

Non-Classical Homeopathy and Psychology

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Abstract

The article examines the concept of non-classical homeopathy, based, on the one hand, on psychology, on the other, on esotericism and subjective interpretation of diseases and possible mechanisms of their treatment. A critical analysis of this concept is offered.

Keywords: Homeopathy; Esotericism; Disease; Interpretation; Similarity; Reason; Somatic

Although I am not a homeopath, I read the Homeopathic Gazette as a fascinating detective story. Take issue 11 for 2004 as an example. Here you can read about the process of dying (Alexander Umrikhin), about the structural similarity of the personality with the periodic system of elements of Mendeleev, about the family with a magnetic field (Lyubov Lurie and Eleonora Kushnerenko), the astrological structure of the internal time of the body (Igor Bobrov, Yuri Gotovsky, Valery Ilyukhin, Karen Mkhitaryan), information copies of thought forms (Zoya Gabovich), "magic sugar" - Saccharum officinale (Tinus Smits), psychological portraits of a number of homeopathic medicines (Alexey Vysochansky, Zoya Gabovich, Rajan Shankaran and others), new psychological theories used in homeopathic practice, for example, the doctrine of the multi-layered nature of man (Tinus Smits), the theory of Ananda Zaren - "Wounds", "Walls", "Masks" (Yulia Vasilyeva), psycho-homeopathic similarity of humans and birds (Olga Fatula).

Along with the classical understanding of homeopathy (the child caught a cold and the homeopath selects a medicine with similar symptoms, see articles by Dmitry Khramov, Lelo and Alexander Kuts) - that is, the symptoms of the disease are predominantly somatic and the homeopathic response is at the level of the same reality - most of the articles of the Bulletin are better attributed to homeopathy "non-classical", mediating the choice and formation of drugs by referring to psychology, astrology, physics, chemistry and other "extrahomeopathic" disciplines. Most often, of course, non-classical homeopaths appeal to psychology, compiling numerous portraits of drugs or highlighting the correspondences connecting drug reactions with various aspects of a person's behavior or personality.

"In general", writes the executive editor of the Homeopathic Bulletin, "Nikita Danilov", modern homeopaths pay more and more attention to mental symptoms, not only of the patient himself, but also of his parents, sometimes delving into the history of the family and expanding the circle in which a search for similarity occurs. Increasingly, one can come across the concept of "situational materia medica", within which the medicine is selected taking into account the situation (mainly psychological), in which the patient is at the moment of going to the doctor ... VR), thus, claims to penetrate into the very essence of the human personality, to solve many problems of each individual person and society as a whole" [6, p. 198]. It seems that, like biologists studying the human genome, nonclassical homeopaths believe that there is a direct relationship between the somatic and psychological properties of a person.

"What is the similarity between the chemical, physical, geochemical, biological parameters of an element, a psychological portrait and patient complaints? - ask L. Lurie and E. Kushnerenko. - Ideas are also living beings. Let's hope that the long-term efforts of homeopathic doctors will grow Hahnemann's ideas to the stage of "Palladium", the theme of which is creative success [8, p. 33]. "If we

cannot fundamentally change the situation that negatively affects the psyche of the mother and child”, write Nikolai and Larisa Gutsol, “as homeopaths, we can and must use homeopathic medicines, which are currently considered as modulation factors for information and vibrational influences, radically change the severity of the psychological reaction of both the mother and the child, starting from the prenatal period of the fetus” [5, p. 35]. In another article by the same authors we read: “An imbalance of subtle energy (it should be noted that this term is widely used by esotericists. - V.R.) entails changes at the cellular level and leads to pathology, which manifests itself already on the physical, emotional, mental and spiritual levels” [4, p. 41].

And Zoya Gabovich, from the beachhead of psychology, even enters the thin ice of esotericism, claiming that with the help of homeopathic medicines, onto which personality-oriented information is applied using modern technology (transfer), it is possible to influence the patient’s material, etheric and subtle body. “After repeated testing in several hundred patients, we finally understood what S. Hahnemann wrote about 200 years ago, R. Steiner almost a century later, and what G. Reckeweg arrived at more than 50 years ago by creating Homacord. One and the same drug, as the potency increases (potency is the degree of dilution of the homeopathic medicine - V.R.), works at different levels: from the cellular (material), through the meridian (etheric), to the subtle bodies (biofield). That is why we are preparing a KUF-range of drugs, i.e. with the help of a transfer, information copies of different potencies of the same preparation are recorded for one portion of grits (carrier)” [2, p. 49].

