

THE MENTAL OR PSYCHIC SYMPTOMS ACCORDING TO SAMUEL HAHNEMANN

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As I have said already, and this repeatedly, the so-called masters of Homœopathy, foreign as well as national, ancient as well as modern, know everything and teach everything, but incorrectly. I have been pointed out by my colleagues as a kind of iconoclast who strives to depreciate the fame and reputation of these so-called mentors of Homœopathy. Not infrequently I am looked upon as some kind of a revolutionist who tries to fight against all innovations presented by those same mentors of Homœopathy who want to make out that these innovations are based upon the teachings of Samuel Hahnemann.

Who am I after all? In truth I am nothing but a perpetual student of Hahnemannian medicine. It frequently happens, however, that I revolt against such mentors and, *for the sake of the scientific truth contained in Homœopathy*, I confront their mistakes with the true teachings of Samuel Hahnemann whenever there is an opportunity. That is why I once declared, and have repeated on several occasions, that "in science there is no place for diplomacy"; but one must not openly call them idiots" (*"Mais il ne faut pas dire qu'ils sont des imbéciles"*), as I was advised by my friend, Dr. Charles Pahud, in Lausanne at the end of October 1953.

For more than 50 years, at suggestion of the so-called masters of Homœopathy, *the mental or psychic symptom has been considered in all morbid cases as the principal symptom*, the most hierarchal one, the one symptom which is capable of guiding or deciding the selection of the homœopathic drug *however flagrantly in disagreement with the true teachings of Samuel Hahnemann*.

I know perfectly well that it is not sufficient to state something; one must also prove it. I therefore resort, as I usually do, to the real teachings of Samuel Hahnemann, and mostly to the original texts of the author. In order not to extend myself

too much, I shall mention here only short passages, or synthetic summaries of the large number of paragraphs contained in his *Organon of Medicine* which might substantiate what I defend and maintain. Some of them I shall underline, so as to call special attention to them.

All homœopathic physicians knew that Samuel Hahnemann always considered the functional, the somatic, and the mental or psychic to be plainly connected with the casual and the circumstantial or concomitant symptoms, either to reveal the total disease or in order to point out what it is that requires medicinal treatment (that is, homœopathic treatment).

As stated by Samuel Hahnemann, in order to cure homœopathically it is necessary to know the morbid causes of acute diseases and the fundamental causes of chronic diseases (generally a chronic miasm); certain conditions related to or inherent in the patient also have to be taken into consideration (§5). The functional, somatic, and mental or psychic symptoms reveal the disease and these same manifestations of a morbid nature are the ones that require medicinal treatment (§6 & §7). Therefore, it is the sum of these symptoms, together with the knowledge of their morbid causes which make it possible to discover the whole disease. It is also the knowledge of the totality of these same symptoms and their morbid causes which makes it possible to discover the required homœopathic drug (§16). From this it is easy to see that mere phantasy or imagination can only transform itself into a real disease when it succeeds in provoking somatic and correlated morbid manifestations (§17). For the same reason, psychotherapy only fails to give satisfactory results when it does not succeed in acting on such somatic and correlated morbid manifestations (Note, §17). Because, in the same manner, the sum of the symptoms (taking also into consideration the concomitant circumstances) is the only means by which the necessity of medical treatment is revealed, the totality of the symptoms and the circumstances which each separate morbid, isolated or individual case represents, also constitute the only guide for the selection of the homœopathic drug required (§18).

Also, as stated by Samuel Hahnemann, when a patient

does not refer to any specific organ and its respective functions, or to his mental or psychic condition, the homœopathic physician tries to obtain categorical information (§88). During this enquiry, the homœopathic physician does not give any preference to any special organ, or to this or that function (§89), but he takes into consideration everything that might be useful (Note, §89). And it is of great importance to the homœopathic physician to know the morbid causes of the disease, whatever may be their nature (Note, §93), as well as to know the particular circumstances connected with the patient, his physical and psychic conditions (Note, §94). It is necessary to enter into certain details, *because there are facts of a functional, somatic, mental, psychic, or causative and circumstantial or concomitant nature, to which the patient pays little or no attention, but which are of the greatest morbid importance and which are conclusive for the selection of the homœopathic drug required; that is to say, they constitute characteristic facts* (§95).

However, the homœopathic physician must be careful not to be deceived by the attitude, or mental and psychic state of certain patients, since some of these are liable to exaggerate and others to make little of or even hide their sufferings, *as well as many other things besides* (§96 & §97). Even in the case of collective diseases, the homœopathic physician needs to know all the morbid manifestations collected from various patients and also to know the morbid causes and circumstances or concomitants, not only so as to be able to form a complete picture of the epidemic disease but also so as to be able to select the homœopathic drug *which will cure all clinical cases of such disease* (§102).

Identical conduct must be observed by the homœopathic physician with regard to chronic miasmatic diseases, since otherwise he would not be able to discover which of the homœopathic drugs would be required (§103). The totality of all symptoms (considering also the causative and circumstantial or concomitant factors) which represent or characterize a disease or a case of disease, constitutes the basis for the selection of the homœopathic drug required.

