

The psychiatrist and homoeopath faced with psychic pain (2)

IV - For the homoeopathic psychiatrist, various principles¹...

They relate as much to the world of psychiatry as to that of homoeopathy if one intends to deal with the subject through the signs coming from their mental state² or to study the signs of their suffering in that field.

The changes occurring in different fields of medical care, which the position as homoeopathic psychiatrist very often permits to detect in their forerunners, require to mention it regularly.

They concern a practical level and a theoretical level and relate as much to the way of dealing with the subject as to their pathology.

As regards the subject

Several key points :

No subject can be reduced to any list of signs.

Unless one leaves a clear field to the greatest degree of subjectivity, neither their pathology such as described in psychiatric classifications nor their apparent way of being can fully show what they really are.

To observe them in a neutral way and with an open mind, to listen to them talking about their personal, family, and somatic past history is essential for the psychiatrist and the homoeopath... The conclusion is not always that which appearances suggest...

The subject cannot be confined or compared to any 'classification'³...

None of them can give a description of their behavioural problem in its essence and even less, only through it, name in an absolute manner the medicine likely to act on it.

The art and experience of the practitioner are much more valuable than what comes from the information from a classification or from a type of repertorisation, even if it is most balanced or, in the second case, carried out in a better way.

What 'is seen' is not always what is.

In the quotidian practice of psychiatry, one can very often be led to prescribe to an apparently neurotic subject an antipsychotic in doses spread over a given period or to sort out an apparently psychotic problem by an unexpected - notably psychotherapeutic - approach.

¹ Fourth part of the article entitled *The psychiatrist and homoeopath faced with psychic pain*, Dr Geneviève Ziegel, and published on homeopsy.com in September and October 2017.

² It is important, in this respect, to note that the word 'mental' was not used by Hahnemann ; it constitutes a form of shift in vocabulary bringing confusion, since it is often used indiscriminately instead of 'psychic'. It seems to have appeared at the same time as the expansion of Kent's theory, which is not insignificant given the difference henceforth introduced.

³ Or process of classification

Who has never had to treat a patient with completely misadjusted views and behaviour and signs of excitement calling to mind a manic state whereas they suffered from sleep deprivation and took quinine at an inopportune moment and only needed sedation ?

The knowledge of the fragility of Phosphorus is most valuable regarding the comprehension of the pathology as well as the homoeopathic or allopathic treatment : it permits to make an enlightened choice, to prescribe less strong doses of sedatives⁴, and to understand the disorder in its essence.

No 'mentality' can summarise a subject

The best one can do is detect signs and ways of behaving : combined with what emerges from their somatic disorders and their physiopathological component, they provide information on their psychopathological risks.

A list of symptoms or of modalities cannot define them or reflect their 'mentality' in an absolute way.

The discovery of the latter, notably when it emerges in a more or less approximate way from 'case studies' or is 'constructed' from little-known 'pathogénésies' often of uncertain origin⁵, requires a much subtler analysis in which various elements play a role.

Many case studies are problematic in this respect, making one suppose that a dose of a certain medicine at dilutions from 200K to 10,000K can overcome a clear case of a pathology, with the return to normal of the subject : a child was described as 'cured' of a severe form of epilepsy treated in hospital with anticonvulsants with a dose of Lac Maternum, another child of autism only with the taking of a homoeopathic dose of chloral, an adult was cured of an episode of acute mania with a single scale of Ignatia - examples among others described here and there without any other explanations being even mentioned⁶...

⁴ - If it proves to be essential, Haldol in small doses is recommended here and specific to that homoeopathic type when they start to have a pathology of that nature. (Cf. the book *Du stress au transgénérationnel*, Editions homeopsy.com)

⁵ Certain of them carried out - and announced as such - during 'meditation', which might make one suppose that their reporter was unable to be psychically 'polluted' - which the Buddha himself disproved even for himself given that he said that he 'will become a Buddha only when all human beings have become Buddhas themselves'... (!)

⁶ Almost miraculous recoveries, like 'a story' always 'with a happy ending' - but which are questioned more and more by new prescribers - , they are not challenged and it is left to the practitioners who state them to assess them. Nevertheless, they puzzle one ; apart from making the patient and their family think that the modes of treatment used until then were inappropriate, they also make them wonder about the correctness of the diagnosis made and the danger of proposing - as this was written and observed - that they stop any other treatment.