Let us compare for interest the position of homeopaths with the position of biologists who study the human genome. “The study of the genome”, writes Tarantula, “will allow to treat not only many diseases, but” will also provide a key to understanding the uniqueness of the personality, the role of heredity in intellectual abilities and character traits” [14, p. 133]. Academician E.D. Sverdlov wrote in 1999 that with the help of genetic engineering it will be possible not only to correct “damaged” genes (which is being done today), but also “to remove many negative character traits, which are also determined by genes, such as cowardice, greed, selfishness. And to strengthen the makings of other traits - the same genius, the gene of which was discovered last year” (cited in [14, p. 241]). And just what genes did modern genomics allegedly fail to discover: the “leadership gene”, “the suicide gene”, the “anxiety gene”, “the novelty search gene”, “the gene of maternal instinct”, “the gene of homosexuality”, “the gene of with the p66SHC worm gene; as a result of turning off this gene, the lifespan of experimental mice was increased by a third, and “a person who underwent the same operation as the worm is theoretically able to live for five hundred years”) [14, p. 192, 208, 209, 217, 246-247].

I say “supposedly” because “the data of some scientists are often not confirmed by other “gene hunters” ([14, p. 208]). In addition, psychologists and philosophers themselves do not agree on what should be considered “genius”, “leadership”, “suicide”, “homosexuality” and many other phenomena of the human spirit and life. But if scientists cannot accurately and unambiguously delineate and isolate these phenomena, then how, one wonders, can they be identified, how to establish connections between these complex phenomena and certain parts of the genome?

But why, one wonders, were homeopaths forced to turn to psychology, astrology or chemistry (not far off, probably, turn to genomics)? Is it because they have undertaken to treat any disease, including mental? Or because in a number of cases homeopathic treatment was ineffective? “I”, notes Tinus Smith, “noted a frequent phenomenon: treatment starts well, but stops progressing after a year or more (wow, treatment that requires such a time frame! - VR), and no treatment helps” [12, p. ... 25]. Other authors of the “Bulletin” note that, as a rule, it is impossible to understand what will be similar to the main problem (“leading delusion” according to R. Shankaran) of the patient, and why in many cases the effect of the homeopathic medicine appears to be blocked ([1, p. 47]). It is known that the main method of homeopathy is to induce an artificial disease in a patient, the symptoms of which are similar to the main disease. “Since”, writes Samuel Hahnemann, “every disease (which is not completely surgical) consists only of a special, painful, dynamic deviation of vital energy (life principle), manifested in sensation and movement, so in every homeopathic cure this life principle, dynamically damaged natural disease, is captured by a somewhat stronger artificial painful manifestation through the administration of a medicinal potency chosen exactly in

accordance with the similarity of symptoms. Thanks to this, the feeling of a natural (weaker) dynamic disease weakens and disappears ... The artificial disease soon loses its strength, and the patient is cured" [3, p. 58-59].

But there is one more difficulty: even if a "sufficiently similar" homeopathic remedy is somehow selected, in homeopathy (even with the use of modern methods of electro-acupuncture testing) it is impossible to determine whether this remedy has a positive effect on the patient's self-fulfillment throughout his life. life or the direct positive effect of this drug will entail negative long-term consequences" [1, p. 47]. I wonder if practicing psychologists ask themselves such ethical questions? As far as I know, they try not to think about such unpleasant topics.

It should be noted that the relationship between classical and non-classical homeopathy is far from blissful. Homeopaths following D. Vithoulkas would like to see their art limited by the main provisions of Hahnemann himself or provisions close to them, and the supporters of Rajan Shankaran boldly adopt homeopathy and psychology, and esotericism, and modern technology. Several years ago, speaking in Moscow, Shankaran, for example, argued that homeopathic information could well be recorded not on minerals or plants, but on plastic. From the point of view of his concept, where the main emphasis is on delusions (such mental problems and their awareness that form "central disorders" of health and are resolved with the help of broadly understood homeopathy, often turning into psychotherapy. - V.R.), it really does not matter on what media to record homeopathic information, because it is not the main thing. The main thing is to understand what kind of delusion destroys health, and to act accordingly. "By now", writes Galina Lebedeva, "the degree of potentiation of homeopathic medicines has increased by more than one order of magnitude and has reached figures that completely amaze the imagination, not by the degree of dilution, but by the " degree of absence "in the medicinal preparation of the original medicinal substance ... drugs, very radically rethinking the eternal problem of their impact on the human body - practically eliminating the substance itself, leaving only its informational trace in the composition of the drug" [7, p. 189].

