



Not Psychiatry, but, Meniatry

ABSTRACT:

Dr's Manu Kothari and Lopa Mehta discuss the whole development of Mental disease, coining a new term- miniatry. Psychiatry and the short comings of its treatment are highlighted and they ask Hahnemann and Homoeopathy for deliverance with their more humane treatment.

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Psyche, as the Greek mythology goes, is the extraordinarily beautiful maiden, married to Cupid, rendered immortal by Jupiter, and represents human soul and its relationship to love. As a cosmic power or entity, Psyche is beyond ups and downs, losses or gains, health or disease. She needs neither medico nor medicine and hence needs neither the psychiatrist nor psychiatry.

When a monkey called the human mind – from Sanskrit *Manas* or Greek *Menos* frets around to disturb the person and/or the world around, you are beset with mind's dis-ease, in need of a meniatrist, practicing meniatry. Modern medicine cardinal crime has been to hijack the divine Psyche to make it mean monkeyish mind. Attending to bodily illnesses is somiatry. An ideal Hippocratic physician combines in her/him the holy trinity of Psychiatry, Meniatry and Somiatry.

There is yet another term rescuing us from soiling Psyche by meanness of mind. The word *animal* comes from *anima* = soul or spirit, and hence the appellation animate or inanimate. When *menos* or *manas* rides on *anima* or *atma*, a manimal called man is born. All animals, including man, shorn of the burden of mind, is pure psyche, *atma*, spirit or soul and does not exclude the cooing of a cuckoo on the one hand, and the crocodile's cruelty on the other.

We seek forgiveness of the readers if we take recourse to one more term to rid us of a meniatric overload. The two phases of each breath – of a Buddha or a baboon – comprises inspiration/expiration, where the connotation is that spirit/soul/

psyche moves in so you inspire, and then moves out, so you expire. That takes us to William Blake: "Everything that breaths id holy." And holy or holiness is wholeness or health. So basically all life – amoeba to Ambani – is complete, flawless, through the mere parameter of breathing. No wonder, the biologist Gould ushers in a spiritual democracy: "Does a rat live really 'less' than an elephant? In fact for several criteria relative time, all mammals live about the same amount. All breathe about the same number of times during their lives"

The father of modern anatomy, and hence of modern medicine, Andreas Vesalius aphorized: *Vivitr in genio, cetera mortis erunt*. Genius alone lives. All else is mortal. The genius, the psyche, the soul of humanity lives in Sankara and Shakespeare. Goethe and Gandhi, Mozart and Michaelangelo, Wordsworth and Vivekanand, whereas the pertubations spawned by the mind of man through murderers and maruders of the kind of Chengiz Khan, Attila the Hun, Babar, Stalin, Hitler or Mao lie buried in the dustbin of oblivion. Steinbeck's Nobel-acceptance speech had had this welcome assurance, going well beyond all the diseases of human mind: Man shall prevail.

So, when we discuss the seeming thorny issues concerning human mind, we first rest ourselves on the bedrock of humanity's humaneness, and the cosmically pervading soul or spirit that does not grudge the same DNA to cockroach and to Croesus, the Bill Gates of all times. When the Bronx Museum in New York labels man as "the most

dangerous species on Earth," the allusion surely is to human mind.

Kathopanishad, Bhagwad Geeta, Bible and Milton endow man with the alchemic ability of making heaven out of hell and hell of heaven. Ergo, they prove that sorrow-joy, happiness-unhappiness, loss-gain, pain-pleasure are so often the outcome not so much of the external reality, but of the working of the mind. No wonder, Talmund, the Jewish scripture observes: we do not see things/events as they are, but as we are. Diseases of the mind, then, is the abstract concretes embodied in human thought that makes or mars an individual life on the one hand, and the whole world on the other. When a mental illness dis-eases only the individual, like in depression, it is an affective or cognitive mental pathology. When it ravages the people and the world around, as in paranoid schizophrenia, it is an effect-ive or conative mental dis-ease. Needless to say, both affective and conative overlap. The herdistic nature of mental illnesses should not be lost sight of. The incidence of schizophrenia, world over, is a fixed 1-2 per cent meaning the restless humanity's disagreement with what is here and now – the latest mobile or Mercedes – finds its expression at an individual level, much as cancer or coronary does.

