

The psychiatrist and homoeopath faced with psychic pain (1)

I - The view of a homoeopath and of a psychiatrist¹ as well

If it permits to have a better understanding of the clinical pictures which appear in various ways, from ordinary malaise to a confirmed and classified pathology, it obeys certain constraints which, because of these two prospects, concern the scope of the understanding as much as that of the management of the disorder.

Whether it adopts that which is inherent in the role of the homoeopath or that of the psychiatrist, it remains² heavily influenced by that associated with the doctor and this can only modulate their view, their way of tackling the disorder and of remedying it.

Certain points should be remembered...

Although these are obvious to those who know the dynamics of the functioning of the psyche and that of the principles inherent in scientific thought, it is necessary to mention them again.

The double role as a psychiatrist and homoeopath makes one assess the importance of them.

To move away from them makes one run the risk of going back to the world of traditional types of medicine from which Hahnemann obviously wanted to distance himself.

Apart from misrepresenting his way of thinking and making one run the risk of increasing the lack of credibility attached to his approach - placebo effect, 'bobo-thérapie'³, therapy of chiefly functional disorders - , this restricts the possibility of contributing to prescribing more appropriately and to understanding points that are still somewhat obscure in allopathy⁴.

The view of the homoeopath-psychiatrist

It must emphasise the elements which are essential to remain in keeping with the Hahnemannian approach.

The training as a psychiatrist can only confirm their importance.

As thought-provoking to a psychiatrist trained in homoeopathy as to a scientist, at the risk of saying the same thing twice, they can be summarised in four main points :

- ***First point : similitude is not analogy.***

It cannot refer to data totally based on those used by 'traditional' approaches : if the latter include some pertinent ingredients, they have often been ornamented with elements

¹ First section of an article made up of several parts, entitled *The psychiatrist and homoeopath faced with psychic pain*, Dr Geneviève Ziegel and published on homeopsy.com

² At least in France and in some European countries.

³ From 'bobo', which is in French a child's onomatopoeia for 'physical pain'. (Translator's note)

⁴ More enlightened prescription of antidepressants - see *De la psychiatrie à l'homéopathie* - and even of Ritalin® or Roaccutane® (cf. *De l'hyperactivité aux nouvelles pathologies* and various articles published on homeopsy.com in 2015 and 2016).

added as time went by according to purely incidental data⁵ and have eventually undergone changes which have gradually brought them to the very brink of magic and the irrational.

- ***Second point : a prescription can be backed up only by a 'close' analogic comparison⁶.***

The latter cannot be broadened or associated with any classification⁷.

This would run counter to the way similitude is apprehended by the scientific world.

- ***Third point : in homoeopathy, 'mental' signs cannot be inferred from analogic comparisons.***

Platinum takes on the colour of the salt to which it is linked and the Platina subject adopts in a caricatured manner the ways of the world in which they move ;

The Natrum Mur subject retracts, like all living organism on which salt is put ;

As the cuttlefish confuses the issue by spewing ink, which isolates and protects it, the Sepia subject does not express themselves much and takes a black view of things ;

But that is not enough...

Those are well-known observation facts that have been confirmed but they alone cannot justify the choice of a given medicine.

- ***Fourth point : one cannot run the risk of going back to a way of thinking decried by Hahnemann.***

If, in a not uninteresting manner regarding the window they are on an old type of knowledge and its mode of approach, the Paracelsian legacy and that coming from Traditions should not be rejected, only the elements which they show cannot back up the prescription.

Unless one agrees to abandon the Hahnemannian view and to go back to an older perspective based on symbolism, the knowledge of alchemy, the Kabbalah, etc, one cannot run the risk of it : they were rejected enough by Hahnemann for one to run the risk of using them without misrepresenting what he thought and taught.

Therefore, to say that a given medicine corresponds to a 'pathology of a sexual nature⁸', that a given category of elements is the expression of a disorder in a given domain (work, power, money) does not correspond to a Hahnemannian view.

The latter proposes 'pathogénésies' having symptomatologic signs which, if they cannot be fully explained, are precise and observable everywhere and by all.

One cannot either, by making an analogy with the fact that 'fathers are' very often 'absent' and are not interested in the problems linked to ' the cleaning of the house' or to the objects that have piled up in it, deduce⁹ in a definite way that Citrus limon¹⁰ is a

⁵ In the Aboriginal type of medicine, for instance, the treatments and the way they are administered are, without one being able to be sure they are at issue - and therefore just as a precaution - often altered according to the patients' reactions.