In modern homeopathy, both classical and non-classical, in my opinion, two polar tendencies have emerged, which are characteristic, however, for all modern scientific disciplines: natural science and humanitarian. The supporters of the first, although verbally admit Hahnemann's attitude not to look for the internal mechanism of the disease ("how was it possible", he writes, "to nourish this as vain, just as ridiculous confidence that a doctor can comprehend the internal invisible disorder of the body" [3, pp. 86-87]), in fact, they conceptualize a person within the framework of modernized natural science concepts (modernization consists in interpreting the human body as a system and integrity, the laws of which are nevertheless amenable to scientific knowledge). This is evidenced by the widespread concept of homeopathic treatment today, when a doctor, having collected and analyzed all the symptoms and, most importantly, having compiled a portrait of the patient's personality, prescribes one single medicine and is sure that it will give a complete cure. This concept, of course, is based on natural science, and the confidence that the doctor has identified the cause of the disease.

For example, in the article by Larisa and Nikolai Gutsol, chronic bronchial asthma is treated with this method: on the basis of psychoanalysis, mental childhood trauma is determined, which is considered as the cause of the disease. "A well-aimed homeopathic shot" at this goal, according to Gutsol, gives a complete recovery. Here is the story. The patient's mother went for an abortion, because the pregnancy was unplanned, but she was terribly afraid of the operation itself and the fact that she was killing her own child. "Being in the operating room, at the moment when she was about to start anesthesia, she felt as if her child was asking: "Mom, don't kill me". The woman burst into tears and asked the doctor to let her go ... the psychological trauma experienced by this symbiosis of "mother-child", write Gutsol, probably acted as one of the triggering moments of bronchial asthma in a child, and an attack of bronchoasthma in this case is the equivalent of screaming, crying, addressed to the mother in a moment of extreme danger in utero ... Just in those days, rereading the book of Rajan Shankaran "The Soul of Medicines" - continue the authors of the article - we were struck by the extremely colorful description of the fear Aconite. And suddenly at some point it dawned on us that it was probably just such feelings that our little patient experienced in utero! So, thanks to Dr. Shankaran, the girl was prescribed Aconitum 1000. Over the past one and a half years after the treatment, the child had no attacks of bronchial asthma" [4, p. 43].

And Zoya Gabovich tells how she helped the whole family with the help of *Plumbum jodatum*, revealing the unequivocal cause of the mental trauma - "fear - the inability to provide for the family", and the text shows that for this Gabovich had to literally break the resistance of patients, instilling in them his version of trouble and diseases [2, p. 54]. This is how it looked. After diagnosing according to R. Voll, Gabovich prescribed *Plumbum jodatum* 30 to the patient (father of the family), as a result, all the parameters of the aurogram (diagrams of the biofield and chakras obtained by computer processing of measurements of the electrical resistance of the skin on different parts of the body - V.R.) "lined up in the corridor of the norm". "In about five minutes", writes Gabovich, "the patient notes that the head" cleared up a little, the pain began to decrease, there is no longer such a "nauseating" feeling of compression. Now you can start asking - what financial problems are bothering him, what caused such a shock? (I wonder how Gabovich knows that financial problems are involved? Probably because they are already included in the portrait of *Plumbum jodatum*. V.R.) The husband and wife are very surprised and answer that everything is as usual with them. I return to the same question several times, but each time they are perplexed and deny the existence of such a problem" [2, p. 54]. It took one more time to make an aurogram to the patient and his wife and persistently explain to them that over the past six months or a year they had experienced severe stress, which they seemed to have coped with, but not completely. Only then did the patient and his wife believe Gabovich and, together with the doctor, came to the true cause of their poor health - it turns out that it was fear of the impossibility of providing for the family.

It is clear that Zoya Gabovich herself will never agree with my interpretation of the situation and will argue that she "did not inspire" what is not, but revealed the real cause of the disease. It is known that the majority of modern practicing psychologists say the same. Discussing this phenomenon, Alexander Sosland writes that it is no coincidence that the history of psychotherapy began with hypnosis, which was then ousted from the public sphere, but always exists in a latent form; completely, he writes, suggestion from psychotherapeutic practice has never disappeared, it only passes into another, latent state [13, p. 233-234,258].

