

The Spirit of Homeopathic Medicines

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Abstract: In this unique article the author briefly touches upon several points: disease as a reflection of an individual's refusal or inability to examine his unconscious impulses, conflicts, and motives; love as a means of escaping entrapment in the unconscious; three stages of love and their correlation with Hahnemann's miasms and physical pathology; and, lastly, an examination of five homeopathic remedies relative to their correspondence to states of grief for the dead.

Keywords: unconscious and disease; love, stages of, and miasms; miasms; grief for the dead; *Arsenicum album*; *Calcarea silicate*, *Hura brasiliensis*; *Muriatic acid*, *Urtica urens*.

Hahnemann said there are two treasures in life: Good health and a clear conscience.

Homeopathy provides the first, Love of God, and neighbor provide the second.

What is good health?

In Hahnemann's *Organon* we read that when we are in good health an energetic balance is prevalent in our body which promotes the correct function of our organs. The spirit which animates the body permits us to reach the highest purpose of our existence.

What is disease?

Disease is the consequence of a rupture of the energetic balance. For example, look at the Greek mythological story of *Danaïd's Barrel*: all but one of the fifty daughters of the king of Argos Danaë killed their husbands the night of their wedding. As a consequence they were condemned to an eternity of trying to fill an ever-leaking barrel with water carried in sieves.

- The barrel represents the body
- The water our energy
- The holes the unresolved problems of our unconsciousness.

Symptomatic ways of healing represent continuously filling the barrel. Curative medicines plug the holes.

The Titanic sank because of the iceberg. Our psyche is like an iceberg. Consciousness is the visible part; unconsciousness is under the sea, invisible, crowded with our internal animals – instinctive forces within the unconscious. Man will often, habitually refuse to examine and identify these forces.

China: the first pathogenesis made by Hahnemann

The first pathogenesis made by Hahnemann is a good example of this point of view: it showed fatigue from anemia by blood loss or from loss of fluid by prolonged diarrhea. Michel Zala from France studied this remedy and offered the following image: "a tree which has lost its bark." The consequence is an escape of energy. In fact *China* is extracted from the bark of a Peruvian tree. The mental symptoms of *China* in the pathogenesis showed a great fear of animals. Why? The person needing *China* is afraid to look under the 'bark' of his consciousness at the animals living in his unconscious: it reflects the fear of his internal animals.

This dynamic could apply, for example, in the case of someone who refuses to do psychoanalysis and is always tired, because of the holes in his Danaïd's barrel which he cannot plug. After taking this remedy he should be able to undertake psychoanalysis and consequently better understand his own unconscious motives and more completely integrate his true spirit.

The Minotaur and the Labyrinth

The unconscious is like the labyrinth of Greek mythology. Theseus is the man who went into the labyrinth and killed the minotaur. Similar symbolism can be found in the bullfight: a man in a luminous costume (= a man who has the Knowledge) kills the bull (= says "no" to his interior animals). To get out of the labyrinth, Theseus needed Ariadne's Thread [Refers to a ball of thread given to Theseus by Ariadne, who fell in love with Theseus, which, after unrolling as he proceeded through the labyrinth to kill the Minotaur, enabled him to find his way back out. "Ariadne's

Thread is the term used to describe the solving of a problem with multiple apparent means of proceeding - such as a physical maze, a logic puzzle, or an ethical dilemma - through an exhaustive application of logic to all available routes.” – Wikipedia]

The moral of the story is that Love is necessary to get out of the labyrinth.

The Three Qualities of Love

Like white light which can be split into three basic constituent colors – blue, red, yellow - Love consists of three dimensions:

The first dimension of love is the infinite love provided to the baby in the womb of his mother who is a godly being. The baby is in an egotistical position: everything comes to him; he doesn't have to do anything. The mother provides everything for him. In this position, we say “I.” It is a self-centered existence.

The second dimension, in the middle of life, is love in a circle: your husband, the children, your society. Altruism is for all the people in the circle, but Hell is always possible: “We are Serbian; you are Croat!” and so on....

