

HAEMORRHOIDS, ITS MANAGEMENT AND HOMOEOPATHIC TREATMENT*

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Friends and Colleagues,

Today's subject matter is haemorrhoids, its management and homoeopathic treatment. You have heard the nice speech of Dr. Hiren Gupta, a qualified homoeopath and a lecturer in applied psychology in the University of Calcutta. Dr. S. N. Chatterjee has raised a question as to whether a knowledge on psycho-analysis and/or anxiety neurosis, from which point of view Dr. Gupta dwelt at length on haemorrhoids to arrive at a simillimum, is at all necessary for a homoeopath to hit the right remedy. Some of our colleagues have also questioned as to the propriety of administering three globules of Psorinum in two ounces of distilled water that, according to Dr. Gupta, responded nicely.

In reply to the questions raised I like to state that one, who knows the propensity of different miasms and the art of case-taking will find that all that Dr. Gupta said can be had even without articulating the particular word 'psycho-analysis' and/or anxiety neurosis. With regard to administration of Psorinum 1M, we know, our master Hahnemann in aphorism 275 to 279 have covered the point of detail. It is indeed a fact that "experience teaches slowly and at the cost of mistakes".

Haemorrhoids, let us say a kind of haemorrhoids and not the haemorrhoids, as per footnote to aphorism 81 of the *Organon of Medicine*, are essentially of psoric origin (please see aphorism 80). We also find on pages 118 & 119 in Prof. Louis H. Tafel's translation of Hahnemann's *Chronic Diseases* that stools of mere mucus (mucus piles), painless, and painful haemorrhoidal varices (which not infrequently have a slimy fluid oozing from them) on the anus, in the rectum (blind piles) and bleeding haemorrhoidal varices on the anus or in the rectum (running piles) especially during stools, after which the haemorrhoids often pain violently for a long time are also of psoric origin.

From *A Comparison of the Chronic Miasms* by Phyllis Speight with a foreword by Noel Puddephatt we find that bleeding haemorrhoids, pruritus and scanty, thin, watery discharge oozing from rectum that has fishy or fishbrine smell and strictures in the rectum, sinuses, fistulas and fistulous pockets are all of a tubercular origin of a pseudo-psoric nature but are greatly magnified by sycosis. We may, however, conclude that mainly psora,

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also syphilis and syphilis play on haemorrhoids.

As to the homoeopathic treatment of different kind of haemorrhoids or piles, I will talk to you last.

As to the management, the first *must* of a homoeopath is to see that there are no obstacles to cure. And as there are many obstacles to cure chronic cases, we must first see to our own defaults which often act as a major obstacle to cure.

In aphorism 83, Hahnemann gives us three necessary requirements or qualifications, before we can properly examine a case. These are sound sense and freedom from prejudice, attention in observation and fidelity in tracing the picture of the disease. We should also remember the three mistakes we often commit in examining a case. These are interrupting the patient, asking direct questions and making him answer to conform to some remedy we have in mind. Furthermore, "one additional obstacle to the homoeopathic cure of chronic diseases and one which is not very rare, but still usually disregarded is, the suppressed sexual instinct with marriageable persons of either sex either from non-marriage owing to various causes not removable by a physician, or where in married persons, sexual intercourse of an infirm wife with a vigorous husband or of the infirm husband with a vigorous wife is interdicted by an injudicious physician as is not infrequently the case".

Now, friends, if we are not away from all these defects of ours, we ourselves become a foremost obstacle to cure a case in hand.

Now, if we are to do away with other obstacles, we should be always alert of the stipulations in aphorisms 259 to 261 as also in aphorism 266 of the *Organon of Medicine*. Aphorism 259 says: "Considering the minuteness of the doses necessary and proper in homoeopathic treatment, we can easily understand that during the treatment everything must be removed from the diet* . . ." and regimen† which can have any medicinal action, in order that the small dose may not be overwhelmed and extinguished or disturbed by any foreign medicinal irritant.

Aphorism 260 reads: "Hence the careful investigation into such obstacle** to cure is so much the more necessary in case of patients affected by chronic diseases, as their diseases are usually aggravated by such noxious influences and other disease causing errors in the diet and regimen which often pass unnoticed." Please see also the entire footnote of this aphorism.

Aphorism 261 says: "The most appropriate regimen during the employment of medicine in chronic diseases consists in the removal of such obsta-

* *Diet means*, (i) the total food consumed by an individual, (ii) a prescription of food required or permitted to be taken by a patient, (iii) the regulation of food to the requirements of the body.

† *Regimen* means a methodical system of diet and habits.