This raises the question of how a similarity is established in non-classical homeopathy, because the symptoms of the disease are not the main thing, the main thing is the cause of the disease, which has its own symptoms. If, of course, in this case we can talk about the symptoms (the cause of the disease, for example, trauma, is, of course, manifested in something, but the patient does not report these signs, but some others). Indeed, we see that a non-classical homeopath, establishing a similarity, appeals, on the one hand, to those symptoms reported by the patient, on the other hand, to the "symptoms" arising from the explanation of the cause of the disease by the homeopath; on the third hand, he actually addresses and to the symptoms of a homeopathic medicine (his portrait). The last two groups of symptoms the homeopath does not actually discover, but discovers, interpreting his own hypotheses and the portrait of the medicine from the right angle. For example, in the article by Nikolai and Larisa Gutsol, a child suffering from bronchial asthma is prescribed a medicine, "the pathogenesis of which corresponded not only to the child's appearance, but also to his psychological relationship with his mother, starting from the prenatal period" [5, p. 33]. These relationships themselves were identified by homeopaths as a result of the psychological interpretation, told by him of the history of the relationship between the mother and the patient. Here's another case.

Svetlana Popova treats a three-year-old girl with the same diagnosis of bronchial asthma. After analyzing the symptoms and asking the mother about her fears during pregnancy and childbirth, Popova came up with the following explanation of the cause of the disease and the possibility of its treatment. "Thus, the girl in her fears and dreams, as well as in the "virtual dreams"- cartoons that she likes to watch, have a sensitivity to the theme of pain and injury. The mother, during the most severe stress during pregnancy and childbirth, also had a feeling of pain and injury, the same experience appears when the child is sick. In response, the mother wants to hit or destroy something. This feeling is typical for plants of the Asteraceae family. The strict frequency of the occurrence of seizures (every two weeks), the child's reaction to fears (cry and run to his mother), as well as a certain range of restrictions in the child's life (you cannot run fast, you cannot communicate with friends as much as you want, otherwise there will be an attack), point us to the malarial miasm. The remedy for this case is *Eupatorium perfoliatum*" [9, p. 58]. In this case, Popov establishes the similarity, not so much on the basis of an analysis of the symptoms of bronchial asthma, as on the interpretation of his own version of the cause of the disease, as well as a portrait of a homeopathic medicine.

The supporters of the humanitarian approach, on the contrary, strictly follow Hahnemann, not trying to penetrate into the mechanism of the disease, in addition, and most importantly, they establish the similarity of symptoms precisely within the framework of humanitarian reality. They listen to the patient with understanding, trust him, support, transfer energy and health. "In this eternal movement towards each other of a doctor and a patient, set by the framework of classical homeopathy", notes G. Lebedeva, "apart from treatment and cure, processes of self-identification of a modern person's personality are very significant in culture. The doctor constructs personality models, conflict situations built into them, schemes of human interaction with the environment as a means of "catching" the desired similarity between the patient and the medicine, and the patient tries it all on himself ... the temptation to maintain the integrity and peculiarity of medicinal pathogenesis with the help of subjective images is very great, and homeopaths willingly succumb to it, being in the world of plants, animals and minerals as subjects equivalent to humans" [7, p. 194].

The last phrase is very characteristic: on the one hand, the humanitarian approach with its irreducible subjectivity is being implemented here, on the other hand, a principle of the effectiveness of knowledge is implicitly set from that in natural science. The overwhelming majority of homeopaths are confident that if the treatment was successful in one, their personal case, it will work in others. References to cure precedents in homeopathy are commonplace and provide evidence of the effectiveness of the proposed treatment. However, the question is, where does such confidence come from? N. Danilov notes that "somewhere in the middle of his homeopathic practice, Hahnemann increasingly began to face the fact that, with the obvious effectiveness of the method in cases of acute diseases, chronic diseases were difficult to treat", that "quite a complete similarity at the "constitutional" it is not often achieved". "Indeed", writes Danilov, "brilliant cases of unconditional and quick cure, such as those described in the books of leading homeopaths, are very rare. The authors of these books themselves admit that specific patients now and then do not fit into ready-made similarity schemes" [6, p. 196-197].

