

## II - The legacy of the past.

### First stage: Hahnemann<sup>1</sup>

A chemist and close friend of Lavoisier's, Hahnemann (1755-1843) did everything he could to distance himself from Paracelsus and alchemistic teachings...

#### ***He questioned the medicine of contraries current at the time...***

In a way, he represented a form of 'researching scientist'...

In his opinion, as the mixing of the substances used did not permit to determine with precision the action of what was administered, a form of rigour had to govern the putting in place of the experiments and the conclusions that could be drawn from them.

#### ***He did not hesitate to reconsider his points of view if they did not stand the test of clinical observation.***

This is what, in the light of chronic illnesses, led him to describe different diathetic pictures about which Doctor Michel Guermonprez said that they expressed a 'basic illness' manifesting itself in various ways, the latter reflecting the pathophysiological base of the patient with its somatic and psychic expressions.

#### ***He made his practice evolve according to what he observed:***

Unicity and then plurality of the medicine, introduction of morbid predispositions - diatheses -, abandonment of all clinical testing on the patients suffering from mental illnesses; everything was always observed, reassessed and questioned.

*In Hahnemann's opinion, physical signs and psychic signs had the same degree of importance.*

Those coming from the psyche simply permit to differentiate medicines with similar modalities.

*'Close' similitude...*

It obeys the rules in use in the scientific world;

*One substance at a time...*

This is what is applied by the unicists who might be called 'Hahnemannian' and is recommended by the 5<sup>th</sup> version of *The Organon* and would permit to avoid any interference in the action and to distinguish more clearly the effect of the medicine tested.

*But several are possible if they are prescribed alternately;*

The problem posed by chronic illnesses symbolised by the presence of diatheses has advocated that possibility (6<sup>th</sup> version of *The Organon*<sup>2</sup>).

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<sup>1</sup> Second section of a seven-part article entitled, *Entre héritage du passé et modernisme... L'homéopathie*, Geneviève Ziegel, December 2019, published on homeopsy.com

<sup>2</sup> Notably in France, the supporters of the prescription of a single remedy use the posthumous aspect of the publication of the 6<sup>th</sup> version of *The Organon* to reject its contribution even though Kent's influence was already present since expressed in Pierre Schmidt's written work.

*The clinical cases described are an illustration of the way of prescribing.*

In no way do they constitute the confirmation that the *pathogénésie* tested is right.

***In practical terms, Materia Medica is of foremost importance, pathogénésies are codified and as precise as possible.***

Dreams are not mentioned in terms of accounts but only in their general theme and their tone.

The psyche is not present in all *pathogénésies*.

***Initiated by Boenninghausen (1785-1864) and then Gottlieb Heinrich Georg Jahr (1800-1875), repertories constitute a classification of signs.***

Their aim is to determine the most appropriate medicine(s) and, given the increase in the number of *pathogénésies*, to make the nursing person's practice easier.

***The medicine has to correspond to the subject's symptoms, compensate for what affects their vital force, show similitude to the disorder in question on as many points as possible including the psyche.***

It can show similitude either to the signs of the moment (epidemic, cold, etc.) or to the 'basic illness' which, symbolised by the diathetic component of the disorder, tries to be cured by the symptoms shown...

***The approach proposed here is of a somatopsychic nature and does not have any component of a metaphysical nature.***

If this may explain the fact that the premises advanced do not seem to contradict what comes from the Freudian elements, conversely, one may think that, unlike what happened in the United States where Jung's depth psychology most probably supported the Kentian thought, the predominant influence of the Freudian thought in Europe most probably checked any potential 'drift' in that direction.

Freud (1856-1939), it must be said again, came from the same country as Hahnemann, had the same basic training in various points and, for different reasons<sup>3</sup>, had also distanced himself from what was remotely connected with occultism in the broad sense of the term - or could be compared more or less appropriately to religious qualities or belief.

On the contrary, his approach seemed to back up what resulted from Hahnemann's in the sense that psychological characteristics and diathetic marks can find echoes in the 'psychic structures' referred to in psychoanalysis.

***In Hahnemann's opinion, similitude constitutes the fundamental point of any prescription.***

It is all the more essential as it represents an acceptable element for the scientific community.

In order to get a better response to the medicine, the most numerous levels have to be concerned - *simillimum*. It manifests itself at the highest degree in 'good responders' - the *simile* corresponding to partial and thus less precise similitude.

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<sup>3</sup> He was afraid that his theory might be rejected because of his origins, and thus confined himself to studying the way in which the unconscious functioned, carefully leaving out any issue concerning spirituality or religion - and what may be related to it -, which may have led people to say that his thought was strictly materialistic.

***Through semiology affecting all levels of expression<sup>4</sup> instead of an approach to the subject, it is therefore an individualised approach to the disorder...***

And the subject who experiences its constraint expresses its symptoms in a somatic or psychic way.<sup>5</sup>

To be continued...

Doctor Geneviève Ziegel

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<sup>4</sup> - ranging from the somatic to the psychic one.

<sup>5</sup> Translated by Pascale Tempka