This is especially the case with chronic miasmatic diseases; and the homœopathic physician will have to separate from those morbid manifestations the essential ones and their effective, determinative, coadjutant or predisposing causes in order to select the homœopathic drug (§104). Hence, the principal and fundamental symptoms and the characteristics of a morbid case (whether they be functional symptoms in themselves, somatic and mental, or causative and circumstantial factors or concomitant ones, separated or combined) serve almost exclusively for the purpose of comparison in the search for a homœopathic remedy. The homœopathic physician separates whatever is essential, fundamental or characteristic amongst the morbid manifestations of the clinical case, as well as its morbid, effective, determinative, coadjutant or predisposing causes, in order to select the homœopathic drug (§153 & §154).

The morbid manifestations, general or local, of the chronic miasmatic diseases—psoric eruption, venereal or syphilitic cancer and sycotic papilloma—are of great importance *because they constitute the principal, fundamental or characteristic symptoms, the local suppression of which makes the internal treatment, which is necessary to restore health, almost entirely impossible* (§198). Consequently, the internal morbid manifestations in chronic miasmatic diseases, *more than any other symptoms, assist in the choice of the homœopathic drug and also indicate the period during which the drug should be taken internally, so as entirely and completely to annihilate the chronic miasmatic disease* (§199). The persistence or continuation of the external morbid manifestations—the principal, fundamental or characteristic symptoms of the chronic miasmatic disease—is therefore an obvious indication that no cure has been obtained as yet (§200).

The vital force drives the internal morbid manifestations to the surface when it cannot overcome them by itself, not only to relieve the internal organs affected, but also in order to reveal the chronic miasmatic disease previously hidden (§201). Therefore, the internal morbid manifestations in chronic miasmatic diseases, *which constitute the principal, fundamental or characteristic symptoms, must not be suppressed, because this*

may have serious consequences (§204). The causative and circumstantial or concomitant factors are also important, *since they also may constitute the principal, fundamental or characteristic factors* in choosing the homœopathic medicine for the treatment of chronic miasmatic diseases (§206).

For the treatment of chronic miasmatic diseases it is necessary to have a picture as complete and perfect as possible so that the homœopathic physician will be able to detach the principal, fundamental and characteristic factors, either functional, somatic and mental symptoms or causative and circumstantial or concomitant factors, in order to select the first homœopathic drug to be applied (§209).

Samuel Hahnemann further states that mental diseases do not constitute a class by themselves amongst other chronic miasmatic diseases, and that the mental symptoms form an integral part of the number of principal, fundamental or characteristic symptoms which used to be noted in order to form a perfect picture of the morbid disturbance (§210). In these cases, the mental symptom is frequently almost exclusively decisive for the selection of the homœopathic medicine, because *it constitutes the principal, fundamental and characteristic symptom* (§211).

Even with mental diseases it is necessary that the homœopathic physician consider simultaneously the psychic symptom with any other symptoms in order to choose the correct homœopathic drug (§213). Therefore, mental diseases are treated in a similar manner as in all morbid cases of psoric origin (§214); because mental diseases are nothing but morbid cases in which the mental symptom has become more evident; that is, *fundamental and characteristic symptom* (§215).

In morbid cases, in which the mental symptom appears afterwards and overshadows other dangerous somatic symptoms so much as to reduce them or even to annul them temporarily, it acts as a kind of palliation represented by the transformation of the morbid corporeal state into a morbid mental condition (§216). Utmost caution is necessary in mental diseases, when examining the somatic conditions and the psychic state (which *supplies the principal, fundamental and characteristic symptom*)

because it constitutes the only means available to the homœopathic physician to discover the homœopathic remedy required (§217). When another crisis occurs during a state of full, in consequence of an intercurrent cause, the new symptomatology assumes the principal, fundamental or characteristic role and is to be used in preference as a guide for the selection of the homœopathic drug (221).

Considering the documentary evidence which I have just presented, and which I think sufficient and expressive, it seems to me unnecessary to add any further comment. I wish to say, however, that *the mental or psychic symptom* is in accordance with the true teachings of Samuel Hahnemann, enjoys the privilege of constituting the *principal, fundamental or characteristic symptom*—the highest classified and the most efficient one—used to determine or select the homœopathic medicine, *not only in mental diseases* but also, *occasionally* in any other morbid cases, when the mental symptom outweighs the other functional and somatic symptoms, as well as the causative and circumstantial or concomitant factors, *because it has acquired the role of the principal, fundamental or characteristic symptom*.

That there still exist homœopathic physicians who do not perceive the unequivocal clearness of the true teachings of Samuel Hahnemann (as if they were affected by a kind of blindness of mind) and let themselves be guided, therefore, in all morbid cases by the mental symptoms when selecting a homœopathic drug, following the insinuations or suggestions of the so-called masters of Homœopathy (who teach everything incorrectly) is here plainly demonstrated and, I believe, with documentary evidence.

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