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Dernnier E-mail du Dr Benveniste au Dr Vanden Eynde, envoyé le 04 juin 2004

**Cher ami,**

**Je réponds un peu tardivement à votre lettre du 9 avril. Pour ce qui concerne la publication, je pourrai écrire un texte "ce que devrait être la recherche fondamentale en homéopathie" en donnant quelques résultats in vitro sur des produits homéopathiques, tels qu'Arnica. Le tout est que je trouve le temps de le faire. Je suis tellement déçu par l'atonie des homéopathes. Je pars pour 8 jours aux USA et je suppose qu'à mon retour j'aurai votre réponse et que cela me rappellera à mon devoir.**

**Bien cordialement.**

**J. Beenveniste**

**Current approach to**  
**Homœopathic medicine**  
**Organon §35**  
**Part II**

Jeremy Sherr  
Great-Malvern - England

Transcription of the lecture given by  
Mr Jeremy Sherr on the “Congrès Homœopathique  
Inter-écoles d’Automne”  
on 23 nov.2003;  
Transcription by Dr Ellen Vanpeperstraete

Anyhow, I hope it may help you, or your patients if they need it.  
And now we can move to § 35, which is where we started, in witch Hahnemann says:

*§35: In order to illustrate this, we shall consider in three different cases, as well what happens in nature when two dissimilar natural diseases meet in one person, as also the result of the ordinary medical treatment of diseases with unsuitable allopathic drugs, which are incapable of producing an artificial morbid condition similar to the disease to be cured, whereby it will appear that even Nature herself is unable to remove a dissimilar disease already present by one that is unhomœopathic, even though it be stronger, and just as little is the unhomœopathic employment of even the strongest medicines ever capable of curing any disease whatsoever.*

What he says here is that nature can also cure if it is homœopathic. Meaning sometimes nature will cure without a remedy.



**Current approach to Homoeopathic medicine - part II**

Jeremy Sherr

For instance a person may be suffering from arthritis with swollen red joints and they get stung by a bee and they get better. It happens all the time.

But now he is giving us the introduction to non similar diseases. And here we go to what he said: three examples, three different cases.

Now we go to § 36. So far the introduction.

*§36: If the two dissimilar diseases meet together in the human being of an equal strength, or better, if the older one is the strongest, the new disease will be repelled by the old one from the body and not allowed to affect it. A patient suffering from a severe chronic disease will not be infected by moderate autumnal dysentery or other epidemic diseases. The plague of the Levant, according to Larry1 does not break out where scurvy is prevalent, and persons suffering from eczema are not infected by it. Rachitis, Jenner alleges, prevents vaccination from taking effect. Those suffering from pulmonary consumption are not liable to be attacked by epidemic fevers of a not very violent character, according to Von Hildenbrand.*

I'm sleeping now! Why? Because it is boring!

Have any of you ever seen "the plague of the Levant"? Anybody seen it? No. Even epidemic fevers, we don't see so many. Not like a hundred years ago. How does that apply to our reality? That is what we have to look at to translate this paragraph into today's criteria. Hahnemann is talking about the first case of dissimilar diseases.

The whole principal of a remedy meeting a disease or two diseases meeting each other is about two energies that are meeting. When we talk about two energies meeting each other they need to have a similar quality in order to affect each other. Imagine a cannon ball flying through the air and you trying to affect it with radio waves. Is it possible? Only if the radio waves are immensely strong. So the two forces need to have some similar qualities i.e. the two diseases. But two forces meeting, is basic Newtonian physics, two vectors meeting.

Now the first case is when the existing vector is much stronger than the new vector.



We have the old disease, and we have a new disease.

And the new disease is weaker than the old disease, Hahnemann said: nothing will happen. You have a canon ball and you have a radio wave, nothing will happen.

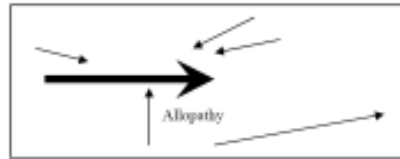
**Current approach to Homoeopathic medicine - part II**  
*Jeremy Sherr*

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If the new disease was in the same line, we know that something would happen.

