

HAHNEMANNIAN VITAL UNITY AND BIOTYPOLOGY

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The study of typology dates from the remotest antiquity. Hippocrates, father of medicine, 460-370, before the Christian era, affirmed: "Life embraces the unstable equilibrium that obeys the DYNAMIC RHYTHM OF BEING".

Plato remarked on the similarity to animals that some men present in their external appearance through the vital qualities with which they are endowed.

Aristotle declared that, from the configuration and function of organs among men and animals, the different specific aptitudes of each species depend upon its varied dispositions, passions and affections. This great philosopher published his treatise *Physiognomy*, in which he established principles that permit us to comprehend the vital functions by means of the external corporeal appearance.

Aristotelian ideas about the relations between the soul and the exterior aspect of the human body were accepted by Seneca, Galen, St. Ambrose, Avicenna, etc., etc., until the Neapolitan philosopher, Joan Baptiste della Porta, published his "Physiognomy" in 1586, in which he established the relations of the corporeal aspect and the personality characteristics of the subject and pointed out the psychological and somatic types in connection with certain states of immorality and delinquency. For this reason he is considered as the founder of modern Biotypology.

The history of Biotypology from that epoch up to the present time is full of interesting efforts trying to resolve man's psychical and somatic connections, and philosophers have studied and classified it according to their particular manner of thinking.

Prof. Nicola Pende, of the Biotypological Orthogenetic Institute of the University of Rome, in his book *Human, Individual and Social Biotypology* (1947) says:

Biotypology is that science which concerns itself with the study of the particular complex of VITAL manifestations of anatomical, humoral, functional and psychological order. That knowledge helps us to understand the structural dynamic type of each person, that is to say, the whole of those singular characters by means of which each individual differs from the other in its morphological shades and particular characteristics.

The phenomonic type or the DYNAMIC UNITARY structural phrenotype which characterize the individual, is called by me the *individual biotype*.

In order to determine the characteristics of the individual biotype, one has to know four fundamental facts:

- I. Hereditary or conceptional elements of racial origin and individual inheritance.
- II. Conditional surrounding medium and postconceptional fact.
- III. Humoral elements and
- IV. Predominant neuropsychical facts, what we called psychical energy, which must be interpreted according to present theories, such as MODERN NEOVITALISM and the VITAL FORCE OF THE HIPPOCRATIC BIOLOGISTS.

In the field of homœopathic medicine, Drs. Bessonnet-Fabre, Crepeaux-Jamin, Rougemont, Allendy, etc., from 1905 to 1922, have worked out this problem of Biotypology. Their works were published in *L'Homœopathie Française* in various issues from 1912 to 1914.

It is to Dr. Leon Vannier, however, founder and director of the Centre Homœopathique de France, and to his indefatigable work and scientific activities that we owe the best uses of Biotypology, in Hahnemannian therapeutics. He establishes the relations between Biotypology and the homœopathic doctrine in his work *Typology* of more than 80 pages, submitted to the Homœopathic Society of France in 1928. Later, he enlarged on his teachings, lectures and other papers and pointed out biotypes, temperaments, prototypes, metatypes, etc., etc., in relation to the homœopathic materia medica and pharmacodynamics. Then in 1955, Dr. Vannier published a longer and superior version entitled *Typology and its Therapeutic Uses* of more than 531 pages.

The names of Vjola, Gall, Auliffe, Lombroso, Housson, Haló,

Prichard, Sigaud, Giovanni, Brugsch, Mills, Bean, Pearl, Rosi, Marinesco, Alvaro de Caries, Binet, Gross, Jung, etc., etc., constitute a great number of scientific men who by their works and researches have been outstanding in this interesting field.

The eminent founder of Homœopathy, Dr. Samuel Christian Friedrich Hahnemann, in all his works has shown the need of knowing the human organism within that functional instability that characterizes health and sickness, under the THREE fundamental aspects that characterize his medical doctrine: the SOMATIC, PSYCHIC and VITAL aspects, known as Hahnemannian vitalism, published by Dr. Hahnemann himself in his exposition of the homœopathic medical doctrine. *The Organon of the Art of Healing*. Paragraph 9, says:

In the healthy condition of man, the spiritual VITAL force, the dynamis that animates the MATERIAL BODY rules with unbounded sway and retains all parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions so that our indwelling, reason-gifted mind can freely employ this living instrument for the higher purposes of our existence."

In Paragraph 15 of his *Organon*, Hahnemann, affirms among other things:

The affection of the morbidly deranged, spirit like dynamis (Vital force) that animates our body in the invisible interior, and the totality of the outwardly cognizable symptoms produced by it in the organism one and the same . . . the vital force is not conceivable without the and representing the existing malady, CONSTITUTE A WHOLE; they are organism, consequently the two together constitute a UNITL, although in thought our mind separates this unity into two distinct conceptions for the sake of facilitating its comprehension.

And if it were not enough for understanding what the sage of Meissen pointed out about the PSYCHOPHYSICAL CONSTANT UNITY of man, in Parapragh 217 of the *Organon*, he emphatically states:

In these diseases we must be careful to make ourselves acquainted with the whole of the phenomena, both those belonging to the corporeal symptoms and also and indeed particularly, those appertaining to the accurate apprehension of the precise character of the chief symptom, of the peculiar and always predominating state of the mind and disposition . . .

and in the end of Paragraph 5, Hahnemann asserts:

In these investigations THE ASCERTAINABLE PHYSICAL CONSTITUTION OF THE PATIENT, HIS MORAL AND INTELLECTUAL CHARACTER, his occupation, mode of living and habit, his social and domestic relations, his age, sexual functions, etc., all are to be taken into consideration.

With the gathering up of these data in the clinics, one can establish the biotype of each subject, so that the physician can classify exactly within the categories related to the present typology.

For that reason and within the modern typological criterion, the Hahnemannian School defines the biological type of each patient, extending it beyond what the physicians of the Traditional School recommend, because it enables the homœopathic physician to select the most similar remedy through its characteristics obtained by pure proving upon the healthy man and to reach the individual diagnostic, an exclusive feature of Hahnemannian therapeutics.

Do not forget that the sage of Meissen formulated his reform and medical doctrine on the TRISUBSTANTIAL UNITY OF THE MAN, that one must understand in the following manner:

Man is considered as formed by THREE elements: MATERIAL FORM or SOMATIC element, SPIRIT with its three distinctive characteristics of thought, feeling and will, and VITAL FORCE, which combines these three elements to produce all the biological forms of the human being.

These facts allow us to know man under this triple aspect: SOMATIC-MORPHOLOGICAL, PSYCHOLOGICAL and VITAL, and express the biological biotype of each subject for its use in therapeutics and for establishing the relations between the subject, the disease and the remedy.

—*The Homœopathic Recorder, July-Sept. '58.*