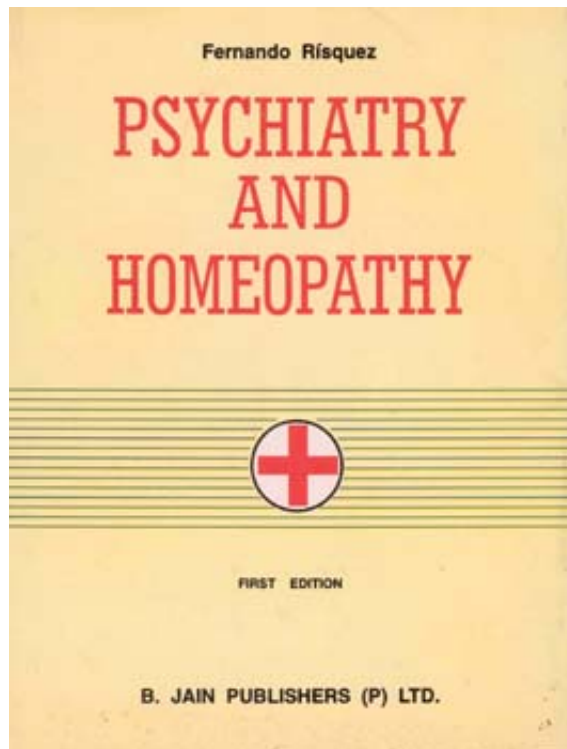


# Fernando Risquez Psychiatry and Homeopathy

Extrait du livre  
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de [Fernando Risquez](#)  
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## 5. A PSYCHIATRIST TALKS ABOUT HOMEOPATHY<sup>1</sup>

A physician is someone concerned about results, not explanations. For example, if a patient comes with a<sup>1</sup> headache and after talking with you the pain is gone, that is medicine. We are physicians when we cure, relieve or comfort.

We are physicians for two reasons, because we fear sickness and because we dread death, and our reason for curing is our concern with being healthy and alive. Therefore, physicians specialize in their weaknesses: cardiologists frequently die of a heart attack; neurologists can barely hold a glass with their trembling hands; male gynecologists and obstetricians show their envy because the only thing men are unable to do is bear children.

I began as a Freudian and as I broadened my horizons I became a Jungian. However, I have always supported narcissism from the Freudian point of view, because I believe someone who doesn't love himself can't understand others. The physician who doesn't

love himself can't understand his patients. A patient is a person who suffers and asks for help, someone who honours the physician by choosing him, and the physician's duty is to understand his suffering and prolong his life.

Martin Kelber, an interesting person who practiced extraordinary medicine, including acupuncture, osteopathy and homeopathy, told me to read Kent's Philosophy, which impressed me very much and I said, "This is homeopathy." I later went to Mexico and met Proceso Sanchez Ortega, who taught me Homeopathic Philosophy. When Dr. Ortega started talking about spirit and religion, I told him: "Hold on, I was brought up by Jesuits, who very conveniently give us God to later take him away, so that we have to search for him again." For me, homeopathy has no religious content whatsoever. If homeopathy has no use for me, I put it aside, just as if surgery isn't useful, I also put it aside.

Proceso told me about the *Liga Medicorum Homeopathica Internationalis*, and sent me to Amsterdam, where I met the great homeopaths of the world, among them Toms Pablo Paschero, who immediately agreed to go to Caracas and give an excellent course to the Constitutional Medicine Group, which later became the Venezuelan Society of Homeopathic Medicine.

I believe we become physicians only when we die, just as we never become homeopaths or psychoanalysts, and never end our own analysis. Paschero told me that to be a homeopath one must read Allen's Homeo-

<sup>1</sup> Course given at the Homeopathic Medical Academy, December 15, 16, 1987, Barcelona, Spain.



pathic Encyclopedia. I spent years reading that terrible thing because it is like putting everything patients say inside a box and then categorize it. I thought that was outrageous because then a *Phosphorus* could be anything from an hypocritical traitor to an elevated saint: They are in the same box.

Then I spent many years trying to study homeopathy's *Bible*, the *Organon*, but the problem is that a patient is someone who suffers, asks for help but *is unable to express his suffering*. Being a psychiatrist and a Freudian I found that speech doesn't have much use, because we talk about what has been taught to us, not about what we feel or suffer. We have to learn a language that is necessarily reductive because it is abstract. Thus, every language generalizes and further hampers individual expression. *And the way one suffers is individual.*

Language is difficult, it is an abstraction of an abstraction. And that problem comes up in the doctor-patient relationship. For example, a woman who unconsciously fears sickness and dreads death, goes to see you to see if she finds something in you that doesn't happen to her. When you see that person, you are linked to her. You must speak in a language she will understand and that takes half the time.