But when we say dissimilar they are many degrees of dissimilarity. So they are two factors that will affect what happens in this meeting. One is the relative strength and the other is relative direction. In the similar direction you need very little force. In the non-similar direction you need



maximum force. How do you call this non-similar direction of 90°? Allopathy.

Allopathy, i.e. that it has no connection, no logical connection to the disease. 'Allo' means other. For example: Your child falls down the stairs and hurts his head. The antipathic approach of opposites is to say shut up ,don't cry, it doesn't hurt. It works! The child stops crying, he goes to sleep, he has nightmares and stomach ache all night, and he has to go to a psychiatrist for 20 years.

The homœopathic approach is to say: Oh my god that must really hurt, I once fell of the stairs too, it was so painful I cried for three days. At that moment the child will stop crying. They call it reverse psychology. But it is not reverse, it is through psychology. Now, what is allopathy? Your child is crying on the floor, you say: "There, there is an airplane, there is a tractor."... Like what? The child thinks: 'my father is nuts!' What does the airplane has to do with my head? It is the medicine of denial. Now, in order to work it has to be a strong force, it has to be a very interesting airplane. So allopathy will only affect the case if it is very powerful. You need a bulldozer to push a case over with allopathy. However, what we need to understand is that modern medicine is not allopathy. Most of modern medicine is based on a primitive homœopathy or a primitive antipathy. For example vaccination is a homœopathic principle but it is very primitive because it is not individualized and because it needs large quantities. Nevertheless nobody can deny that it is based on the laws of similarity. Most of modern medicine is crudely Homœopathy, otherwise nothing would happen. And we know that with modern medicine things do happen. Chemotherapy is crudely similar to cancer as is radiotherapy.

## **Current approach to Homoeopathic medicine - part II**

*Jeremy Sherr*

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But there are four principles in Homœopathy:

- similarity
- totality
- individuality
- and less is more.

Modern medicine is only using similarity, crude similarity but not the three other principles. If modern medicine used allopathy they would not be in business and meanwhile they are doing very good business.

There for, what we see is, that the more similar a force, the less is needed. If you are wanting to use allopathy, you need a bulldozer. If you use Homœopathy one dose of 10M is enough, (which is nothing!) In this case the new disease is too weak to affect the old disease. But we said that Hahnemann's examples are not so interesting for us. Let's think of a case, for instance a Natrium muriaticum case. These persons have suffered from grief for all their life; their father died when they were young, and their boyfriend was killed in an accident, and their first husband left, and the second is constantly sick. Grief and love - disappointment, all their life. And then one day, they lose 10 €. How long do you think it is going to affect them? Twenty minutes? Will they remember it one year later? No, if they come to the Homœopath after 10 €, are they going to say: "You know, five years ago I've lost five euro, it was so painful for me." I don't think so. This is a problem that is a weaker similar disease. However if this person had a little bird, a canary, and the canary died. That would affect the Natrium muriaticum very badly. Even after ten years he will tell the Homœopath: "And you know my canary died". Because that is a similar direction.

Now let's take a Psorinum patient who is always affected by losing money. Their father went bankrupt and lost all his money, the bank collapsed and all their savings were lost. They had a business and their business collapsed. They are a very good Psorinum. And now, one day they lose 10 €. It is going to affect them? Yes very badly. They say: "I've lost everything and now I lost 10 €. Maybe that 10 € will throw them into cancer or chronic disease. Because it is a minimum stimulus in the most painful point. But if that Psorinum has a little canary and the canary died it is not a big problem (depending on the price of the canary!! That is why I say a canary and not an African parrot. They will not tell the Homœopath for 10 years: "my canary died".

They will only tell the things that are on the line of their case, they will not tell all the other little things that happened to them. That is why, when I take a case, I don't ask many questions. I don't dig too deep into the past and I don't dig too deep into the subconsciousness.