The potential resulting lack of confidence in medicine because of its 'too much' or 'not enough' and, in any case, of a form of lack of knowledge about the appropriate way of dealing with a pathology can only be detrimental to all. Those 'recoveries', which always seem 'wonderful' and cannot be really assessed in the present state of affairs, can only make one wonder about what - either the therapist or the medicine - has the 'curing' power. They strengthen the idea of an obvious placebo effect, of homoeopathy capable of acting only on functional disorders or, whatever the method used, of the possibility that every allopathic or homoeopathic doctor might be only a 'curer', which can only start a wide-ranging debate.

It must be stressed here that it **has never been possible to publish** one of the only clinical experiments carried out according to the criteria that can be used in homoeopathy, namely the individualisation of the therapy, **in scientific journals**. Carried out in Switzerland and convincing as regards the results of the Hahnemannian method, it concerned a group of children treated with homoeopathy : the prescriptions changed according to

The practitioner's capacity for observing, their training in other fields than homoeopathy - acupuncture, psychology, physiopathology - , their varied knowledge make up a whole, which influences their way of treating.

As regards their psychic pathology

No psychiatric classification can permit to describe it in an absolute way⁷.

At the very most, the latter can direct one towards a diagnosis, permit common language (?) or, when the mental modalities are marked and repeated during the 'pathogénésies', suggest a medicine.

No list of psychiatric symptoms or series of homoeopathic modalities can give a full description of a psychic pathology.

Even if they are selected from a series which seems to be characteristic of them, they are only criteria from which the diagnostic process may start or the signs showing the confirmation of the disorder.

They have value only if they express symptomatology which can be observed by all and is likely to be detected in an undeniable manner in **all** the subjects corresponding to the description put forward.

As the signs of a manic-depressive or melancholic pathology may be significant to a psychiatrist, the Natrum Mur, Sepia, or Phosphorus subject shows characteristic signs which are significant to a homoeopath during their phases of decompression.

No symptom can be interpreted in a diagnostic manner from a way of behaving or an attitude.

Favoured and intensified by the modern ways which information technology offers, a trend in this direction has gradually spread to Europe and across the world.

If the evolution in the field of psychiatry has affected the way of treating the subject, either from a psychiatrist's perspective or from a homoeopath's, perhaps one should denounce this 'mistake' which, unfortunately, now often affects both approaches.

The subject is far beyond this : the observation and subtle diagnosis are part of the art of the doctor.

A child who shows symptoms of fidgetiness or lack of concentration does not necessarily have ADD or does not necessarily require Scorpio, Argentum Nitricum, Mercurius sol, or Lac Maternum...

No sign coming from other registers of reference can be associated in a definite way with a diagnosis of a psychiatric nature or with a pathogenetic sign.

In the same way as noting that a certain variable of a metabolic nature cannot permit to deduce in an absolute way that the subject suffers from a certain pathology⁸ : unless other physical signs backed up by physiopathological signs or more specific signs at the mental

the signs presented and the results were compared, on 9 pathological signs, with those presented by a group of children treated with Ritaline®.

⁷ And even less the medication

⁸ All the subjects with EEG's marked with signs of epilepsy do not necessarily have fits of that type, all those with certain metabolic disorders often noted in schizophrenia are not necessarily schizophrenics - and vice versa.

level lead only to that conclusion, to note that a subject isolates themselves and has an irascible temper cannot permit to think that they have a certain pathology of a psychic nature or require a certain homoeopathic medicine, as it was mentioned in an article about Scorpio⁹.

The 'pathogénésies' proposed by Hahnemann mention symptomatologic signs which can be observed... If one wants to remain faithful to his teachings, one must go no further by using problematic, unspecific - and unverifiable - analogies since they concern the psychology of the subject and their mentality¹⁰.

No list of homoeopathic medicines can be associated in a systematised way with a psychic illness ;

At the very most, one can say that, in a certain illness, a certain medicine seems to be found more frequently or that a certain diathesis is particularly involved.

Sepia, Psorinum, Aurum, Pulsatilla etc for different reasons in depressive disorders ; Thuja, Arsenicum Album, Causticum etc in obsessional disorders... ;

The medicines belonging more precisely to the 'tuberculinique' category, in the disorders marked by an escape from reality ; those linked to the 'luétique' category in those marked by deviance and instability...