I don't want to talk about homeopathy as opposed to allopathy because I don't believe in that. I'm a homeopath because I believe homeopathy is useful to help my patients. Nevertheless, I think an acute appendicitis must be surgically treated. I don't agree with

letting people die because of a belief in one doctrine or another. In other words, I'm a homeopath because homeopathy has answered me some questions in a language which can be understood when we study it.

"The highest ideal of therapy is to restore health rapidly, gently and permanently, to remove and destroy the whole disease... (therefore, health and disease do exist) in the shortest, surest, least harmful way, according to clearly comprehensible principles."<sup>2</sup>

It is surprising that Hahnemann was such a free thinker in the 19th century. I love Hahnemann because when he entitles his work "The Art of Healing", he does away with humility.

According to Hahnemann, healing must be performed:

"If the physician clearly perceives what has to be cured in disease, i.e., in each individual case of disease (*Knowledge of disease*),

"If he clearly perceives what is in medicines which heals, i.e., in each individual medicine (*Knowledge of medical powers*),

"If he applies in accordance with well-defined principles what is curative in medicines to what he has clearly recognized to be pathological in the

<sup>2</sup> Hahnemann, S. *Organon of Medicine*. J. P. Tarcher, Inc. Los Angeles. Distributed by Houghton Mifflin Company, Boston. First Edition. 1982. p. 10



patient, so that cure follows, i.e., if he knows in each particular case how to apply the remedy most appropriate by its character (selection of the remedy), prepare it exactly as required and give it in the right amount (the correct dose), and repeat the dose exactly when required,

"and, lastly, if in each case he knows the obstacles to cure and how to remove them, so that recovery is permanent,

"then he knows how to treat thoroughly and efficaciously, and is a true physician.

"The physician is likewise a preserver of health if he knows the things that disturb it, that cause and sustain illness, and if he knows to remove them from healthy people."<sup>3</sup>

The concept of disease is a reification, that is, taking a concept and making it a thing. For example, in Venezuela there is a Ministry for Youth, but what is youth? Some people are young compared to me, but compared to their children, they are old.

The same happens with the concept of disease. What really exists is a doctor-patient relationship, and a relationship is the union of two or more sides, the union of two intents. The patient asks for help and the physician tries to help. Both are persons but their intent is different. The patient wants the physician to help him and the physician wants to help him.

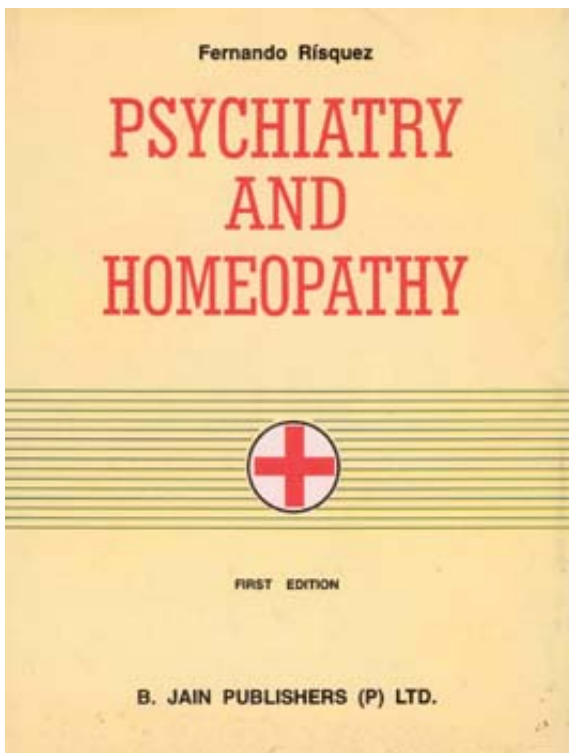
<sup>3</sup> Opus cit.

Hahnemann didn't invent the Vital Force nor the belief in the power of small doses or dilutions. Hahnemann discovered the Law of Similarity. When we give a remedy, we must ask for all of the signs and symptoms possible, to be sure that that specific substance, given to that person, will change his homeostasis. That is called a homeopathic cure.

For example, a *Phosphorus* doesn't have to have tuberculosis or vomit blood, he might just be an irritating person. A *Lycopodium* doesn't have to be a banker who belches after eating.

Let's believe in the law of similarity. I was a homeopath when I treated schizophrenia with psychotherapy because I can speak "schizophrenese", an autistic language. When I speak his language, he understands me. I'm referring once again to the problem of language in a relationship. Why do I practice homeopathy? Because I use the law of similarity. When a schizophrenic person hears someone else speaking his language, he no longer is schizophrenic. If he hears me speaking "schizophrenese" I'm doing homeopathy, I'm as sick as he is. I'm facing him with his own suffering.

A disease is an idea that helps a physician speak with another physician. It isn't what happens to the patient. If several people have red noses, watery eyes, dry mouths, don't go to the bathroom every day, have a fever and chills, in an effort to explain what they have I say: "They have a cold." That label enables me to speak to physicians, but even though the cold



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