The pioneer medical institute of Mumbai, the famed JJ Groups of Hospital and Grant Medical College (GMC) has its motto: *mens sana in corpora sano* reads as "A sound mind in a sound body" Modern medicine may have provided a sound body, but sound mind remains in the realm of dreams. Modern psychiatry (more correctly meniatry or mindatry, for *psyche* = soul) is ostensibly a competent and an advancing science, but some facts are unnerving. A huge tome titled *Controversies in Psychiatry* has its opening gambit "Has psychiatry any future?" and the laconic reply is "Bleak, if any!" Koestler used to be very critical of the arbitrariness that rules the psychiatric roost on either side of the Atlantic: "Can psychiatrists be trusted?" Addressing the World Psychiatric Association in London in 1969, Koestler posed this question, and then proceeded to answer it him-

self:

"This predicament is, of course, most drastically reflected in the field of diagnosis and classification. As I seem to be the only outsider at this Congress of Psychiatrists, we must assume that I have been invited to represent that infernal nuisance in the psychiatrist's life, the patient. As a rule, of course, there are too many, too many patients to one psychiatrist, whereas here the situation is reversed. But at the same time it reflects a different aspect of reality, for the single patient is potentially liable to be diagnosed and categorized in great many different ways, depending to some extent on the psychiatric school, the ethnic background, and apparently even the age-group to which the diagnostician belongs."

The world of psychiatry is full of ever new drugs, but modern medicine and science have not concluded *where* and *what* of human mind, so it is *laissez faire* at its very best. Modern medicine needs to coin another phrase: *Mens sana in societa sano*. The current age is the triumph of crass consumerism of the left brain over the soulful poetry of the right brain, a strangulating hold as much round the neck of the psychiatrists themselves. A rich psychiatrist is unlikely to have thought of Poet-saint Kabir – "Bhala boora sabka suni lije, kar gujran garibime," which is but the Indian version of St. Francis's idea of voluntary poverty. The day psychiatrists start preferring for their own selves mental health over monetary wealth, the mind/mood altering drugs will lose much of their relevance and value.

In the absence of a clear target to be attacked, modern medicine, in most medical situations, attacks a particular site for a particular problem, to gain some advantage. However the targeted enzyme/tissue being widely located in the body-universe, the drug manages to pay a single Paul (intended effect) after robbing many a Peter (side effects). The pharmaceutical drug-makers have unleashed iatrogeny on the unsuspecting human-kind, a tragedy worse than that wreaked by the drug-Lords of Columbia.

There are diagnoses, subdiagnoses, tests and therapies flooding the meniatric market. The 26th edi-

tion of the famed *Martindale's Pharmacopoeia* is candid enough to declare that all mind-altering drugs – mood elevators/depressors, tranquilizers, and what have you – are basically cerebral depressants. No wonder that the *BMJ/Lancet* and Co had editorials with such titles as Violence following Tranquilizers. The human mind is well beyond the grasp of modern medicine. It is for Hahnemann and his ilk to deliver mankind from meniatric

maladies.

Carl Gustav Jung, a favorite of Freud and who fell apart from him, advised: After 35, prescribe religion, not drugs. What he pleaded and who had in this company of Frankl, Maslow, Laing and others was that modern maniatry is befuddled and is preachy in need of a corrective dose from psychiatry – the inherent glory of the human soul.



Psychiatry the Base of Homoeopathic Treatment

ABSTRACT: Homeopathy a branch of medical science always gives importance to the mind and mental symptoms. Psychiatry a branch of medical science deals the cases of mental disease and its modern outlook, indirectly supports the ideology of homeopathy hence the branch should also take support of homeopathic mode of treatment. After general classification of mental diseases, author give full detail of tackling cases under homeopathic treatment with giving brief list of homeopathic medicines. Lastly he has given records of few cases treated by homeopathy. Through this author tries to influence not only other homoeopaths but all psychiatric physicians of the world to try and use homoeopathic medicine either separately or as a joint hand project to regain psychiatric disease-free world.

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MODERN OUTLOOK OF PSYCHIATRY

Psychiatry is the branch of medical science which deals all the case of mental disease of human being. According to modern research over this subject has shown us some important classification and features which usually come under ICD 10 or DSM IV headlines have classified all the psychiatric diseases mainly in following nutshell:

PSYCHIATRIC OR MENTAL DISORDER

- A Major Disorder
- B Minor Disorder
- C Mental Retardation.

A. MAJOR DISORDER of mental illness is based on the distinction between the following:

I. Organic including symptomatic mental disorder

- (a) Dementia. (b) Delirium. (c) Other mental disorder. (d) Amnesic syndrome.

All factor developes due to disease of the brain.

II. Functional mental disorder

These are the diseases which are found due to functional behaviors of mind. According to ICD10 these are as follows-

- (a) Mental and behavioral due to psychoactive substances viz narcotism, alcoholism, sedation, hypnotic and hallucinogens etc.
- (b) Schizophrenia, Scizotypal and Delusional disorders (c) Melancholia (d) Mania-depressive-disorder MDP etc