⁶ - as envisaged in the scientific world and so long as one wants to remain within the scope of the Hahnemannian approach.

⁷ The modalities shown by the patient can be compared only with the pathogenetic modalities of a substance and not of a family of substances, either of plants or metals etc.

⁸ As it was mentioned, in various descriptions, about Lac caninum, by analogy with the billy goat... (Cf. the case recounted in *Rêves et cauchemars au coeur de l'homéopathie*).

⁹ - which would explain and vindicate it -

medicine for 'problems of relationship with the house and the father' - described as symbolised by yellow. The fact that this homoeopathic type has a 'loathing for housework and household chores' and 'difficulty parting with objects' - hence indolence and tension with authority - does not on any account vindicate this deduction and even less provides justification for making it general by saying that 'the lemon carries two key problems : that of the father and of his role and that of the relationship with the house'.

It is all the less possible to do so as, although the signs linked to the psyche are in the forefront¹¹, like in many other descriptions of that type published here or there, the physical signs of the medicine are little described : regarding the spheres of blood, circulation, and digestion - with haemorrhages, oedema, articular disorders, and herpetic rashes - , they are buried in the list of the affections that may make one think of them - cancer, weakness...

In the same way, one cannot say that the colour chosen by a patient can lead to the medicine that corresponds to them, or that the state of the Nitric acid subject is made worse by alcohol, which is synonymous with 'turning one's back on the world of pleasure'¹² - symbolised by the mother¹³ - , and that meat does not agree with them because it symbolises food for 'grown-ups'...

This appears most contradictory and unpredictable and binds only the author of this assertion.

It is important to say that the modalities may be associated with many other medicines and that all the patients who 'refuse to tidy up their rooms' and have problems with authority do not have to take Citrus limon even if, like it, they are weak, prone to herpes, circulatory problems, and haemorrhages.

Perhaps one may suggest that these are personal points of view and interpretations. Expressed from certain elements taken from the mentality coming from a 'pathogénésie', they do not correspond in any way to observations specific to the medicine or to the psychological ones corresponding necessarily to the patient : they are greatly simplified and generalised and are yet to be proved. The refusal to 'tidy up one's room' or to 'clean the house', necessarily linked to a problem with the father - since the latter has generally 'nothing to do with household chores' - illustrates this. The statement is then adapted, as problems with 'authority' are mentioned, even though the 'tendency to pile up objects' - which is just as important if one studies the behaviour through the problems of the anal stage - is not put forward much.

The unenlightened approach to what is linked to the psyche shows its limits.

The view of both a psychiatrist and homoeopath makes it more perceptible.

As soon as one deals with the subject through their psyche, there are three elements which it seems essential to bear in mind :

¹⁰ Invaluable to treat scurvy ;

¹¹ It must be pointed out that, if one simply refers to Henri Voisin's materia medica, all medicines do not necessarily have signs of a psychic nature and their appearance with descriptions often appearing to be forms of interpretation to construct a 'mentality' for them is concomitant with the application of Kent's doctrine.

¹² Usually aimed for ;

¹³ Whereas, paradoxically, alcohol is often seen as the pursuit of oral pleasure which would tend to fill 'the void of the mother'...

No unequivocal explanation can be given for the effects of a prescription.

If, like in allopathy, the placebo effect can be noticed, assessed and can decrease as time passes, in homoeopathy, one cannot reduce the effect of a medicine only to the impact of the substance chosen or consider, even though it is prescribed in exact similitude, that it is only the result of the 'placebo effect'.

The experiments on plants and animals run counter to this point of view.

One cannot put forward unsupported explanations of what happens...

Either to explain the way the relationship produces its therapeutic effect or to explain what is put forward to permit to understand what makes it possible to determine 'intuitively' the medicine¹⁴, no explanation can be put forward :

On no account can one refer to points of view seen as scientific to give a connotation of 'reliability' and truth to what one puts forward or use bases which have not been proved sufficiently or are not solid enough to explain what cannot be so at present.

At the very most, one can, if one wants to give an explanation - audible to certain cultures and modes of approach - , mention 'the fact of going from one unconscious to the other' - and the inexplicable element which it covers in the present state of knowledge.

One can therefore only note the phenomenon - which is clear as regards the modifications to neuronal functioning.

It is important, in this respect, to say that, if the 'intuitive' and 'artistic'¹⁵ approach mentioned by Kent is used in a more or less conscious way and proclaimed by many followers of the new theorisations, it should not be totally dismissed without studying its content. Present in all treating approach, it sometimes leads to make diagnostic and therapeutic choices which are unpredictable at first.

