

Typology - Knowledge of the Human Being

Reprinted from 'Typology in Homoeopathy' by Leon Vannier, MD.
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Dr. Léon Vannier (1880-1963) was one of the major figures in modern French homoeopathy, practising in Paris from 1905 until the year of his death. He founded the journal *L'Homoeopathie Française* in 1912 and was the author of many books, including a substantial materia medica.

Typology is the study of the human Type. A type is, as the word implies, an imprint in relief, the result of an impression which gives to a human being a set of characteristics that are personal to him alone. The interpretation of these characteristics permits an understanding of his behaviour and the human functions with which he is endowed.

Every human creature demonstrates a *natural type* and a *social type*, both of which are more or less in agreement with one another. Society moulds the individual through education, both by the constraints it imposes on him and by the customs it requires him to follow, but it must not be forgotten that our basic actions are dictated by the natural type whose impression we received at birth. Our features and bodily shape constitute significant symbols which express our true behaviour. Behind the person (*persona* = mask) we must always look for the personality. Behind the apparent, which is shaped by convention, we find the real, which cannot be hidden from us if we know the exact significance of the pattern expressed.

Thus a human being is a being who has been created and endowed. He *is* and he *has*. His being and having represent his static and dynamic qualities. His *becoming* is of interest because it is the future expression of his possible activity.

Every human being has a potential. That which an individual *can* do he *must* do in order to maintain his level. But this potential varies in quality and extent, according to the subject. A human being may be one but his potential is manifold. Thus (in the words used by Charles Nicholle to describe a microbe) one can say that the Human Being also is a true mosaic of possibilities, the sum of which constitute and characterise his unique function.

These possibilities can be revealed in every individual, since they are, like our homoeopathic remedies, significantly expressed — *expressed by signs*. To study them is not merely to analyse. A synthetic vision of these possibilities must be created in our minds if we wish to understand their interaction within each being, and thus to know the normal function of the subject, and to appreciate the morbid deviations which can be foreseen.

A human being is defined by knowledge of his Constitution and his Temperament.

THE CONSTITUTIONS

It may be helpful to recapitulate the essential features of the Constitutions.

The Constitution is *that which is*. The Temperament is *that which becomes*. The constitution of a subject is recognised by observation of the skeleton, by a study of the body's shape, and especially by looking at the way in which its various parts are put together. These

connections vary according to the constitution observed, but they are constant throughout life. As they were at birth, so they will remain until death. No treatment can modify them, no physical culture change them. (There is one important exception: orthodontic treatment given at a suitable age can correct deformities in the mouth of a Fluoric, whose other characteristics, however, remain the same.)

The constitution of a human being does not change. It relates to the heredity of the subject, who from his birth is thus *signed*, or rather *signified*.

The development of a human being follows one of three plans — three Constitutions, which I have named Carbonic, Phosphoric and Fluoric.

Why these names, which at first may seem a little strange? In the course of studying the constitutions, and identifying their sensory functional phenomena and objective signs, I was surprised by the frequent correlation with the characteristics of three important remedies in our materia medica: *Calcarea Carbonica*, *Calcarea Phosphorica*, and *Calcarea Fluorica*.

Between them these three forms, Carbonic, Phosphoric and Fluoric, divide the human species into three distinct types, whose morphological characteristics we shall briefly recall. This will allow us to establish the morbid predispositions of a subject, by defining his heredity.

Carbonic Constitution

The structure of the Carbonic is rigid and straight. His upper and lower rows of teeth are in perfect occlusion. The teeth themselves are very white and the central incisors are almost square. When he is in the upright posture, the forearm projects slightly forward and the thigh and leg are not exactly aligned, though they show no angular deformity. In forced hyperextension of the upper limb, the forearm still forms a slight angle with the upper arm.

The Carbonic is 'basic' and 'fundamental'. He is resistant and stubborn. His directing principle is order, his reasoning always logical. He likes to establish, to organise, to construct; and in whatever situation he finds himself he shows, to a high degree, a strong sense of responsibility.

