

## HOMŒOPATHY, PSYCHOANALYSIS AND MEDICAL HYPNOSIS

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Anyone who has lived amongst men cannot deny the fact that the pure and unselfish striving for finding truth is not a prime objective but the ambition to being right and to come out as the winner. If one is loud and aggressive and bold enough and knows how to drive home an argumentative points, rest assured, the "truth" of the marketplace will win out and the truly genuine essence of a matter will for a while lose its innate veracity. Those who know have a difficult and rough sailing across the ocean of life amongst those who don't know but who have been in the majority always. It is the defensive position of a minority versus an offending majority which dominates and rules public opinion. The invisible division creates an unabashed and unalterable gap between the factions of mankind. But "no man shall ever know what is true blessedness till oneness overwhelm and swallow separateness" stated some 250 years ago the medical doctor Johannes Scheffler alias Angelus Silesius in his *Cherubic Wanderer*. The unadulterated purity of a substance conveys its soundness to everything that establishes connection with it. This is an undisputed axiom. Hahnemann (*Organon*, paragraph 111) states "that medicinal substances act in obedience to fixed and eternal laws of nature," which is in principle and substance analogous to Spinoza's dictum which pertains to "the universal laws of nature which always involve eternal truth and necessity" (*Theol. Polit. Treatise*, VI). And because of the ever unfolding process of the never changing natural laws, it can verily be said that the principles of Hahnemann's doctrines will some day overwhelm and swallow medical separateness and create oneness. Through a thousand veins and arteries, through the mysterious sluiceways and channels of the philosophic, economic and literary mind, the doctrines of *Samuel Hahnemann* are flowing into the universal consciousness of the world. Only recently the homœopathic principle, *Similia similibus curentur*, has come to the fore in the discovery of the live-virus vaccine of Dr. Albert Bruce Sabin, Professor of Research in Pediatrics at the University of Cincinnati's College of Medicine, who is quoted as saying that his 3 live virus polio vaccines "would only multiply in the intestinal tract and create antibodies. As little as .01 of a cubic centimeter was enough to create total immunity." *Hahnemann* would have rejoiced in Sabin's accomplishments and would have proclaimed the old, old truth of Hippocrates who 1000s of years ago said: "What changes and disturbs the natural condition causes the pains (complaints, symptoms). Removed, on the other hand, are the pains (complaints, symptoms) by employing the *opposite (counteracting) agent*." The inherent truth, hidden over

150 years, will emerge triumphantly in a disguise of modern medical terminology. The whole vast area in the field of immunology bears testimony that the old and strong oak of the scientific practice of medicine, i.e. Homœopathy produces new fruits of medical research, which have grown upon the fertile soil of the doctrines of Hahnemann. Hahnemann never claimed to have discovered anything new, he claimed to have re-discovered for his era and all the succeeding ones the old truth discovered by Hippocrates and after him by Paracelsus. All "new" discovered facts are hitherto unknown secrets of nature which had to wait for their revelation until a giant in medicine and kindred branches came and put the old-new truth upon its proper pedestal for all men to see. And true remains what Ecclesiastes (1, 10 & 11) expressed: "Is there *any* thing whereof it may be said, See, this *is* new? It has been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." To prove the validity of all the above contentions we will investigate the interrelationship between Homœopathy, Psychoanalysis and Medical Hypnosis.

Before receiving his degree as doctor of medicine (on the 10th of August 1779) *Hahnemann* wrote his dissertation on "A Consideration of the Etiology and Therapeutics of Spasmodic Affections" (20 quarto pages). *Hahnemann* was 24 years old when he discussed in his doctoral dissertation some aspects of the teachings of the then 45-year-old Dr. Franz Anton Mesmer (1734-1815), a Viennese physician, who occupied himself with the study of magnetic phenomena. One of the aspects of Hahnemann's study was the *treatment of toothache according to the methods of Dr. Mesmer*. In order to establish once and for all the truth that Mesmer was no "half-quack" as it has been recently reported in an article in *The New York Times*, but a qualified physician of the highest order, let me quote here from *A History of Medical Psychology* by Gregory Zilboorg, M.D., who writes (*ibid.*, p. 378); "The perspective of history smooths many roughnesses and rounds off many sharp angles. It is impressive that Mesmer became the originator and the bearer of a totally new orientation in psychological medicine, an orientation which brought psychotherapy to the forefront and with it, ultimately, the deepest insight yet attained by man into the inner workings of the human mind. It also led to the most decisive and most effective step in the history of the medical conquest of demonology. Psychiatrist's road had been hard and long—over two thousand years—and as the figure of Mesmer emerges through a past made dim by the dust and fog of scandal, rasping egotism, and harsh disloyalties, his services appear greater than his sins, and history reminds us of the injunction: "Thou shalt not judge." Mesmerism applied to alleviation of dental complications has been recognized as a curative power by American and British medical authorities as well will see later on in this essay. But it was Dr. Samuel Hahnemann who in 1779 already had applied Mesmerism, which goes to

prove that *Hahnemann* "had outspoken tendencies towards Mesmerism" (Vol. I, p. 251, Richard Haehl (M.D.) in his *Hahnemann-Biograph*).