The expression of what the Greeks called 'kairos'¹⁶, it is not, on closer examination, without secret threads : transference from one unconscious to the other but also discreet signs, reminders of another situation, not conscious reawakening of memories and elements buried but still in one's memory...

There are many parameters, which all play a role in their own way. The experience of the doctor¹⁷ is important but, even if they are not pushed aside, classically, their impact is not taken into account.

In the world of medicine, the 'intuitive' component is in no way considered or announced as based on signs that are objective or used as such. Seen as belonging to the knowledge of the treating person, it is viewed as something irrational, inexplicable but active and impossible to be put into a theory and even less to be linked to characteristic signs.

¹⁴ As it is still often mentioned, probably in memory of those magi and diviners who, as they possessed sacred learning, communicated Knowledge, which was directly transmitted through invisible worlds linked to the divine.

¹⁵ Some suggestions coming from that mode of approach seem most alarming - if not frightening : 'I saw that man speaking, perched on the podium, I wondered what his medicine was and I immediately thought of Lycopodium...' (Sic !) A caricatural example, admittedly ! It would be, like many others, passed over in silence and considered proof of the profound lack of knowledge about homoeopathy if it had not been expressed during a congress in front of a crowd of followers of the Hahnemannian approach.

¹⁶ The 'key moment'

¹⁷ Like, in a different place, that of the psychoanalyst.

It is noted and seen as such, quite simply, with sometimes a personal analysis of the memory of the situations stored up to try to find what unintentionally triggered it off¹⁸.

If all 'intuitive' responses can sometimes find certain elements likely to confirm and justify them, on no account must they refer to concrete elements to try to explain them or to use those explanations to justify a therapeutic response to be generalised without analysing what happens.

Therefore, if, in homoeopathy, certain elements are used as points of reference by the therapist to back up their 'intuitive approach' and reassure themselves since they link them to a certain side of the patient chosen from a description coming from one or several 'pathogénésies', to put them forward to justify the prescription will only be unreliable since spoiled by subjectivity¹⁹.

The elements put forward to justify a choice and back up the elements gathered in the 'pathogénésie' cannot, in any case, be used as such by others²⁰ : even if they may seem convincing in a case study aiming to support their correctness, they cannot be considered an indisputable reflection of the medicine whose essential modalities they are often announced to be.

The way in which the 'sensation' that shapes the patient's view of the world is often looked for, the fact that one tends more and more to make mental signs prevail over general and physical signs - often all mixed up together - can only make one most cautious about the place given to the 'intuitive' component to determine the medicine to prescribe.

The fact that it relies on scientific explanations which have still not been elucidated (quantum medicine etc.) or on the 'artistic approach' mentioned by Kent in some pieces of writing even though his theorisation was not really tried out does not authenticate its correctness as regards making it easier to choose the medicine since the Hahnemannian rules are changed.

Applied by Kent, the latter remain valid and do not permit, even by making the elements coming from the psyche (Kent) prevail, to neglect physical and general signs or to interpret certain elements in an analogic way to give more weight to mental signs.

In the same way, one cannot always say that 'curing'²¹ or improvement is always linked to the substance prescribed...

The result of the cases mentioned previously - Citrus limon, Nitric acid etc. - is in no way proof of the pharmacological action of the substance : one can only say that it comes from the effect of the prescription, with everything that may be involved as regards the context of

¹⁸ It can very often be found and explains the sudden intuition that leads to a certain diagnosis, intention, or therapeutic approach.

¹⁹ About Lac Felinum, for instance, the state of 'prostitution' likened to independence, and dependence on seduction by analogy with the behaviour of the cat ; about Citrus limon, the refusal of the authority of the father shown by the refusal of household chores ;

²⁰ 'That girl was very beautiful, as beautiful as an orchid, but she had a sort of black beauty spot on her cheek, and so I thought I'd give her "Mouche d'orchidée" !' Even if the state of the patient had been improved by a dilution of 'Mouche d'orchidée', can the modality 'beautiful' but with 'a beauty spot' be used since it was chosen intuitively after such a peculiar observation ?

²¹ Or what is considered as such even though, as regards the field 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.

the consultation, which is quite far from what can²² be observed experimentally when the Hahnemannian rules are strictly applied.²³

To be continued...

Doctor Geneviève Ziegel

²² Even if one cannot explain the action of high dilutions or the way in which they act, and their action, which is noticeable and studied in experiments in basic research (cf. G.I.R.I.), has not yet yielded all its secrets up to us.

²³ Translated by Pascale Tempka