Phosphoric Constitution

The Phosphoric is expressive and variable in appearance. His upper and lower rows of teeth are in perfect contact at all points, but the palatine arch is often markedly ogival. His teeth are yellow and long; the transverse diameter of the central incisors is definitely less than their vertical diameter. When he is standing erect, with the upper limb in forced hyperextension, the forearm forms a straight line with the humerus. Thigh and leg are likewise perfectly aligned.

The Phosphoric is 'elegant' and 'shapely', he is fragile

and has a low resistance. Naturally distinguished, the search for perfection is the dominant concern of his life. Aesthetic considerations rule his spirit and dictate his smallest actions. He loves beauty and seeks to express it.

Fluoric Constitution

The build of the Fluoric is unstable and flexible. His upper and lower rows of teeth do not meet correctly. An undershot jaw is normal in the Fluoric. His forearm forms a reflex angle with the humerus, more evident when the upper limb is put into forced hyperextension. Thigh and leg show an angular deformity, an obtuse angle facing forwards.

The Fluoric is 'unstable' in attitude and 'irregular' in function. Uncertain and irresolute, he takes decisions on the spur of the moment and his plans, always sudden and unpremeditated, are often contradictory. Gifted with extraordinary mimicry, the variety of his brilliant performances is astonishing.

The Phosphoric comes of tubercular heredity, and mineral insufficiency will make of him a tuberculinic. The Fluoric has a syphilitic disease transmitted by the generations which have preceded him. The diagnosis of Phosphoric or Fluoric gives exact indications of the heredity of the patient; it also provides important ideas concerning the treatment to be instituted to assure the disappearance of acute or chronic manifestations, whose diagnosis by ordinary clinical or technical methods appears very uncertain. A combination of tubercular and syphilitic heredities gives rise to a mixed constitution: Phosphorico-fluoric or Fluorico-phosphoric, depending on the predominance of one or other of these two toxins.

THE TEMPERAMENT

The Constitution is *that which is*; the Temperament is *that which becomes*. The temperament is a dynamic evolution superimposed upon the static constitution of the subject. It cannot be otherwise. During the life of a human being his constitution does not change, but his temperament alters, either getting better and better, or, thwarted by environment or illness, becoming progressively weaker until the characteristic signs of disease appear, whether physical, biological, mental or psychological.

The temperament is the sum of all the possibilities of the subject — physical, biological, psychological, psychic and dynamic. These possibilities are potentially present from birth. Their development characterises the *becoming* of the individual, their realisation determines his future.

The constitution is the *constant* of a being; the temperament is his *variable*, operating within limits which are strictly determined for each individual. Human beings are not all equally endowed, and the mosaic of possibilities which makes up their temperament has to be known if we wish to guide, direct and treat them. Fortunately the temperament, like the constitution, is exactly indicated by signs which only need to be recorded in order that the subject's total reactions can be predicted at any given time. Knowledge of an individual's temperament enables us to forecast his reactions to climate, surroundings or illness. This study is of the greatest importance to the doctor, who can thus foresee, and consequently prevent, diseases to which the subject may be prone.

The constitution indicates the genus to which an

individual belongs. The temperament characterises the individual and distinguishes him from others, including those of the same constitution. It is not constant and immutable, like the constitution; it can be modified by both external and internal factors. The environment can influence the temperament, and the individual can also transform it by his own free will. But the changes which can be brought about, whether by environment or as the result of an act of will, are always necessarily limited. Although the temperament is the variable, it must be understood that a variation can only take place within well-defined limits. For centuries these limits have been studied by philosophers, artists and doctors. They are determined by the factors which make up the temperament.

The Genesis of Temperament

The temperament arises from two elements: (i) that which has been bequeathed from the past — Atavism; and (ii) that which can replace it — the Possible.