Dr. Mesmer's doctrine is set forth in his *Memoire sur la Découverte du Magnétisme Animal*, which was published in 1779, that is the same year during which *Hahnemann* immediately proclaimed his deep interest in Mesmer's doctrine. Mesmerism is based on suggestion, the track of which can be followed uninterruptedly thru the whole history of medicine, as it will easily be verified by every student of the history of medicine. Professor Arturo Castiglione, M.D., in his *History of Medicine* (New York 1947, 1192 pages) states (ibid., p. 590) that "Mesmerism was a dramatic example of the power of suggestion, which has become fairly well evaluated and is intelligently used by the modern physician, but it also brought forward *hypnotism*, a true psychic phenomenon that has found definite allocation in mental pathology and therapy." But definite recognition of this phenomenon came first in 1958 in America, that is *One hundred and seventy nine years after* Dr. Franz Anton Mesmer came out with his doctrine, to which Dr. Samuel Hahnemann immediately adhered. This great unheralded event in medical psychology took place *One hundred and fourteen years before* J. Breuer, M.D., and Sigmund Freud, M.D., jointly published in 1893 their "Studies in Hysteria," in which he calls the Mesmer-originated and Mesmer-inspired hypnosis without naming it as such "a new method of investigation and treatment of hysterical phenomena." The now famous *Case History of Miss Anna O.* by Breuer & Freud shook the medical world to its foundations. Not known or not wanting to know, it was the irrefutable scientific recorded fact that Hahnemann and before him Mesmer had (what Freud and Breuer called.) "a new method of investigation and treatment of hysterical phenomena." We will go into this matter more thoroughly when we get to the chapter of Psychoanalysis in this essay. Let me quote at length (which is necessary in order to show the exact identity of experience in Freud-Breuer's *Case History of Miss Anna O*) from *Hahnemann Organon*, Appendix what he had to say about Mesmerism, which was named later by the English surgeon James Braid in 1843 "Hypnotism.":

(*Organon*, Appendix): "I consider it necessary in this place to allude to . . . mesmerism (called so after Mesmer, its discoverer), differing in its nature from all other curative agents. This remedial power, the existence of which is often denied, is imparted to the patient by the touch of a well-disposed person, exercising the full strength of his will. It acts in part homœopathically, by exciting symptoms similar to those of the disease to be cured, and is applied for this purpose by means of a single pass or stroke of the hands held flatwise over the body, and carried, during moderate exertion of the will, from the crown to the tips of the toes; this process is efficacious in uterine haemorrhages, even when death is imminent. The application of mesmerism . . . serves also in cases of rush of blood to the head, and sleepless, anxious restlessness of debilitated persons . . . An effect . . . is obtained in