I prefer to stand back and see what floats up. They have this expression in English, I don't know if I'm allowed to say it's over here? They say: "shit floats!" You just have to seat back and look what is coming up. But if you did and digged into the subconscious, even in the Psorinum patient you will find the canary. And in the Natrium muriaticum patient, if you dig deep enough you will find the 10•. And this will confuse you.

There is a kind of Homœopathy which gives a remedy for every causation that happened to the patient. For instance if the patient had a love disappointment and ten years ago they had a head injury and twenty years ago they lost their job and thirty years ago they were a baby. According to this system: you give Ignatia, Natrium sulfuricum, Aurum and Calcarea carbonica. And this is trying to cure every cause that happened during the existence but this doesn't make sense to me! Because many of the causes are not similar to the case. We have to look only at the causes that hit the poor person on the most sensitive point, of most susceptibility.

To summarize §36: **Any cause that is not similar to the case will not affect the person and we do not need to consider it.**

Before we go to the break, we are going to talk about three cases of dissimilar diseases. And this is half of the first case.

Thank you...Pause

So before I continue are there any questions?

*Q: In the case of the child falling down the stairs you have not spoken about the fact that the child could turn back to the stairs and hit it. How does this fit in your reasoning?*

This case of the child falling down the stairs and doing it again or hitting the stairs is isopathy, this is treating two different cases in the same way. And isopathy is very crude. You know when you began to study Homœopathy and you explain it to your brother in law. And he says: "So if I hit my head with a hammer, you will hit it with a hammer?" ...It is always the brother in law!

But Arnica is analogy to falling down the stairs.

Isopathy is treating similar cases in the same way!

So did I understand the question right? No

*So there are two points: the child falls of the stairs, and goes again and falls again of the stairs. By himself. He is trying to apply a kind of isopathy. But the other things are: the child falls down the stairs, gets angry and stags, hits, screams, does whatever against the stairs. Then the Homœopathic way, would be to show that you understand or reflect the anger, and to say for instance: "I fell down the stairs once and I was very angry too, I can understand why you are angry."* Something like that for instance. That would be trying to apply analogy. In both cases, the most subtle you can act, the better. Not directly in the same way. If you know NLP, it can be helpful to you.

**Current approach to Homoeopathic medicine - part II**

Jeremy Sherr

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But with NLP you need to be careful because you can do it in an Homœopathic way or in an Allopathic way. For instance you can use NLP to convince somebody to come and buy your motorcar even if they don't want it.

Any other question?

*Q: To illustrate dissimilar diseases: in the case of an asthmatic child that, after a certain treatment develops the measles when in the past he didn't. Even if there was an epidemy in the school.*

*Q: And in another case of incurable disease, where the patient is about to die, you said we need to lie to the patient. Does it have to be related to the reality of the patient, to the fact that he is religious minded or not?*

I will first answer the question and then reply to the statement.

For the terminal patient: if they have more awareness, can you tell them the truth? And the answer is a limited yes. The more aware the person is and the more understanding the person is, the more you can tell them the truth. But even the most aware person has a place where it is very painful to go. But if we had a true master who was able to understand very easily and immediately what is happening then we could tell them. But you have to understand that what you tell them may be a paradox to their believes of their entire life. The gate to truth is always through paradox. When you first heard about Homœopathy it was a big paradox: one cure heals the other. But immediately something suited. Because you have a big awareness, consciousness and flexibility. But when you say the same thing to your brother in law...nothing happens!! So anybody that is able to accept a paradox will be able to move to the next level. For instance when I told you today that the law of opposites is also a good medicine, but you didn't put me on the plane back to England, for me this was a very good sign. But remember that a homœopathic remedy is more than just a psychological truth. We may be dealing with physical diseases. How ever I will explain something more in this regard.