The third dimension is the cosmic love for everybody: the centrifugal radiance of altruistic love. There is a play on words in French between ‘Dieu’ – God, and ‘dit eux’ - them. In this dimension, we say “Them.” Christ said, “I am the light of the world,” and, “I am one, but I am three,” because he had the three dimensions of love within him.

It is the purpose of everyone to be in the three dimensions of love, in the white light, in knowledge.

The Correspondence Between the Three Dimensions of Love, the Three Hahnemannian Miasms, the Three Psychoanalytic Levels Described by Freud, and the Symbolism of the Human Body

In the first position, the egotistical one, we say “I” It corresponds to the oral stage of Freud, the Psora of Hahnemann, eros of the Greeks. It is the condition of the fetus in the womb of its mother and the first eighteen months of the baby's life. After birth there is a fear of deprivation, fear of suffering from cold, hunger, and lack of oxygen when there is difficulty breathing. The pleasure is to be caressed and to eat. The organic correspondences are the feet, intestines, heart, mouth and nose. The typical diseases linked with this state are allergic conditions (in the womb we were protected against the exterior), respiratory diseases (e.g., asthma), digestive diseases, dermatological problems (eczema, psoriasis). At six months the child is teething, and a fear of being devoured appears: it is the Sadean oral state. In the world a lot of people live in the oral state, especially

in poor, undeveloped countries, where there is much suffering from diarrhea, tuberculosis, leprosy.

The second position, we say “We.” It corresponds to the anal stage of Freud, the sy-cosis of Hahnemann, and philos of the Greeks. The child after the eighteenth month escapes the influence of the mother and is attracted to the father who teaches him the limits necessary to live in society: being clean, controlling the sphincter, speaking for communication. We have to say: ‘No.’ In French there is a play on words between “non” – no - and “nom” - name. “In the name of the father” implies within the limits learned from the father. We have to renounce the unlimited period of the oral stage. People refusing to say “no,” to avoid conflict and to remain in fusional love, will be invaded by cells without name - cancerous cells. Money problems and secret, exclusive clubs are linked with this state, which ends in the Sadean anal state. In our rich society, with the importance of money, this state is predominant. The biggest companies try to impose their unique ways of thinking on mankind., Physical symptoms corresponding to this stage include: tumorous conditions, excess of weight, hypercholesterolemia, etc. Symbolic correspondences with the human body are the knee, the kidneys, the heart, the ears.

The third position, we say “Us.” It corresponds to Freud's Oedipus Complex, Hahnemann's Syphillis, and the Greek concept of Agape. After the age of three or four, the child discovers the relationship that exists between his father and his mother. Jealousy results, with the impulse to kill the father and return to the mother's love. The central homeopathic remedy is *Lachesis*. When he is seven years old, the child escapes from this state after a mystical experience in which he renounces the urge to kill somebody and choses instead to love everybody. The organic correspondences are the femur bone the hips (Jacob fought all night with an angel - his interior animals - and became victorious at the price of a hip injury), the groin, the liver, and the eyes. In society, people rising to this state are in the process of becoming “universal friends.”

Unresolved Psychological Conflicts Create Our Diseases

“In the beginning was the word, and the word became flesh.”

This Biblical sentence explains the somatization of our unconscious conflicts. In French there is a play on words between “mot” and “maux” (word and diseases). If you cannot say the word, you will suffer from disease. What you fail to affirm makes you infirm. Our dis-ease becomes disease.

The Three Levels of Our Unconscious Explain the Exception to Individualization

The collective unconscious: it is the level of the third dimension of love; the same remedy covers lots of people in societies experiencing epidemic conditions or collective intoxications. For example, in France now every baby ingests daily large doses of calcium fluoride to prevent tooth decay. The mental of *Calcareo-flourica* is materialism and fear of poverty, which is typical in our advanced society. (This is an example only; clearly current materialistic trends cannot be definitively linked to the introduction of calcium fluoride.)

