

CAN HOMŒOPATHY GO HAND-IN-HAND ALONG WITH THE ALLOPATHIC COURSE OF TREATMENT?

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A few weeks ago a neighbour and friend of mine came to tell me that his only son was suffering from typhoid fever. Widal test revealed the presence of B. Typhosus, and an experienced allopathic doctor under whose care and treatment the boy had been placed, gave him antibiotic course of treatment. The high temperature subsided, but the boy was not feeling comfortable. His appetite did not improve, and he was having disturbed sleep, or sometimes no sleep at night. His urine was rather scanty, and he was complaining of general malaise. My friend asked me if I could help him in these conditions by administering homœopathic medicines. I told my friend point-blank that it would not be proper to treat the patient homœopathically along with the allopathic course of treatment. I could take up the case only when the allopathic treatment had been stopped. But my friend was not in favour of discontinuing the allopathic treatment as his relations would not agree to that. He was an educated and cultured gentleman and was conversant with the main principles of allopathic science as well as the principal tenets of homœopathy. He continued to argue with me insisting upon my administering homœopathic medicines to his son. He began to put me questions, and I had to answer in support of my views. The discussions, that we had are given below in the form of questions and answers.

Q.:—I understand that homœopathy works in the dynamic plane, why should you then deny the patient the privilege of homœopathic remedies even if he is under the allopathic course of treatment which is known to work principally on the material plane? When two planes are different each system of treatment is expected to act independent of the other. Where in lies the harm?

A.:—Your query is interesting, but fallacious. If you care to read 'Organon', I wish you to refer to the 15th section, in which Hahnemann States,—

"The organism is indeed the material instrument of the life, but it is not conceivable without the animation imported to it by the instinctively perceiving and regulating dynamics just as the vital force is not conceivable without the organism, consequently the two together constitute a unity, although in thought our mind separates this unity into two distinct conceptions for the sake of easy comprehension."

This means that two planes,—material and dynamic—may be conceived as different for easy understanding, but in fact they are inseparable. The

place of occurrence of these two planes lies in the same living organism, just as an iron ball and fire are two separate entities,—one is material and the other is simply the manifestation of energy. When the iron ball is put into the fire, the former assumes all the attributes of fire and then it may be called a ball of fire. In that state the ball and the fire are inseparable, they together constitute a unity. If we are to approach the ball we cannot disregard the manifestations of energy of fire, or if we want to consider only the heat and light energy of fire, we cannot do it without the conception of the iron ball, which is the receptacle of such energies. So in the living organism the material body is so harmoniously blended with the dynamis that in actual practice one is bound to react upon the other.

By way of illustration we may cite a case in which a person has sustained a severe cut over his body through an accident. If the person is vitally strong the cut may get automatically healed up. But it may happen that the cut, although it has occurred on the material body, may be turned into a septic focus from which toxic symptoms may originate and may be transferred to the dynamic plane involving serious condition of the person. Here also we find that the material and the dynamic plane are co-related with each other, and the injury occurring on the physical body is not confined, to that locality alone, but it is transmitted into the interior.

Q. :—I understand your explanation that the two planes are inter-related, and we conceive them separate only in theory. But what is the harm if medicines are administered on the basis of this theory for the material and the dynamic planes separately? I mean two sets of medicines separately for two planes. I think that procedure would expedite the cure.

A. :—No, that won't, rather it would produce complications. In order to understand why complications would result thereby we are required to dive deep into the principal tenets of Homœopathy, on the basis of which the sound edifice of Homœopathy has been built. If any of these principles is ignored the efficacy and utility of Homœopathy will be lost. I could do no better than quote some extracts from "Homœopathic Philosophy" by Dr. Stuart Close to the point, which may help to give you a clear understanding of the subject.

"Homœopathy is opposed in its constitution and principles to all forms of treatment by direct, or physiological medication, and to physio-chemical treatment or treatment based on chemical theories.

"Homœopathy is opposed to so-called pathological prescribing and to group-treatment of diseases, by which individual peculiarities are ignored, and patients are grouped or classed according to their gross pathological organic lesions and treated alike. Homœopathy deals with the individual, not the class. It treats the *patient*, not a fictitious entity called the disease. Its prescription or selection of medicines is based solely upon individual similarity of symptoms, drug symptoms to disease symptoms determined by actual comparison in each case" (Homœopathic Philosophy pp. 20-21).

Q. :—I do appreciate your arguments. According to Homœopathic principles the similar drug would remove the disease. It is sometimes a painstaking task and very difficult to select a correct simile. What is the harm if a mixture, which may contain a drug bearing similarity of symptoms to the disease be administered to the patient? I think this procedure, i.e. administering a mixture may be advantageous.

A. :—Inability to select a correct remedy is the fault of the prescriber and it often reveals the lack of knowledge on his part. It may be also that he does not exert himself to the fullest extent to find it. Whatever may be the reasons, if the physician indulges in taking recourse to polypharmacy, it would be a criminal betrayal on his part.

It should be remembered that 'Homœopathy' is opposed to polypharmacy, i.e. mixture of drugs. "It depends for all its results upon the dynamical action of single, pure, potentised medicines, prepared by a special mathematico-mechanical process and administered in minimum doses."

Regarding the effects of dis-similarity or similarity of a drug contained in a mixture, administered to a patient, the following points are to be considered.

"It has been proven experimentally that the sick organism is peculiarly and even painfully sensitive to the action of the single, similar medicine and that curative effects are only obtained by sub-physiological doses. Physiological doses, instead of removing the symptoms of the disease, produce by their direct pathogenetic action the characteristic symptoms of the drug. If the drug be *not a similar* the condition of the patient is complicated by the addition of symptoms having no relation to the disease and no cure results. If the drug be a *similar* the violent reaction of the organism to the unnecessarily large dose increases suffering, exhausts the patient and prolongs his disease, even if he eventually recovers."

My learned friend was satisfied. He^d did no longer insist upon my taking up his son's case along with the Allopathic treatment. But I had the opportunity to treat the case a few days later when the other system of the treatment had been stopped. That is a different story.

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have found to be true from experience. The study of the essential being of our remedies, the evolution of the personality concept which I have tried to develop in pondering and observing the patient, the disease, may serve as a challenge to preserve our Homœopathy from degenerating into a science based only on experience. It arose from spiritual sources, and shall again be practised in a deeply spiritual way.

—The Layman Speaks, Aug., '60