However, in many articles of the "Bulletin" the authors cite cases of just such "unconditional and rapid cure", suggesting to consider their individual experience as an effective method of healing (by the way, many practicing psychologists do the same today). But why such confidence: maybe this experience is not so effective, and it cannot be transferred to another patient, applied in another apparently similar situation of the disease? At the same time, I do not at all suspect homeopaths (and psychologists) of forgery and deception of the respectable public. Yes, homeopaths (psychologists) themselves are confident and sincere that their efforts have been crowned with complete success. But who said that they correctly interpreted the results of their treatment, that in a short or more distant time the disease will not declare itself with renewed vigor, that the disease to be cured has not transformed into another, no less serious one? To understand this problem, it is worth, in particular, to separate two different understandings of efficiency.

In the case of an actual orientation towards the ideals of natural science (after all, in words, all homeopaths are for Hahnemann), it makes sense to admit that neither the idea of identifying the root cause of the disease, nor the confidence that one can "hit the target with one shot," nor the generalization of a separate successful experience to an effective method nor, moreover, an appeal to psychology - none of this can be considered satisfactory. Homeopaths in this case, without realizing it, are misleading both themselves and their patients. But if there is a humanitarian orientation, the meaning of the work of a homeopath (as well as of a psychologist) changes: the main thing in his work becomes not cure, this moment fades into the background, but communication, connecting the patient to reality, where he has a place where he can find new sources of energy and support. Sometimes, as a result, the disease itself can recede, as well as worsen. However, since the cure is intertwined here in communication and humanitarian reality, the cost of which is higher than the cure itself, the failure of the latter is often not noticed and is forgiven. In this case, the positions of the homeopath and the psychologist do indeed converge, and the temptation of psychology in homeopathy becomes a normal approach.

But does the analysis of this whole situation not say that homeopaths now have to re-establish themselves in homeopathy, think over its basic postulates and established practice? Without pretending to fully solve this problem, I will try to take the first step in this direction. Although Hahnemann refused to analyze the mechanisms of disease and recovery, he still had to explain what homeopathic treatment was. At the same time, as we remember, he speaks of an artificial disease that affects the body slightly more strongly than a

natural disease. Unwittingly, we get the idea that a homeopathic medicine is a disease similar to a natural one that occurs in a patient, although we are talking only about the similarity of symptoms. Yes, and understandably, these processes are very different: in a natural disease, all the main symptoms of the disease, and in an artificial one - a simple reaction of the body to a homeopathic medicine; and the causes and genesis of these processes do not coincide at all. In this sense, it is difficult to agree with Hahnemann, who qualifies the action of a homeopathic medicine as an artificial disease. This is, of course, artificial influence, but not a disease.

Today homeopathic medicine works because it carries information. However, in what sense, after all, an organism is not a person? It does not mean that the homeopathic medicine informs the body about something. Nevertheless, it is true that a homeopathic medicine carries certain information. To resolve a similar dilemma, I once introduced the principle of “psychosomatic unity”, arguing that every mental process requires its somatic (physiological) support (support) and vice versa, the somatic process cannot unfold if it is not supported at the level of the psyche with the help certain mental processes, stresses and events [10, p. 171]. Let’s take from the “Homeopathic Bulletin” articles about the effective treatment of colds in children, for example, Dmitry Khramov [15]. Somatic processes are known - hypothermia, fever, often, but not always, runny nose, cough, coated tongue, sore throat, and so on. A disease like a cold on a psychological level should be supported by such processes as headache, lack of appetite, weakness, the same cough as a psychological reaction, difficulty breathing, sore throat, etc. By launching the appropriate psychological processes, the common cold as a somatic process (processes), as it were, informs the psyche.

If the principle of psychosomatic unity is correct, then it is clear that the reaction from the action of a homeopathic medicine must also be supported at the psychological level. Thus, the homeopathic medicine, as it were, informs the psyche. Let us now think about what happens when the psychological support of the homeopathic response in terms of symptoms coincides with the symptoms of the disease. In this case, as I suppose, and specially analyzed on the material of acupuncture treatment of alcohol addiction, a stronger somatic effect of homeopathic medicine draws on psychological support [10, p. 170-171]. The fact is that our psyche can support only one clearly expressed “package of somatic processes.” That is why, as Hahnemann shows, with the simultaneous development of two dissimilar diseases, “the disease that the patient initially suffered as a weaker one, with the onset of a stronger one, will be withdrawn and suppressed until the latter completes its cycle of development or is cured, and then the old disease will manifest itself again untreated” [3, p. 61-62].