cases . . . of chronic ulcers, amaurosis, paralysis of single limbs, etc. (Notation by W. A. : Hahnemann refers to what is now known as "hypertension", to anxiety neurosis, and to the total loss of vision without discoverable lesion in the eye structure or optic nerve ('amaurosis') and to partial or total paralysis). Many sudden and apparent cures, performed in all ages by mesmerists endowed with great natural power, belong to this category, but the most remarkable instances of the communication of human power were witnessed in the resuscitation (Notation by W. A. : Resuscitation is the restoration of life or consciousness in one almost or apparently dead) of persons who, after having lain in a state of apparent death for a long time, were acted upon by the will of a well-disposed man in the prime of life and vigor. History records several undoubted instances of this kind. . . . Hahnemann described masterfully the effect of Mesmerism "in awakening persons from a state of somnambulism as well as all those manipulations known as 'calming' and 'ventilating'". In his further thoroughly scientific "explanatory notes to the Appendix", Hahnemann dwells on the decided and undoubted curative power of . . . mesmerism." He cites an example of a 10 year-old boy who "became deathly pale, losing both consciousness and power of motion, so that he could not be aroused in spite of the most strenuous efforts, and was supposed to be dead". Hahnemann caused the application of Mesmerism to be made "which at once restored the patient to consciousness and health". So far Hahnemann's masterful, but brief and exact, description of the application of Mesmerism, i.e. medical hypnosis. Hahnemann in referring to the fact that "history records several undoubted instances of this kind" of restoration of health by medical hypnosis most certainly had Paracelsus in mind, whose lineage Hahnemann may claim; Paracelsus attributed mental disorders to physical factors of an essentially functional nature, to be cured by the application of psychological change and throwing mentally disturbed persons into cold water resembling the principles of modern shock treatment. Although we know to-day that the famous case of Miss Paradis, 18 years old, who was blind and paralysed, was cured by Mesmer, who had done what Breuer and Freud did *one hundred and fourteen years* later, with the famous case of Miss Anna O. (i.e. Bertha Pappenheim). Hahnemann had done the same with his "cases" as we tried to prove it with our lengthy quotation from his *Organon*. Mesmerism and Hahnemannianism, which flourished at the time and who existed side by side as contemporaries of Dr. Philippe Pinel, the great French psychiatrist and reformer in mental hygiene, founded a new method of psychotherapy and were the originators of scientific hypnosis, hypnoanalysis and current psychoanalytic methods of treatment. Mesmer expressed himself that his tendency "to quit the normal path of Medicine was being construed as a crime." He predicted that some day "it would benefit humanity to have my method adopted by the hospitals." Mesmer like Hahnemann treated "amaurosis" and in doing so he describes 3 cases of blindness, faintings, melancholia, paralysis which he cured completely "with the conviction

that justice would one day be done me." It was *not* Freud and not Breuer, who have the right to claim having hit upon a major medical discovery, but Mesmer and Hahnemann. We have it on the authority of so eminent a psychoanalyst as Ernest Jones, M.D., Freud's biographer, who wrote: "Freud's genius is peculiarly interesting in that it has led to looking at mankind in an essentially new way, *although what he actually discovered was not in itself so very new. It has been possible to trace most of Freud's ideas to earlier sources; whether he actually obtained them in that way or only from his personal investigations is another matter.*" (Jones, Ernest, M.D. : Sigmund Freud, "Four Centenary Addresses," Basic Books, New York, 1956, 150 pages, see page 15). Here we have it, that, according to Jones, Freud's discovery "*was not in itself so very new.*" And in comparing the application of medical hypnosis by Mesmer and Hahnemann, who insisted upon exceptional qualifications of their "hypnotists," otherwise it would be fruitless to practice medical hypnosis, we must conclude that Freud gave up the practice of hypnosis because he did not possess those qualifications and he did not know what to do with it further in his long practice of psychoanalysis. Freud himself so confesses his inability to cope with the situation in these words: "... a number of patients could not be hypnotized. The reason why one person is hypnotizable and another not, I could no more explain than others. I was ... forced to dispense with hypnotism ..." (Freud in his "The Psychotherapy of Hysteria"). In his second lecture on "The Origin and Development of Psychoanalysis" Freud goes even further in his views on hypnosis, he states: "... Hypnosis, as a fanciful, and so to speak, mystical aid, I soon came to dislike; and when I discovered that, in spite of all my efforts, I could not hypnotize by any means all of my patients, I resolved to give up hypnotism ..." And yet, this is the great contradiction in psychoanalysis and in Freud's character, Freud took possession of important phases of hypnosis-mesmerism without printing in any of his works how much he had delved into mesmerism. Only twice, tucked away amongst thousands of pages, does he mention his indebtedness to "hypnotism," i.e. Dr. Mesmer's new science, which was practiced successfully by the immortal and gigantic Dr. Hahnemann. This is what Freud writes:

"Psychoanalysis: its character as novum is indisputable, altho it has in addition to its discoveries integrated much material, which was known from other sources, results from the teachings of Charcot and impressions from the world of the phenomena of hypnotism" ("Collected Works," German edition, London 1948, page 101). "One must not lightly over-estimate the importance of Hypnotism for the development of the history of Psychoanalysis. In theoretical as well as in therapeutic respect psychoanalysis administers a heritage, which she took over from hypnotism." (ibid., Vol. XIII, 1940, p. 407). And this is written by Freud who was incapable to apply medical hypnosis like Mesmer & Hahnemann did. It is the same Freud, who, (this has never been brought out anywhere by anyone, but is done here for

