

The psychiatrist and homoeopath faced with psychic pain (2)¹

V - As a conclusion... And also, perhaps², as a guideline...

From the homoeopath's perspective

Certain points, which the homoeopath/psychiatrist linked to the Hahnemannian perspective can only stress, should not be forgotten

- similitude is not analogy : unless one adopts the point of view of the practitioners who are followers of homoeotherapy³ - and no longer of homoeopathy⁴ - , one can back up a prescription only by a 'close' analogic comparison⁵.

- one cannot deduce 'mental' signs from analogic comparisons with types of behaviour coming from the observation of other - animal, vegetable, mineral - kingdoms.

The approach to and the comprehension of what concerns the psyche points out certain constraints⁶ ;

- no **unequivocal** explanation can be given for the effects of a prescription.

- one cannot put forward unsupported explanations of what happens⁷...

- one cannot either⁸ always say, without carefully analysing what happens, that the 'recovery⁹' or improvement is **always**¹⁰ and **only** linked to the substance prescribed¹¹...

From the psychiatrist's perspective

When one deals with the domain of the psyche, certain rules are essential :

At the theoretical level :

- one must make a distinction between the 'mentality' of a medicine and its 'psychic signs'.

¹ Fifth 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 At the risk of being somewhat linear and abrupt ;

³ That is to say, using dynamised pellets such as they are also found in homoeopathy and in the anthroposophic type of medicine.

⁴ And leaves the field of today's medicine...

⁵ - such as it is envisaged in the scientific world and providing one wants to remain within the scope of the Hahnemannian approach.

⁶ Providing one wants to retain the slightest bit of 'audibleness' as regards the supporters of another approach, notably a scientific one but not only so...

⁷ Unless one leaves the field of medicine and of its scientific component to enter totally into the less rational one of the traditional types of medicine.

⁸ Either in homoeopathy or, though to a lesser extent, in allopathy.

⁹ Or what is considered as such whereas, as regards the domain of the psyche, subjectivity reigns and the fact that, in accord with what the therapist asks them, the patient says they 'are better' will very often suffice.

¹⁰ Except when it is about experiments carried out on plants or groups of animals.

¹¹ Observed from outside, either in homoeopathy or in allopathy, many 'case studies' could be analysed in an utterly different way and be the subject of much discussion about the diagnosis made, the therapy proposed, and the results announced - in which the study of the context is not uninteresting.

- if similitude is not respected, no hypothesis of a scientific nature¹² can be put forward to explain what happens in the therapeutic space.

- no scientific point of view can be put forward to justify the choice of a homoeopathic medicine determined according to its 'mental' signs, especially when symbolic and subjective lines of argument are advanced¹³.

At the practical level

- one cannot content oneself with 'case studies'¹⁴ to authenticate the action of a medicine.

- one cannot content oneself with saying that the patient 'is better' or is 'recovered'¹⁵ or always conclude¹⁶ that only the medicine takes effect : tangible elements must be put forward before one can talk about improvement¹⁷.

On the other hand, one can say without hesitation that the medicine has often contributed to better relationships with oneself and one's environment ;

From both the psychiatrist's and the homoeopath's perspectives combined

As regards their way of dealing with the subject :

- no subject can be reduced to any list of signs or imprisoned in or compared to any classification... : what is 'seen' is not always what is¹⁸.

- no 'mentality', no list of symptoms or of modalities can define or summarise a subject or reflect their 'mentality' in a certain and absolute way.

As regards their way of dealing with the psychic pathology

- the reference to physiopathology cannot be totally left out¹⁹.

- no psychiatric classification can deduce it in an absolute way²⁰.

- no list of psychiatric symptoms or of homoeopathic modalities can give an exact description of the pathology in question without their context and accompanying signs²¹ having been examined.

- no list of medicines²² can be associated in a systematised way with a psychic illness²³.

¹² Notably the use of the data of quantum physics ;

¹³ Notably those coming from symbolic comparisons and broadened analogies (cf. the case of Citrus limon who would have problems with their father because yellow is associated with the father etc).

¹⁴ As it was advocated within the context of the 'artistic approach' mentioned by Kent and widely used by many supporters of the 'new type of homoeopathy' : great importance is given here to intuition, which can sometimes lead the therapist to prescribe a certain substance or to carry out a certain therapeutic act at the right moment (cf. Lac Maternum, *Homéo et Juliette*, Patricia Leroux, Publibook, 2003).

¹⁵ The word is not used in psychiatry if not to talk about an episode. Recovery implies the return to the earlier state. As regards psychic pain, improved well-being can only be associated with inner evolution and realisation permitting a different sort of apprehension of the anxiety-inducing situation.

¹⁶ Either in allopathy or in homoeopathy ;

¹⁷ - while not forgetting that, in the domain of the psyche, the aggravation of symptoms is not necessarily a sign of 'non-improvement'.

¹⁸ Behind Aurum or Platina, Natrum Mur can often be found...

¹⁹ Except if one is no longer a psychiatrist but a psychoanalyst and, if one is a homoeopath, if one does not put psychic signs back in the somatic and physiopathological context that is necessarily theirs. (The depression of the Silicea subject who suffers from a mineral deficiency has nothing to do with that of the 'cardiocirculatory' Aurum subject).

²⁰ And even less the medication.

²¹ Somatic state, modalities of appearance...

- no symptom taken from a type of behaviour or from an attitude²⁴ can be interpreted in a diagnostic way²⁵.

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 symptoms of the subject²⁶ : only the psychopathological dynamics enlightened by what emerges from the somatic signs²⁷ can permit to understand the pathology presented.

In conclusion

Not to forget the subject or the individualisation of the therapy, either in the treatment prescribed or in the manner in which it is comprehended and used in terms of therapeutic programme or methodological choice : this is what the psychiatrist and the homoeopath have in common.

Perhaps this is the best way of respecting the person facing the doctor whom they come to tell about their suffering ;

This is also the most enlightened way of describing what constitutes the essence of homoeopathy and its evolutionary potentiality by including its teachings of the past, those which can still be used now and therefore of preparing for the future.²⁸

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²² Either homoeopathic or allopathic.

²³ At the very most, one can say that a certain medicine is more often found in a certain pathology.

²⁴ Cf. , in homoeopathy, the Citrus limon subject who would not like to 'tidy up their room' or 'clean it' because 'they have problems with authority', fathers 'are often absent and do not take care of that sort of thing because they are not interested in it' and, in allopathy, certain inadequate deductions about a symptom accompanied by inappropriate diagnosis and treatments.

²⁵ Or, in allopathy, isolation and refusal to have any contact equal to schizophrenia...

²⁶ Example : what has been advanced about the Lac Caprinum subject, whose characteristic would be to 'place themselves above other people' because 'members of the goat family are fond of mountain tops'.

²⁷ Example : the excitement underlain by the pathogeny of a circulatory nature of the Lachesis subject who obsessively fights depression and the fear of not being loved through movement and logorrhoea...

²⁸ Translated by Pascale Tempka