

# THE HAHNEMANNIAN GLEANINGS

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## DESIDERATUM

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Homœopathy supplies you rather satisfactorily with all the technique and equipment you need for the art of your healing. But there are occasions when you feel that something is wanting, that there are something yet to be desired. This element of want, *e.g.*, your desideratum, is to be removed from your therapy, to make it a faultless, complete method. But how do you fulfil your desire? Most curiously but reasonably, the process that Hahnemann advocates is to be derived from the school of his severest criticism, *e.g.*, Allopathy.

Homœopathy is an antithesis to antipathy, enantipathy, and entertains no compromise with it. Isopathy when modified is homœopathy, and so is equivalent to it in a certain sphere. Naturally, what Hahnemann was to draw from, to compensate for the deficiency of his method, was the larger therapy, Allopathy.

Now, what is allopathy? The pertinent question asserts itself. Allopathy is, as Hahnemann brilliantly puts :

“The other possible mode of employing medicines for diseases besides these two is the *allopathic method*, in which medicines are given, whose symptoms have no direct pathological relation to the morbid state, neither similar nor opposite, but quite heterogeneous to the symptoms of the disease. This procedure plays, as I have shown elsewhere, an irresponsible murderous game with the life of the patient by means of dangerous, violent medicines, whose action is

unknown and which are chosen on mere conjectures and given in large and frequent doses. Again, by means of painful operations, intended to lead the disease to other regions and taking the strength and vital juices of the patient, through evacuations above and below, sweat or salivation, but especially through squandering the irreplaceable blood, as is done by the reigning routine practice, used blindly and relentlessly, usually with the pretext that the physician should imitate and further the sick nature in its efforts to help itself, without considering how irrational it is, to imitate and further these very imperfect, mostly inappropriate efforts of the instinctive unintelligent vital energy which is implanted in our organism, so long as it is healthy to carry on life in harmonious development, but not to heal itself in disease."—*Organon*, 6th Ed. page 108.

Allopathy is advisable in three ways :

1. As a life-saver on critical occasions.
2. In the matter of diet.
3. As a regimen.

1. Life-saver, physically or with medicines :

"Only in the most urgent cases, where danger to life and imminent death allow no time for the action of a homœopathic remedy—not hours, sometimes not even quarter-hours, and scarcely minutes—in sudden accidents occurring to previously healthy individuals—for example, in asphyxia and suspended animation from lightning, from suffocation, freezing, drowning, etc.—is it admissible and judicious, at all events as a preliminary measure, to stimulate the irritability and sensibility (the physical life) with a palliative, as, for instance, with gentle electrical shocks, with clysters of strong coffee, with a stimulating odor, gradual application of heat, etc. When this stimulation is effected, the play of the vital organs again goes on in its former healthy manner, for there is here no disease to be removed, but merely an obstruction and suppression of the healthy vital force. To this category belong various antidotes to sudden poisonings : alkalies for mineral acids,

hepar sulphuris for metallic poisons, coffee and camphor (and ipecacuanha) for poisoning by opium, etc."—*Organon*, 6th Ed. page : 152.

2. Dietary :

"The desire of the patient affected by an acute disease with regard to food and drink is certainly chiefly for things that give palliative relief ; they are, however, not strictly speaking of a medicinal character, and merely supply a sort of want. The slight hindrances that the gratification of this desire, *within moderate bounds*, could oppose to the radical removal of the disease will be amply counteracted and overcome by the power of the homœopathically suited medicine and the vital force set free by it, as also by the refreshment that follows from taking what has been so ardently longed for."—*Organon*, 6th Ed. Sec. : 263.

3. Regimen :

"In like manner, in acute diseases the temperature of the room and the heat or coolness of the bed-coverings must also be arranged entirely in conformity with the patient's wish. He must be kept free from all over-exertion of mind and exciting emotions."—*Organon*, 6th Ed. Sec. 263.

"By *instantaneous* and later with *repeated* immersions they act as a palliative restorative of the tone of the exhausted fibre. For this purpose, such baths are to be used for more than momentary duration, rather for minutes and of gradually lowered temperature, they are a palliative."—*Organon*, 6th Ed. Sec. 291.

Of these, heat and cold of the surrounding air, and of the water (baths), (in conjunction with coffee & massage) and diet (food or drink) are not medicines properly speaking. They are essential to life and either stimulate the irritability and sensibility of the organism mechanically as it were or supply a sort of want. They mostly act on the physical plane, and no reverse vital action is feared as a consequence of them, like that takes place with "dynamic medicinal palliatives", or in other words non-homœopathic drugs. Viewed from a particular angle or considered partly, they seem allopathic in

nature, but judged duly and from another angle, they are homœopathic, subservient to the technique of the Similars, and are in complete accord with the doctrine of the vital principle. The same is true of electricity in cases of emergency (not in diseases, Vide Organon, 6th Ed. Sec. 286), and of antidotes to sudden poisonings; for, everything there relates to the vital operation, with an idea of induction of animation into it.

At least here, the idea of deficiency therapy, to which Hahnemann would react vehemently (Organon, 6th Ed. page 75), is promoted. But the most striking feature is that while allopathy labours to substitute chemical or biochemical deficiencies, with minerals, salts, vitamins etc., Hahnemann endeavoured to fill biophysical deficiencies, namely deficiencies of energy, dynamic and vital, that belongs to the Life Principle itself.

You are homœopathists by training, profession, legacy and a vow, and are wedded to the Hahnemannian doctrine, which is your life blood. You can never dream of by-passing the doctrine of vital principle and the technique of Similia Similibus Curentur. But whatever conforms to your doctrine and supplements, at the same time, your technique must of necessity be yours. Arrogance, dogmatism and sophistry are the consequences of intellectual blindness and mental black-out, and can never be yours. For, you consider the welfare of mankind above all, and you are the unfailing followers of the apostle of truth, love and non-violence, namely, Christian Friedrich Samuel Hahnemann of Meissen, in Saxony.

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