The family unconscious: This level explains family history; the same remedy applies to several people of the same family. We are confronted with inherited family problems.

The individual unconscious: It is our own history, our own way of living. The remedy needs to be carefully determined by individual factors, and specifically tailored accordingly.

The Different Ways to Cure a Patient from Psychoanalysis to Allopathy through Homeopathy

When the word strikes our ear (the level of psychoanalysis), the nervous influx brings information to the brain's cortex. There are neurotransmitters carrying the information from cell to cell: chemical substances similar to those found in nature, such as *Opium*, for example. After the first connection (the level of the similimum in unicist homeopathy) this information is transmitted to several points (the level reached by pluralist homeopathy), and finally to the peripheral organs of our body (the level for complexism, phytotherapy, allopathy).

Homeopathy is a bridge which offers a link between the two parallel worlds: psychoanalysis and allopathic medicine.

Marc Brunson, a Belgian homeopath, says that our materia medica is like a pile of bricks: if you understand the spirit of the remedy, you will see the castle. You can also "speak the remedy" for a rapid psychoanalysis and a fundamental cure.

For example, a young mother, happy with her child's cure, decided to consult one of my colleagues for a gynecological problem. He decided to give her *Kreosotum*. After taking this remedy, she read in my book that this remedy was linked with the fear of rape. Instantly she remembered the day, when she was 10 years old, when her uncle raped her; all this had been forgotten, and the price she had paid for losing this memory was a lack of energy.

The Spirit of Some Remedies Linked with Death and Grief

Death and grief problems are very important causes of holes in our Danaïd's barrel. Woody Allen said, "As long as a man knows he is mortal, he will not be able to relax." The solution is to know that life continues after death, but that is another problem.

***Arsenicum album*: the Fear of the Death of the Body**

Arsenicum album, the white metal, is suitable for people who don't think there is anything after life: they cling to material things; they don't want to lose anything.

Life is possible with a certain degree of molecular restlessness:

- If it is too great, it is the death by fire, burning: *Arsenicum* in acute cases.
- If it is too little, it is death by freezing: *Arsenicum* in chronic cases.

Example - An acute case of otitis media in a girl about six years old. I saw her in the morning after a very restless night with high fever. In the morning she displayed prostration alternating with restlessness and frequent thirst for small quantities of water. The mother was very anxious, asking, "Doesn't she need antibiotics?" I prescribed *Arsenicum album* 15CH every hour and, when I returned to see her in the middle of the day, the fever had dropped, she was reading a book, and the mother was quiet. The tympanic membrane was the same as it had been in the morning, bulging with pus. By evening there was no fever and the tympanic membrane looked good. I asked her, "Were you afraid of something?"

She replied, "I didn't want Daddy to poison the little dogs!" In fact, their dog had had puppies and they were planning to get rid of them with poison. And we meet again the old poison, *Arsenicum album*!

***Urtica urens* and the Death of the Father**

Urtica urens is a "small remedy" well known for urticaria, fish poisoning, deficient milk in nursing mothers, and rheumatism. The key to the spirit of this remedy was given to me by the following case: a boy, eight years-old, who lost his father from a heart attack one night. His grandmother woke him and took him to her house, without being able to say to him, "Your daddy is dead." Over the following days he became covered with urticaria, and this country woman cured him with soup made from stinging nettles.

Sometime later I went to the hospital to see a newborn baby. The mother asked me for some remedy for her because she didn't have enough milk to breastfeed

her baby. I gave her *Urtica urens* with a good result. Eight days later I asked her what happened that morning when her milk disappeared. "The nurse brought my baby and I saw he was all yellow," she said. (This was just neonatal physiologic jaundice.)

"Tell me something about your father?" I asked.

"My father died a few years ago of liver cancer; one day he turned yellow, and three weeks later he was dead!" When she saw her child yellow that morning, she had remembered, subconsciously, the death of her father, causing a decline in her breast milk supply.

Another day, a man brought me his boy, four years old, for chronic deafness with glue ear. He himself suffered from asthma. I asked him, "Why are you asthmatic?"