I think that Dr Fayeton was talking to you about euthanasia yesterday. The way I captured it:

There are three stages in a disease:

Number one is the entire life of the patient: and in that stage you can give them their through constitutional remedy and tell them the truth in that manner. If they go into a severe terminal illness, a serious cancer or cirrhosis of the liver, they come to stage number two where you can not give the constitutional remedy anymore. It is too deep, too late. And that was the experience of all classical Homœopaths, including Kent and Hahnemann. Especially if the first remedy was a big antipsoricis the second stage would be the second resumptence of the disease that covers up the real symptoms of the constitution.

## **Current approach to Homoeopathic medicine - part II**

Jeremy Sherr

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For instance if a person has diarrhea for his entire life and now he has a tumor pressing down his colon and causing constipation. The constipation is not a real symptom, but it is a secondary symptom or a result of the disease. We need to contract the totality. The totality of symptoms gets smaller and we give a remedy that is maybe *Tarentula cubensis*, a remedy for terminal diseases. It is a lie, it is not the truth but it is too late to tell them what is going on. It is just like you having some young person around who is constantly eating noisy, they eat with their mouth open: you can tell them the truth at this very time. But when there are old and sensitive and very sentimental, it is too late to tell them, so you must keep it for yourself. Give them good food and let them make the noise. However in stage three, this is the stage just before the patient dies, the last few ours of life. And in this stage you can give the true remedy. And if the person is not taking heavy drugs, and you can observe them closely you will see their deep nature. And then you can give them the true remedy or the one that you see as a high potency and it will help them to get through and that way they will die peacefully. So you need to lie to get to the very essence of the case.

So this is concerning the question, regarding the observation. I think I totally agree and it justifies this paragraph. You know when people say: "I didn't get any acute disease during the last three years." It is either a very good sign or a very bad sign, usually a bad sign; meaning that they are not healthy enough to get an acute disease. And that is why a child with chronic asthma may not be infected by an epidemic disease. But if you give them a remedy and they become healthier, then they will be able to get infected. Likewise a person with cancer will not be infected with influenza.  
Ok until here?

Now we are going to § 37:

*So, also under ordinary medical treatment, an old chronic disease remains uncured and unaltered if it is treated according to the common allopathic method, that is to say, with medicines that are incapable of producing in healthy individuals a state of health similar to the disease, even though, the treatment should last for years and is not of a too violent character.<sup>1</sup> This is daily witnessed in practice, it is therefore unnecessary to give any illustrative examples.*

<sup>1</sup> *But if treated with violent allopathic remedies, other diseases will be formed in its place which are more difficult and dangerous to life*

If a patient comes to you and says: "I have been taking valium for four years" And you see this valium is not doing anything, they still have the same anxiety it is a weaker dissimilar disease. If a patient is taking vitamins and again nothings happens, it is a weaker dissimilar disease. So people are taking these things all the time: weak medicines that do not do anything. That means that §37 is the same as § 36 but regarding artificial disease.

**Current approach to Homoeopathic medicine - part II**

Jeremy Sherr

For this reason sometimes you get a patient that has been going to some Homœopaths who prescribe daily remedies, for example an anthroposoph. You have a patient that goes to an anthroposoph and he receives Pulsatilla 12 every day during 6 years, 200 every day during 2 years. When they come to you, you wonder why they are not blond with blue eyes. Nothing happened! Because the medicine is dissimilar and it is weaker and it doesn't affect them. Even if it would affect them less in a 200 than in a 12C. Because the less similar the medicine the more of it you need! You can affect somebody profoundly with a 10M, but it has to be defined. Most of the people with a medical treatment have a weaker dissimilar disease. People come with a medical list like that and usually nothing happens. 'ça ne fait rien!' You know people taking sleeping tablets. Research has shown that these sleeping tablets have no effect after two or three weeks. Most of the effect is psychological.

So Hahnemann says I don't need to tell you this, I don't need to give examples, you see it every day in the clinic.....to be continued...

Jeremy Sherr.



**Syllabus du Congrès Homoeopathique  
Inter-écoles d'Automne 2003**  
*en vente par l'Ecole Belge d'Homoeopathie  
au prix de 20 euros*  
Info: Tel:02.767.76.56