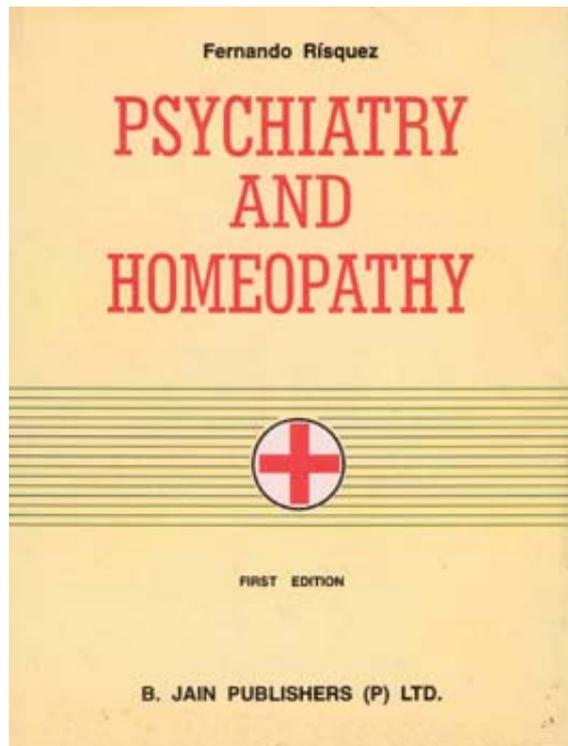


Fernando Rísquez Psychiatry and Homeopathy

Reading excerpt
[Psychiatry and Homeopathy](#)
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Publisher: B. Jain



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FOREWORD

In 1959, the first meeting of the Venezuelan Homeopathic Society, with Dr. Martin Kelber in the chasi marked the rebirth of homeopathy in Venezuela; because, as Dr. Jos6 Barros St. Pasteur states in his many works, homeopathy already existed in the times of Guzman Blanco, former president of Venezuela (1829-1899).

Martin Kelber revived the homeopathic concepts in a group of successful specialists who didn't have at that time any interest, either monetary or professional, in homeopathy. We were a group of physicians who discovered the importance of homeopathy through the readings recommended by Kelber, particularly James Tyler Kent's "Filosoffa Homeopatica". This was the beginning of a fraternal movement. In all these years, homeopaths have resisted the more or less hidden but permanent opposition of the country's academic and administrative authorities towards a new medical discipline that made itself gradually known by its results rather than through advertising. The patients Dr. Kelber saw in 1941, 1942, and 1943, when he arrived in this country, repeatedly talked about the benefits obtained with Hahnemann's method.

Each of us followed our specialities and some made radical changes, like Dr. Hernan Porras, International Vice President of the Liga Homeopatica, who went from being a surgeon to being an homeopath. Others, like me, didn't really have to change our psychotherapeutic activity; on the contrary, the application of homeopathic concepts, homeopathic remedies and homeopathic philosophy benefited our psychotherapeutic activity and this was the way in which homeopathy expanded into medicine in this country.

Years later, Dr. Feo Codecido and others decided to start the Venezuelan Society of Homeopathy, and that established homeopathy as a medical speciality. In the latter half of the twentieth century, the intensity and power of the so-called medical specialities has increased and homeopathy has started to fall under that category. I don't fully agree with this from a philosophical point of view, but from the administrative point of view it has proven very useful.

Dr. Barros St. Pasteur has searched with perseverance for the historical conditions that link our present homeopathic activity with the country's events since the nineteenth century. Then Dr. Porras, Dr. Prato, and Dr. Diego Riskey started a Homeopathic Foundation to carry out research and maintain the purity of the Doctrine and its activities in order to divulge them. And just as Kelber was our teacher and the founder of a new homeopathic school, Dr. Barros St. Pasteur, Dr. Feo Codecido, Dr. Gruber, Dr. Garcia, Dr. Perdomo, myself and other homeopaths from the "old school" called on the second generation, among them Dr. Vecchionacce, Dr. Aristeguieta and others, to start a true Homeopathic School. This school is now two years old and hasn't changed its teaching method, but it has changed its curriculum, has expanded and now holds periodic sessions.

On the other hand, my colleagues have participated in the International and Latin American Congresses, and have always kept in touch with our first teachers, Dr. Tomas Pablo Paschero and Dr. Proceso Sanchez Ortega, and later Dr. Mathias Dorcsi, and Dr. Foubister from London, brought by other disciples, among them Dr. Esteban Suarez, former vicepresident for Venezuela of the Liga Medicorum Homeopatica Internationalis.

Homeopathy continued to grow and Dr. Barros St. Pasteur and others from the School of the Hahnemann Medical Dispensary created the "Homeopathic Gazette of Caracas". It started as small brochures which was distributed in Graduation ceremonies, and gradually became an internationally accepted Journal, with the help of the younger generation, among them Dr. Flor Perez de Manzo.

