Homœopathic brother physicians to overlook the above principle being observed in the treatment of their patients. The other day I was called in a case of double Pneumonia at Kidderpore. The patient a young woman of 22 or 23 had first fallen ill of puerperal fever after delivery on the 8th day, with lung complications; the fever, I was told, abated some how or other by the help of small doses of quinine but the lung symptoms developed into a bad type of Pneumonia on both the sides. I came to learn that since the beginning the case was under a good Homœopath—who I know is a good-natured and highly educated gentleman of the locality having a fair reputation. But what did I see? I saw that "Anti-phlogistine" were being used *ad libitum*, with occasional dry fomenting over the chest areas, and a peculiar admixture of Allo-Homœo diets. When I asked my brother as to why did he allow all these things to be done, he *confidentially* replied—"Dear Sir, you see I know fully well that these things are not to be allowed, especially during our treatment, but out of simple delicacy I could not withhold their uses as the family Physician—an experienced Allopath would insist upon them." In this particular case, the gentleman might have easily discarded their use with a certain amount of *strength*, but I know of cases where Homœopaths are compelled to allow them, their position being not so strong as here. In any case, these so called external helps far from being "helps," actually retard the process of a true cure, if they are not so many obstacles to it and should, with all means, be discarded. The popular idea is greatly in favour of their use and I think, they cannot be wholly stopped unless the public are considerably educated, and initiated into the Science of Cure, and the Homœopathic practitioners are able to take a stronger position and a stronger attitude.

The pessaries and trusses are so many impediments in the process of cure. I cannot restrain myself from quoting the

memorable words of late lamented Dr. Kent on the subject—
“.....Many of these cases appear wearing the mechanical support of the last physician in attendance. Under these circumstances the symptoms of *most value* do not appear. With the support, she is relieved and permitted to walk, stand and perform her family duties without much suffering. The mechanical support must be *removed at once* by the physician or the patient, if she be so instructed. She must be immediately placed under *sac. lac.* and at least a week permitted to pass before a full symptom image will be found ; it sometimes requires a month before the symptoms appear that were present before she was tampered with by the mechanical support.”—Lesser Writings pp. 337 & 338.

In a matter which concerns the question of life and death, there shall be no *compromise*. When our friends belonging to the Allopathic School of Medicine advocate the use of those adjuvants, accessories etc., they are not to be blamed, because they follow their own methods of cure (as they understand it) in all sincerity and good faith. So long as the patient is under their treatment, no body has any business to speak against the use. But as soon as he is placed under our treatment, the Master's injunctions should have to be strictly followed. We ask no body to follow him *blindly*. A moment's thought will convince any of ordinary intelligence regarding the *rationale* of discarding the external helps. The process, rather the direction of true cure is from *within outwards*, and anything used externally shall have a tendency to turn the direction in just the opposite way i.e., *out inwards*. So when a Homœopathic remedy selected under the Law of Similars is acting in a patient, and something external is used, there will necessarily be a clash, a war, between the forces, one *outward* and the other *inward*, thus shadowing, cancelling, nullifying or modifying the curative process, to the detriment of the patient and confusion of the *bonafide* physician, having at heart,—only the welfare and cure of his patient and vindication of the Law of Cure,—which is *wholly* true.