Atavism

The human being is subject throughout life to the influence of his parents and ancestors. Without embracing the theory that we frequently go through life without realising that it is not the self which is in command, but an ancestral reminiscence which causes us, temporarily, to react as our parents would have done, we must nevertheless admit the importance of the legacy which has been transmitted to us, the power of this hidden force which Paracelsus called the 'seminal entity'.

Our tendencies, often described as instincts, are usually hereditary traits transmitted from generation to generation, from which it is difficult to break free. In his work *Heredo*, Léon Daudet described the interior drama which plays itself out in the mind of a Fluoric, and in *Monde des Images* he indicated equally clearly why we, as instinctive beings, act as we do. The results are morbid impulses which may be repeated through the generations from father to son. These tendencies may be good or bad, they can amount to genius or descend to crime, and they can be pathological, related to deep taints transmitted through heredity.

Alcoholism, syphilis and tuberculosis impregnate the organism profoundly; the resulting physical and mental defects are closely related to them. Melancholia, apathy, delusions and *idées fixes*, obsessions and hallucinations, delirium, mania and dementia are often accompanied by the stigmata of degeneration, deviation and malformation.

The Possible

If a human being has to bear throughout life the burden of the taints bequeathed by his ancestors, and if because of them he develops bad tendencies, man nonetheless possesses something which is his alone — the gift of being able to fashion himself and his life with the aid of experience. This force, which Paracelsus called the 'entity of power', is also our original, personal force — our 'Possible'.

These two entities of Paracelsus, the seminal entity and the entity of power, cannot be separated. We are thus subject to two great forces, one of which is the legacy from our forebears which we must overcome, and against which we have to fight; the other, which characterises us from birth, and whose manifestations, more or less favourable, seek to affirm our personality. The human being will develop better if he knows the direction in which he is going; he will do well to realise

the alternatives in himself of which he is vaguely aware. When, groping through life, faltering, falling, picking himself up more or less disillusioned or desperate, he finds the energy to renew his efforts, it is because he is upheld by the latent force within. Well-directed, it leads to self-realisation, equilibrium and happiness; used in the wrong way it can make a bad situation worse, leaving the subject an unbalanced and disappointed person.

Perception of the Treatment

The constitution is seen by an observer, whereas the temperament is perceived. This means that a constitution can be diagnosed and defined by the senses, whilst the determination of a temperament requires reasoning supported by an impression. This word could not be more accurately used; it is in fact an *imprint* that we are called upon to judge. Leonardo da Vinci wrote, 'According to the law of the Most High, the body is the work of the soul. It creates its own covering and hammers it from within outwards, like a goldsmith making a vessel decorated in relief.' Thus, having seen the constitution and perceived the temperament of an individual, we can determine the type to which he belongs.

The initial temperament of a subject can be modified by environment, health or climate; his inner life can also

transform it. Whether the struggle is from without inwards, or from within outwards, the pattern which that person adopts will show the result. The dynamic of an individual, as revealed by his attitudes, gestures, and movements, can be modified; external changes indicate a transformation of the temperament, the stages of which may be studied.

However, this transformation has its limits. These limits apply as much to development, progress and blossoming as they do to repression, which restricts the individual, crippling him in his struggle against environmental factors. It must also be understood that even though an individual can undergo remarkable transformations, his basic temperament remains the same. It is therefore practicable, using one's knowledge of the constitutional factors, to *heal a temperament*, restoring to it an order which it has never known, or which it has abandoned for extrinsic or intrinsic personal factors.

Thus the observation of humanity teaches us important lessons about the aptitudes, general tendencies and heredity of an individual (Constitution), but also permits us to appreciate the particular possibilities belonging to him (Temperament). It does not indicate the fatal, invariable and inevitable destiny of a subject, but rather his possible future, whose variations can be foreseen, directed and guided.



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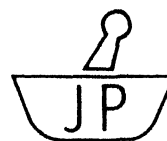
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