** To mention a few, coffee, spiced chocolate, highly spiced dishes & sauces, dishes of herbs, roots and stalks of plants etc. and a sedentary life in close apartments, sitting up long at night, unnatural debauchery etc.

cles to recovery, and in supplying where necessary the reverse: innocent moral and intellectual recreation, active exercise in the open air in almost all kinds of weather (daily walks, slight manual labor), suitable, nutritious unmedicinal food and drink etc".

In this connection, I think it would be profitable for us to remember the wise words of Mrs. Sigourney, Lydia H. (1791-1865) who said that "Regularity in the hours of rising and retiring, perseverance in exercise, adaptation of dress to the variations of climate, simple and nutritious aliment, and temperance in all things are necessary branches of the regimen of health", and again, the wise sayings of Voltaire, Francis Marie de (1694-1778) that "Regimen is better than physie. Everyone should be his own physician. We ought to assist, and not to force nature. Eat with moderation what agrees with your constitution. Nothing is good for the body but what we can digest. What medicine can procure digestion?—Exercise. What will recruit strength?—Sleep. What will alleviate incurable evils?—Patience."

Now, friends, let me cull a few lines from aphorism 266 with its footnote: "Substances belonging to the animal and vegetable kingdoms possess their medicinal qualities most perfectly in their raw state" and medicinal qualities are "diminished by the culinary processes they are subjected to in cooking".

Aphorisms 259 to 261 enlighten us about the obstacles to cure and give clue as to how we can impress upon our patients to try to do away with those; but there may be other obstacles where physician will be of little help like those of suppressed sexual instinct due to non-marriage owing to various reasons. Again, Hahnemann in his *Chronic Diseases* says, "By far the most frequent excitement of the slumbering psora into chronic diseases and the most frequent aggravation of chronic ailments are caused by grief and vexation".

If we can manage to alleviate the grief and vexation, we can, to a great extent, do away with the obstacles to cure. But how to do that? Indeed, it is a very very difficult task. What I personally do is that I become very open-hearted and friendly with my patients and try to impress upon them to take life easy and not to give undue importance to things with no treasure that can mar the greatest treasure of us, i.e. solace of mind. By friendly dialogue with the patient I quote proverbs and several wise men's words as under and try to help them a lot:

"Cheerfulness is health, its opposite melancholy is disease." Or,

"As a rule, man is a fool

When it is hot, he wants it cool,

When it is cool, he wants it hot

Always wanting what is not." Or,

"Faults are thick, where love is thin." Or,

"A little nonsense now and then is cherished by the best of men." Or,

"For every evil under the sun

There is a remedy or there is none;
 If there be one, try and find it,
 If there be none, never mind it." Or,
 "Time is the great comforter of grief, but the agency by which it works
 is exhaustion." Or,

"Better never trouble. Trouble
 Until Trouble troubles you.
 For you only make your trouble
 Double-trouble, when you do."

In fact, all of us, each in our own way and acumen should try to
 enliven and keep from ennui the mind of a patient in order to advance a
 cure.

To quote Sir Richard Burton: "There is no good, there is no bad, these
 be the whims of mortal will:

"That works me weal,
 That I call good;
 What harms & hurts,
 Me, I hold as 'ill'."

In fact, the wearer knows best where the shoe pinches. With regard to
 diet and regimen I always advise the chronic patients to be away from
 preconceived notions and prejudices and to move freely like a normal man
 and at the same time be alert very much to detect as to what agrees with them
 and as to what disagrees with them. I also advise them to report to me
 in due time particularly about those that disagree so that I can be of
 greater help to them. I also ask them to remember the fruitful observations
 and wise words of wisemen by way of a friendly dialogue as and when the
 situation demands, as under:

"Choose rather to punish your appetite than to be punished by them."

Or,

"You dig your grave with your own teeth." Or,
 "One man's food is another man's poison." Or,
 "Eat to live, but do not live to eat." Or,
 "He that eats till he is sick must fast till he is well." Or,
 "Fasting doesn't kill but gluttony does." Or,
 "Illness comes on horseback and leaves on foot." Or,
 "Diseases are the tax on ill pleasures." Or,
 "Nature to be commanded, must be obeyed."

To quote Dr. Kent, "... do not have one list of foods for your patients;
 do not have one list of things for everybody. There is no such thing in
 Homocopathy."