the first time) had in his own personal library the main work by Dr. Mesmer, Mesmer's epistle on magnetic cures, the main work on Mesmerism by Mesmer's first disciple Dr. K. C. Wolfart, J. S. Bailly's report on Mesmerism and *Seventy four* (74) books on Mesmer and Mesmerism, which contain marginal, handwritten, unpublished notes by Dr. Sigmund Freud. (See essay "Freud's Library" by N. D. C. Lewis and C. Landis, in: "The Psychoanalytic Review," Baltimore, Md., vo. 44, no. 3, July 1957, pp. 327-354). The late Dr. Jacob Shatzky, who for 25 years was Chief Librarian of the Library of The New York State Psychiatric Institute, New York City, had shown me personally those marginal notes by Freud on Mesmerism. Freud was not in the habit of being too grateful to others who contributed to his edifice of thoughts. Hahnemann everywhere acknowledges his indebtedness to Tulpius, Dutch physician and friend of Rembrandt, to Marcus Herz, to Hufeland and to many others last but not least to Schelling, the German philosopher, of whom the homœopathic historian Dr. Richard Haehl (M.D.), writes: "The naturalist philosophy of the Hegel and Schelling movements actually afforded help to the rising of homœopathy" (see H's Hahnemann biography, I, p. 251) Schelling like Hahnemann followed Spinoza's world-views. He was called by Goethe "the Spinoza Redivivus" (1808: see M. Grunwald "Spinoza in Deutschland," Berlin, 1897, p. 123) and wrote himself: "My doctrine is Spinozistic: my doctrine is not Spinozism per se, but its supplement and its continuation" (ibid., p. 203). In another connection the present writer has shown with iron-clad certainty that Freud was overwhelmingly indebted to Spinoza, but that Freud has seen fit to remain silent about it, that all of Freud's important teachers and predecessors were Spinozians, facts duly acknowledged by Freud's biographer Ernest Jones, M.D., in a 4-year-long correspondence with the present writer, but not as yet published.

History has written the apology for the cruel ignoring of Mesmer and Hahnemann. The Director of the Robert-Bosch Hospital in Stuttgart, Germany, Otto Leiser, M.D. et Ph.D., in his 69 pages of his "The contribution of Homœopathy to the development of medicine, Memorial Lecture at the Centenary of the death of Chr. Fr. Samuel Hahnemann", Hippocrates Publ. Co., Ltd., London, 1945, has shown for all to see Hahnemann's extraordinary contribution to the healing science of mankind. But 13 years later, in the year 1958, The Council on Mental Health over the signature of its secretary Richard J. Plunkett, M.D., published a report on "Medical Use of Hypnosis", which was approved by the Board of Trustees and the House of Delegates of the American Medical Association at its June, 1958, meeting in San Francisco. (Published in "Journal Of The American Medical Association", September 13, 1958, pp. 186-187 with a bibliography, ibid. pp. 187-189).

It is a unique document in the history of medicine and medical psychology; it links definitely Mesmer with our own days, and via Hahnemann and Freud, it shows the validity of the *one basic congruity of homœopathy*,

*psychoanalysis with that of medical scientific hypnosis.* We will now quote the high points of this remarkable document with the following excerpts, which, like this essay, should be studied by every responsible physician and by every student of medicine.

"The following report on medical use of hypnosis was developed by the Council on Mental Health constituting itself as a committee of the whole under the chairmanship of Dr. M. Ralph Kaufman, Council member. The conclusions arrived at herein have come about as a result of a two-year study of medical use of hypnosis. The necessity for this was brought sharply to the attention of the Council by increasing interest in this area; there were frequent inquiries from physicians and dentists throughout the United States as to the effectiveness of hypnosis in the medical and dental fields... (*Special Notation by W. A. :* As we have learned in the beginning of this essay Hahnemann studied and applied the treatment of toothache according to the methods of Mesmer.) ... There are definite and proper uses of hypnosis in medical and dental practice... The history of hypnosis since the time of Mesmer has been characterized by a series of curious cycles alternating between great interest and almost complete rejection... The work of the Hypnosis Committee was limited to the specific theme of the medical use of Hypnosis in its therapeutic aspects, since this seemed to be the most relevant area for the Council's consideration. There was unanimous agreement that there was no need at this time to question the validity of the various phenomena elicited by hypnotic techniques. Actually, in the literature of hypnosis practically all of these phenomena have been noted in one way or another since the time of Mesmer... In order to begin to understand these phenomena it is necessary to place hypnosis within the general framework of psychodynamic psychology and psychiatry... The use of hypnosis has a recognized place in the medical armamentarium and is a useful technique in the treatment of certain illnesses when employed by qualified medical and dental personnel... General practitioners, medical specialists, and dentists might find hypnosis valuable as a therapeutic adjunct within the specific field of their professional competence." So far as these excerpts tell, they have granted a major role to medical hypnosis, which was practiced long ago by Hahnemann.

