

### III - THE PRACTICE OF PSYCHIATRY : NEW LIGHT TO HOMOEOPATHY ?

- **Homoeopathy sheds light on the practice of psychiatry but the reverse is just as true...**

As it includes the necessity to approach the subject in their singularity, the analysis of what they are, feel and show through their symptoms, it forces one to look into what constitutes its essence and influences its way of apprehending the pathology.

The means it uses, and whose real aims and effects proposed it must try to define, should be studied...

To treat only the symptom ? To try to discover, so as to treat it, the basic disorder responsible for the 'illness' ?... : this is the problem which arises in the allopathic approach... It also gives directing to the approach and therapeutic choices.

In brief, without explaining all the characteristics of the Hahnemannian approach - or that of the theoretical elements underlying the various methodologies used in homoeopathy<sup>1</sup> -, it seems essential, when names of medicines corresponding to a list of symptoms are asked for, to make sure to mention that this *is only one facet of homoeopathy...*

To point out that this is homoeopathy in its symptomatic use and that the homoeopathic approach<sup>2</sup> does not confine to it, appears to be essential.

To make 'hear' that, beyond 'How ?', it will always try to find 'In whom ? Why ? Why at that moment ?' permits, even if it is not stated, the heart of the approach to be apprehended better and clarified.

The prescription of the medicine likely to put right the unbalance more profoundly is often accompanied by psychotherapy or any other approaches which might help the subject change. It is necessary to point this out. The specific role of every additional contribution will be likely to strengthen the therapeutic effect as a whole.

- **The diagnostic approach, study of the signs presented and of the subject who presents them, the analysis of the meaning of the symptoms and of what they show of upset physical and mental balance constitute the different stages of the homoeopathic approach...**

Symptomatic medication, it might amount to medicines and signs corresponding to them and that would constitute one of its simplest facets analogous in its basic approach to that of allopathy, except for two things :

On the one hand the medication used as a similimum for the disorder presented is chosen according to other criteria, given at different dosages and according to a different medical protocol.

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<sup>1</sup> Which will have to be done *in a more explicit way* sooner or later...

<sup>2</sup> And even more so in psychiatry...

On the other hand, if this is not an epidemic or traumatic disorder, it must be followed by the detailed and multidirectional study of the illnesses to which the subject is susceptible and on which it put down its roots and of the time when it appeared.

To give the illness a meaning is important... 'The symptom is not the illness'.

A standard diagnostic approach, of course, but not only... The analysis of the unbalance on different main lines is essential : 'Why ? How ? Why now ? Why in this manner ?...!'.  
**• Of course, this is far from easy and the permanent risk of a 'mis-understanding' and 'blunder' is great<sup>3</sup> ...**

If all these concepts are not formally explained or if the words are not chosen with care, there is a great risk of confusion and of maintaining the glaring ignorance about the Hahnemannian practice.

Moreover, understandable confusions linked to the way certain of its mediums are used or presented contribute to these inaccuracies and to this lack of clarity detrimental to the whole of it.

- It is essential that one should always be careful that cut conclusions<sup>4</sup> are not drawn.**

This will avoid running the risk of homoeopathic practitioners being legitimately accused of being unreliable, saying untrue things or being deceitful...

The impact of the therapist who is at the forefront, if their words are not precise or show the slightest ambiguity in the way they are retranscribed or if they may imply that... homoeopathy as a whole will suffer because of it...

If the results announced can, in any way, be questioned as regards their origins or true meaning, this almost amounts to confusing homoeopathy with sectarian practices... : the treating person takes advantage of their patient's gullibility, they influence them... Alas, we very often hear this !!

The data of active research in this country and elsewhere do not take this direction... They will permit us not only to back up certain arguments put forward but also to define the limits of what we can back up with the means we have today...

But not to prove anything now does not mean that, if it does not *define its mode of action for certain dilutions, the impact of homoeopathy will not be able to be proved...* Bringing to light the specific parameters which are necessary in experiments<sup>5</sup>, the need to define precisely what wants to be shown and a different way of proceeding are more and more often the object of reflection and research work in various countries.

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<sup>3</sup> The rich and thorough article which was used as a basis for these reflections, its title, the classification stating in no particular order symptoms and illnesses, the feelings and conclusions which they engender and, given the justifiable lack of knowledge about our practice, the *inappropriate, if not out-of-place*, choice of words is an obvious example of this.

<sup>4</sup> All the more so if, in the absence of clarification through a few words, they miss out what, in the study of the subject and their history, engendered the prescription of the medicine(s) corresponding to the disorder presented.

<sup>5</sup> Whether they are concerned with physical or psychological symptoms...

- **It therefore seems important to repeat this, if not to get things clear...**

Especially *in a key time when homoeopathy*, which embraces the laws of living organisms, *shows that it has not revealed all of its riches...*

Everything that wards off the spectre of ignorance and of what contributes to maintaining the confusion of all is of importance...

The analysis of the treating potentialities of this approach involves, as certain of their facets are examined in more detail and analysed, more and more rigour and precision.

The sources of errors - and there are many of them - must be meticulously removed as soon as even the most commonplace opportunity to put them right arises.

Homoeopathy belongs to medicine. As such, the same rules as regards the rigour in the expression of the message it carries must be applied to it.

The patients, like the media, deserve to be justly informed and enlightened as certain elements become clearer and the comprehension and knowledge broaden.

- **To re-examine, analyse its basic concepts and to rid them of what is linked to beliefs and the distortions which have been added to them to alter their essential data appears to be fundamental.**

To provide an additional way of treating which is strictly respectful of the subject and to permit it to be more audible to the supporters of today's medicine is essential.

- **Medicine is indivisible, homoeopathy belongs to it.**

Medicine can only benefit from its contribution and analysis, notably as regards the psyche and the research that is linked to it : clinical psychopathology and the fields concerning the effects of drug therapies or the cerebral functioning in its various facets and numerous parameters are concerned with it.

As soon as it is unlinked from the fundamental message conveyed by many traditions as regards the sound and universal elements they may comprise - provided it is used properly, studied with an open mind and rid of the mixing generating confusion and problematic amalgams -, it loses certain data... And these would deserve to be explored in the light of more modern data<sup>6</sup>...

Homoeopathy might permit it to experience certain advances in its dimension as conventional medicine by forcing it to look into some aspects.

Otherwise it runs the risk of doing without, in a very detrimental way, the source of reflection and evolution for research which the Hahnemannian discipline constitutes : the

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<sup>6</sup> A 'medicine man' encountered in a seminar in South Africa, while mentioning the number of years it had taken him to acquire his traditional knowledge, very wisely said to us one day : 'We know the name of the herb that makes snakes flee and avoids being bitten, but it's up to you to find, by your modern means, why...'

message it conveys about the comprehension of the subject, their mode of functioning, evolution and impact on the future wholeness of the living body remains an evolutionary one. And, as such, it should not be dismissed but taken into account.<sup>7</sup>

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<sup>7</sup> Translated by Pascale Tempka