Jung used to say that psychological things coincide miraculously with material things, in the sense that they don't follow the law of probability. Today we are witnessing a worldwide Renaissance of man's vision as an individual, of individual rights that transcend matter and require a knowledge of the spirit. I'm a follower of St. Augustine and believe that humans are made up of Spirit, Soul and Body, and that physicians have devoted many millennia to Body and Soul; however, in the following millennium we must start to think about the Spirit. Anyone who has read Hahnemann's "Organon" can appreciate that although he sacrificed many things in his life, he always kept a light within, "a light in the dark", as Jung used to say. This is Hahnemann's spiritual light, which coincides with Hyeronimus Bombastus Teophrastus Paracelsus. It is very interesting to think that these two geniuses of medicine, separated by three hundred

years, were both very pugnacious, connected, and thorny with their environments, fighting their colleagues and particularly the assistants who prepared the remedies. Both Paracelsus and Hahnemann mark a revival of the need for physicians to take their sacred responsibility in their own hands.

It isn't by coincidence that we are physicians. I believe, following Freud, that we are physicians because we unconsciously fear disease and dread death; this provides a reactional energy that forces us to acquire the power derived from a knowledge of disease and a knowledge of human suffering.

Carlyle said that humans were either Platonic or Aristotelian. A Platonic believes that things come from the inside, to the point that man's ego is only an appropriation of a part, of an idea, and that ideas are eternal, and precede and pre-form everything else. On the other hand, Aristotelians follow the philosophical idea that everything that comes to our minds has first gone through our senses. The former stresses the inner aspect and the latter stresses the outer aspect.

The truth is that the boundaries of the ego, which isn't born with the body but is slowly formed and truly becomes an ego five years later, is the skin. The skin tells us: "This is outside, this isn't me; and this is inside, and it is mine." This doesn't mean, as many psychologists of the nineteenth century believed, that what is inside is controlled by the ego and what is outside can't be controlled by the ego. That was the difference between the objective and the subjective. In 1900, another genius of medicine called Sigmund Freud wrote a small book, called "The Interpretation of Dreams", the interpretation of a direct, secret, and universal phenomenon that takes place whenever we sleep. Dreams show us that the ego, which is limited by the skin, doesn't control the inside either. This was later expanded by Jung, who unintentionally manifested Platonic ideas again and said: "What really exists inside is the unconscious, which is expressed through images, called archetypes." Archetypes are universal images that link us to astrology, alchemy and chemistry, and also to the present quantum theory and modern physics.

Therefore, the representation of homeopathy will depend on the representatives of homeopathy. There are Aristotelian homeopaths who will attach more importance to the dynamized substance. Others will give more importance to the symptoms, dreams and internal personoids. But we are all alchemists and we do this through homeopathy. From a reductionist

point of view, alchemy is the *Terra Incognita* which becomes the "soil" from where the homeopath chooses his raw materials. He dissolves and mortifies them, and through fire and other procedures, makes an albedo and then a rubedo, and connects it to the sun and the quintessence. This is what we do in homeopathy, but we don't have to be alchemists to be homeopaths.

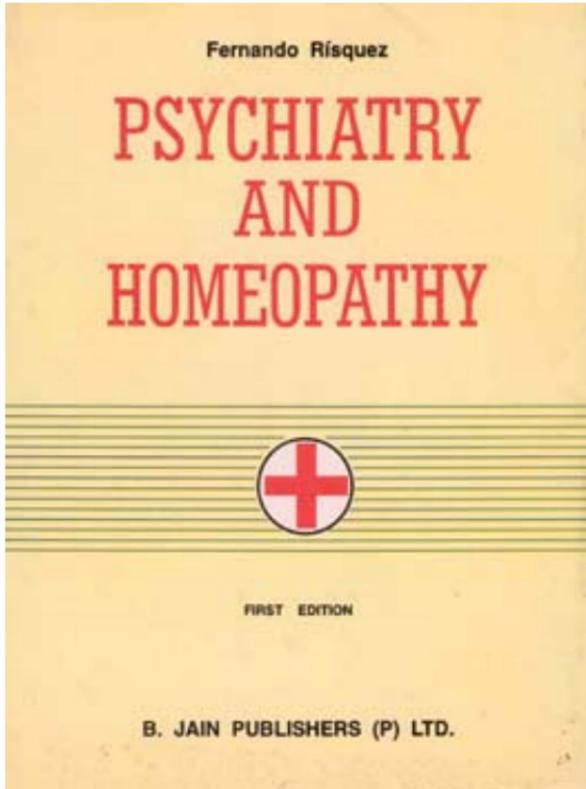
Paracelsus, Hahnemann and Freud emphasized that medicine is a personal relationship and that what is important is to know the patient's body, soul and spirit, not an erudite description of the disease. From this knowledge, the alchemist or the therapist also derives the quintessence and that is why I say:

"If you want to be an homeopath, do it well; and to do it well means to be healthy."

"If you are healthy in Body, Mind, and Spirit, you have become an homeopath who will die of fatigue, boredom, or rage because you weren't allowed to be God."

So a homeopath can die of fatigue or rage after many years of practice because he wasn't given ten more lives to continue with homeopathy. But your first duty is always to remain healthy and then try to be homeopaths.

Fernando Risquez



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308 pages,
publication 1997



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