As regards the approach to and the comprehension of the disorder

- Apart from what emerges from their words and their history, no explanation of an analogic nature can be associated with the subject's symptoms.

These will only be intellectual speculations and interpretations which, even if they are shared by the subject, will only be interpretations.

To give a description of a type of behaviour by making an analogy between it and any of the elements, to make certain of its aspects coincide¹¹ with a pre-established model of the types of psychological deviance potentially related to a metaphysical defect or elements coming from personal noting is, from the perspective of a homoeopath - who is also a psychiatrist - , a subjective matter.

It seems to concern only the therapist's view of their symptoms.

Therefore, to say, 'from dreams which would permit to make the key symptoms of the substance appear' (sic !) that the signs of the Lac Maternum subject are mainly constituted by a 'pathology of incarnation' with 'bad awareness of one's own identity' does not constitute a descriptive modality of their psychic state but an interpretation deduced from signs which are not specific at all.

They seem to be only a means of trying to back up this way of viewing the medicine, whose signs mentioned higgledy-piggledy in a piece of work concerning this medicine would manifest themselves in 'anxiety attacks concerning the acceptance of one's physical state, a pregnancy, a delivery', a 'change of environment' or of 'country', 'melancholy linked to an

⁹ Because, as the case described behaved, Scorpio 'hides under a stone and stings'

¹⁰ All the more so as : in the same way as those who have relational difficulties do not belong to the category of Lac Humanum, the tendency towards the 'pathology of separation' mentioned previously is now associated with many new medicines and all the subjects suffering from it do not correspond to those same medicines. As those characteristics can be found in many human beings, they cannot be considered specific.

¹¹ - to try to understand how to treat them -

astrological cause', the 'non-acceptance by parents at the beginning of pregnancy' given 'responsibility', the 'sex announced', or 'uncertainty about what to call the child'.

Having something to do with those of 'tuberculinisme' to which many medicines may correspond, the signs observed afterwards - 'perception of voices and ghosts, difficulty in concentrating, feeling as if one is floating, is outside one's body, far from one's family circle, desire to leave one's house, to read' with, in the background, 'anger and sadness and the desire for attention', a somatic state marked by 'eczema, weakness and clumsiness', 'cravings for sweets' - are not more convincing as regards their specificity.

In the same way, to say that 'the mother of vinegar' is not easily separated from the surrounding liquid does not mean in a linear and caricatural way that the Acetic acid subject suffers 'from a 'pathology of separation' ; it is even less so as other pieces of writing concerning that substance tend to lay stress on the nutritional deficiency which it would express, since the child 'would reject breast milk', hence 'anaemia and weakening'!

- Only the psychopathological dynamics enlightened by what emerges from the somatic signs can permit to understand the essential framework of the pathology presented.

Only it, associated with the points of fragility which appear - to a homoeopath, the diathetic marks which constitute its structure - , can provide the meaning and describe the risks of the pathogeny observed.

- Backed up by the underlying physiopathology, the somatic signs give its tone to the psyche which reflects their weakening effect in a specific way :

The tone of depression in Natrum Mur or Silicea is not the same as that in Aurum or Lachesis.

If the second subjects are prone, because of their vascular component¹², to melancholy or manic-depressive pathologies, the first subjects have only depressive pathologies linked to their capability to suffer in different ways from a mineral deficiency.

That is why, as they are drier in their cells - to the extent that they feel the need to retract to protect themselves from any type of aggression, which is always hard to come to terms with from a narcissistic point of view - , the first subjects share only the feeling of fragility with the second ones...

It must be noted that the latter is accompanied in the Silicea subject by a feeling of incapability and an obsessional type of agitation in which the 'luétique' component, which had already been implicit, leaves its mark to some extent.

The more 'Luèse' takes hold, the more the subject becomes agitated for fear of not being able to do what they have to...

While they oxygenate their organism and their cells already insidiously affected by a deadly process perhaps they retain the feeling that they are alive ? Who knows ?

It is up to the psychiatrist and homoeopath to be able to understand its meaning and progressive modalities by linking, at different levels, the body to the psyche to give each of them the place which they deserve...¹³

To be continued...

Doctor Geneviève Ziegel

¹² - which the psychiatrist remembers when they observe or treat that type of patient

¹³ Translated by Pascale Tempka