"When I was young, I had eczema and I was treated with topical cortisone. The eczema disappeared and now I am asthmatic."

"Okay. Why did you have eczema?"

"My mother was nursing me when she suddenly lost her father, and she stopped lactating. It meant I was weaned very abruptly, and I became covered in eczema."

I gave both of them *Urtica urens*. One year later the father had fully recovered from his asthma and his child no longer had chronic otitis.

Urtica urens, stinging nettle, contains a lot of silica and this remedy is very close to *Silicea*. When a father kisses his baby, the touch of his beard or stubble pricks like nettle rash.

Muriatic acid and the Death of the Mother

A woman brought me her child, a boy seven years old, suffering from chronic bronchitis. His health records indicated that he had had hemorrhoids several times. It is rare in children and I know that in Kent's *Repertory* the one remedy for this symptom is *Muriatic acid*. I asked the mother, "And you, how are you?"

"Not well. I never have a good sleep. I have terrible dreams; I dream that my mother is dying!"

"And how is your mother?"

"My mother died of tuberculosis when I was seven years old."

I referred to Hahnemann's *Materia Medica Pura* and I read for *Muriatic acid*: "I dream of the death of my mother, the 4th day." I gave them both *Muriatic acid* and they both recovered their health.

Sometime later, a man brought me his baby for an examination. The baby was fine. At the end of the consultation, the father asked me for some remedy for hemorrhoids. He had been suffering for three weeks without any result from allopathic medicines. I saw his anxious look; so I asked him, "How is your mother?"

The man sat down and with great distress explained to me he had heard three weeks before that his mother

had been diagnosed with terminal cancer.

***Hura brasiliensis* and the Death of the Child**

One of our group, Philippe Barthelet, presented one day the case of a woman suffering from rheumatic polyarthritis. He cured her with *Hura brasiliensis*. He divined this remedy because she dreamed she was putting candles on the grave of her child who had died from leukemia several years earlier. This symptom was similar to one in the pathogenesis of this remedy discovered by Benoit Mûre. I wondered if this substance might be linked with anxiety resulting from the death of a child. Sometime later a woman came in with her seventeen-year-old son. "My son is allergic to latex," she stated.

I noticed the anxiety in her face. "Has anyone lost a child in this family?" I asked because I knew *Hura brasiliensis* was a latex (in rheumatic polyarthritis the blood coagulates the latex; our joints are composed of latex fibers, which are affected in polyarthritis.).

"My first child died of meningitis at 18 months!" she replied, weeping.

I have subsequently treated, with success, a lot of cases resulting from the death of a child with this remedy.

Hura brasiliensis is good for people who want to remain in fusional love with their children; to escape this one is obliged to die, or to have a disease like leprosy which exiles you from society.

***Calcarea silicata*: Caring for the Dead**

Calcarea silicata doesn't want to leave a dead person: they continue to care for them, speak with them. These people are opposed to all vaccinations and eat only organic food. They give their children the names of their ancestors.

A woman came to consult me about her ten-year-old daughter who couldn't sleep alone and who had slept with her mother since birth. Nobody had been able to do anything about this situation. The girl had unsuccessfully undergone psychotherapy. Her medical records indicated that she had never been vaccinated.

"My daughter isn't at any risk due to our organic diet," claimed the mother who was dressed in dark clothing.

"Have you ever suffered from grief?" I asked the mother.

"Yes at 16 years of age I lost my father."

"And now, your father, where is he?"

"My father? But...he is here!" she pointed to the vacant space next to her. "He never left me; I talk with him about everything. I have never spoken of this before, because I was afraid people would think I was mad!"

As we can see, the spirit of the homeopathic medicine offers rapid access to the unconscious of our patients, and the physician becomes a guide in this labyrinth, able to help them to battle their internal beasts.

L'homéopathie exactement ouvrage collectif de l'Ecole Hahnemannienne de Fréjus-St.Raphaël, tomes 1, 2, 3, 4. EdiComm. 1996-1999.

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