The 113 papers and books on hypnosis listed in the appended bibliography to the "Report" represent a veritable fountain of knowledge on the subject and should be studied by all those who are interested in medicine. At the same time it represents a glorious apotheosis and exaltation of the works and principles of the doctrines of Hahnemann and Mesmer. Freud, as we have seen, was deeply immersed in the study of Mesmerism, on which he had so many books in his library. And it is of utmost interest to dwell on the parallels between Mesmer and Mesmerism and Freud and Psychoanalysis. Dr. H. J. Eysenck, Professor in Psychology in the University of London, and Director of the Psychological Department at the

Institute of Psychiatry (Maudsley and Bethlem Royal Hospitals, London, England,) in his treatise on "Sense and Nonsense in Psychology," 1957-1958, 349 pages, gives vivid expression to the following: "It became fashionable to have 'nervous complaints' and to have these treated by Mesmer, very much in the same way that it has become fashionable in the United States nowadays to have some form of neurosis and be psychoanalyzed. The average upper-middle-class inhabitant of New York, Boston, Los Angeles, or Kansas City would be considered as much out of things if he were unable to talk about his 'psychoanalyst' as would his Parisian counterpart who could not boast a mistress. The American habit is probably no less expensive, certainly more virtuous, but rather less pleasurable, than the French. It probably does little harm, on the whole, but equally it probably does little good." The reader may like to ponder the many parallels and similarities between the development of Mesmerism and that of psychoanalysis. In both cases there is a strong personality as the founder of both of them; there is a large congregation of pupils, fanatically devoted to the furtherance of the master's teaching; there are the splits and the formations of different schools and the equally lucrative intake of fees etc., etc. They both do not follow their calling from pure love of their neighbor, but seek to earn their own living, as they are quite justified in doing..." The present writer has attempted to prove the close interrelationship between certain aspects of Homœopathy, Psychoanalysis and Medical Hypnosis. We have also given concrete evidence for the long ago applied principles of Mesmerism by Hahnemann in dental, mental and other body-mind afflictions, for which Hahnemann had found cure and remedies in his *Materia Medica*, which was quite different from those of yesterday and of to-day, and to which we may apply the castigating, lashing and biting, but true words written by Dr. Oliver Wendell Holmes (the father of the Supreme Court Justice with the same name) who as a practicing physician and as Dean of Harvard School of Medicine wrote in an address to the Massachusetts Medical Society:

"I firmly believe that if the whole *Materia Medica* as now used could be sunk to the bottom of the sea, it would be all the better for mankind—and all the worse for the fishes."

Naturally, the homœopathic *materia medica* must be excluded from Holmes dictum as Homœopathy is not engaged in drug poisoning of the population but in blessed drug-proving for mankind's health. The whole of Homœopathy's mental therapy and of that of Psychoanalysis and Mesmerism was summed up by one of their medical predecessors, namely by Maimonides, the great Jewish doctor of the Middle Ages, who wrote more than 800 years ago:

"What is the corrective for those that are sick in soul? They should go to the Wise Men who are physicians of the soul and they will heal their

*(Continued on page 124)*



vails a condition of inflammation with predominant affinity for the glandular system and in the case of a rheumatic constitution has all the symptoms of this remedy. It is also indicated in sciatica following syphilis.

Modalities: Aggravation: 1. at night, 2. in wet weather, 3. on motion, 4. with pressure.

The remedies just mentioned should make it possible for the non-homœopathic physician to submit suitable cases of sciatica to homœopathic treatment.

One who wants to work his way into this difficult, but highly successful art of healing must study every single remedy thoroughly. That non-homœopathic physicians advise experiments with homœopathic remedies can be proved by the excerpts from Prof. Hoff which I cite from his excellent book *Treatment of Internal Diseases*: "On the other hand we have had such surprising results in many cases of sciatica which were difficult to cure by other means that one can advise an experiment as follows", and he goes on after some expositions on the remedies *Mercurius solub.* 3x, *Bryonia* 1x or 3x, as well as *Rhus tox.* 3x: "I have the impression that in the area of neuralgia valuable enrichment can be gained from the medicinal treasury of Homœopathy. Here is a systematic testing and proving should be established on a broad basis. I myself owe much inspiration in this field to Herr. Stiegele, of Suttgart." It is a gratifying sign that more and more leading clinicians are devoting themselves to the study of Homœopathy.

—Layman Speaks, February, '60

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### HOMŒOPATHY, PSYCHOANALYSIS ETC.

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maladies by instructing them in the dispositions which they should acquire till they are restored to the right path."

Let me summarize and conclude: There is nothing new under the sun, there is an endless "becoming." We are back with Ecclesiastes and with—Heraclitus!!!

—Layman Speaks, Dec., '59