Following the footsteps of our memorable masters, of course, it is
 wise for us to forewarn a patient to be at distance, as far as possible, from
 certain diet and regimen which have been found in many cases to undo the
 greater effect of a medicine we have selected for a patient e.g., when Thuja

is prescribed advise to avoid tea, tobacco, coffee, onion, exposure to sun or, in case of Pulsatilla, icecream, fatty food & wetting of feet as these may retard the desired action of medicine. In general we may ask our patients to be at distance from taking raw onions, raw garlic etc. (as per aphorism 266, we have already noticed that substances belonging to the animal & vegetable kingdoms possess their medicinal qualities most perfectly in their raw state) and asafoetida, camphor etc. which have pronounced medicinal action and antidote many of our drugs.

Persons of sedentary habit should be advised to walk in open air, should be away from playing cards, and those who are scholars should be requested or advised to exercise in open air and in bad weather to do some mechanical work indoor etc. Perfumes, scented waters, medicinal tooth powders, snuff etc. should be forbidden. Coffee to be avoided as far as possible. Alcoholic drinks, beer, brandy, whisky etc. are to be gradually withdrawn. In a jovial manner, I ask the patients to remember "wine is a turncoat, first a friend then an enemy." Or, "Bread at pleasure, drink by measure." Or, If you need it, don't take it, If you don't need, can take it."

Now, before I finish as to the diet and regimen, let me quote a few lines from Hahnemann's *Chronic Diseases*: "A strict homoeopathic diet and mode of living does not cure chronic patients, as our opponents pretend in order to diminish the merits of Homoeopathy, but the main cause is the medical treatment. This may be seen in the case of many patients who, trusting these false allegations, have for years observed the most strict homoeopathic diet without being able thereby to diminish appreciably their chronic disease; this rather increasing in spite of the diet, as all diseases of a chronic miasmatic nature do from their nature."

Owing to these causes, therefore, and in order to make the cure possible, the homoeopathic practitioner must yield to circumstances in his prescriptions as to diet and mode of living, and in so doing he will much more surely, and therefore, more completely, reach the aim of healing than by an obstinate insistence on strict rules, which in many cases cannot be obeyed.

Moderation in all things, even in harmless one, is the chief duty of chronic patients.

Friends, we must be aware of the propensity of different miasms. Our master Hahnemann under different miasms, particularly under psora, generalised a lot, yet when the question of treatment arose, our master advised us to individualise every patient. In fact, "Homoeopathy is from first to last an art of individualising. We have to individualise patients and individualise remedies". Let me cull a few lines from aphorism 82 of the *Organon of Medicine*: "Although, by the discovery of that great source of chronic diseases, as also by the discovery of the specific homoeopathic remedies for the psora, medicine has advanced some steps nearer to a knowledge of the nature of the majority of diseases it has to cure, yet, for setting the indica-

tion in each case of chronic (psoric) disease, he is called on to cure, the duty of a careful apprehension of its ascertainable symptoms and characteristics is as indispensable for the homoeopathic physician as it was before that discovery, as no real cure of this or other diseases can take place without a strict particular treatment (individualisation) of each case of disease . . .”.

As all of you are qualified physicians, you know that there are many medicines which often help to cure a patient suffering from a kind of haemorrhoids. I will not, therefore, particularise any medicine in its entirety. I would only request you to remember the contents of aphorism 153 before you hasten to select any medicine.

Aggravation and ameliorations with reference (1) to cold or warm application, (2) to weather, (3) to seasons, (4) to standing, (5) to walking, (6) to sitting, (7) to menses before or during, (8) to epistaxis, (9) to drink, (10) to milk, (11) to pregnancy during, (12) to thinking in case of children & drunkards etc. are all very important hints to work upon for arriving at a particular medicine.

Ignatia is ameliorated by walking while there are many medicines which are aggravated by walking. Calcarea is ameliorated by sitting while. Acid phos., Ars., Lyco., Thuja are aggravated by sitting. Causticum is aggravated by thinking; Sepia is aggravated by milk and has epistaxis with haemorrhoids; Collinsonia has haemorrhoids that alternates with chest pain, palpitation and headache while Aloe. soc. alternates with lumbago and headache and beer aggravates.

Before I finish, I quote a few lines from the writings of Dr. James Tyler Kent: “All remedies are full of freaks and it is figuring out of these peculiarities that enable us to do good prescribing” and, “Every medicine must be observed as to its velocity, as to its pace, as to its periodicity, as to its motion and its wave” and “Unless you combine the particulars with the things that are general, and the generals with the particulars, unless the remedy, fits the patient from within out, generally and particularly, a cure need not be expected” and “it (Homoeopathy) treats the patients and not the name that the sickness goes by.”

Now, I beg leave of you and thank you all.