In this case, the processes are also dissimilar (natural disease and reaction from homeopathic medicine), and they have a common somatic basis (similarity of symptoms). As a result, three cases are theoretically possible: the interference of both processes, their integration and strengthening, finally, the displacement of one by the other. As I show, in the case of acupuncture, and probably homeopathic influence, the third case most often takes place [10, p. 171]. In general, in the human body, especially the old one, all three cases are observed: how often some processes strengthen others (trouble has come - open the gates), overlap each other, displace each other, and all this against the background of the action of systemic processes; therefore, diseases often disappear by themselves, without any treatment, but they also appear again.

So, with homeopathic treatment, the somatic processes that form the somatic basis of the disease are deprived of psychological support. What does this mean? Probably, the fact that they cannot flow more freely, be realized, and the patient should recover?

Unlikely, first, disease, as well as recovery, are systemic processes (reactions) of the body as a whole. If they have begun, then they go by themselves, but under certain conditions. Second, the healing process is not automatically triggered by blocking psychological support for the disease process. It still needs to be launched and supported both at the somatic and mental levels. What we see in reality. The doctor ascribes to the patient a hospital regime (in this case, the heat that was wasted during hypothermia, bed, special food) and tells him that the treatment has begun and he will soon recover. Deprived of psychological support, the systemic process of the disease begins to be blocked, and in its place is gradually replaced by another systemic process (recovery), supported at both levels. It is interesting that a similar pattern can be observed in psychotherapy: on the one hand, it is necessary to block a mental illness, on the other, to start

and support the healing process. Moreover, if the methods of blocking in psychotherapy are generally similar (the psychologist avoids communicating on the topic of the disease and tries to transfer the patient's interest to a normal life), then the methods of starting and supporting recovery are quite complex and different. For example, G. Nazloyan solves this problem by portraying his patients, and P. Volkov by slipping them into the strategy of a "Trojan horse" [11, p. 234-255].

With this explanation, it seems that homeopathic medicine can effectively influence the psyche, shaping it. Nothing like this. Temporary blocking of certain mental processes does not significantly affect the structure of the psyche, but many other, stronger agents act on it - communication, learning, language, habits, ways of solving problems, etc.

If the hypothesis proposed here is correct, then it can be argued that homeopathic treatment goes well in cases where the body is not transformed by a chronic disease, but simply entered a certain systemic regime, and all processes in it are quite reversible. In cases of chronic diseases, homeopathy can act as only one of the prerequisites for treatment, helping to block psychological support, no more, but no less. However, if we remember that homeopathy, as well as psychology, not only heals, but also helps the patient to communicate, self-determine, grope for reality, where he has a place, then we will understand that the effectiveness of homeopathic treatment must be understood broadly. A homeopath may be powerless as a doctor, but help us as a person and a psychologist. And this is already a lot.

When I recently presented these ideas at Moscow State University at the psychological and methodological seminar of Andrey Puzyrei, I was asked two such questions. First, how I distinguish between somatic and psychological processes, and second, how the chemicals that make up a homeopathic medicine work. Together with A. Puzyrei, I answered these questions in the following way. This distinction is not traditional, the initial in this case is not the division into somatics and psyche, but one or another type of practice and experience. Within their framework, the division into separate poles and processes is then established. For example, even within the framework of homeopathy, as I have tried to show above, there are different types of practices and experiences. In the case of naturally-scientifically oriented homeopathy, the somatics and psyche will be understood in the same way, in much the same way as in medicine and in natural-scientific psychology, and in the case of humanitarian-oriented homeopathy - differently, for example, as corporeality and mental reality. My own analysis of homeopathic practice is based on the ideas of "spiritual navigation" and "spiritual ecology", which I presented in the books "Penetration into thinking" (2002), "Psychology: Science and Practice" (2005) and in the article "The Body Beyond Anatomy" in "Nezavisimaya Gazeta" (NG-nauka, September 14, 2005).

And the chemicals in the periodic table and in homeopathic medicines are different things. In the first case, you cannot make a portrait of the medicine, but in the second, you can. It is within the framework of homeopathic practice that a chemical is transformed into information and overgrown with personal and individual sympathies described in the portrait. The characteristics of a homeopathic medicine, the division of processes into somatic and mental, the correspondences between them are not established by themselves, but within the framework of specific experience and tasks that the researcher solves. Naturally, this raises the question of how these unconventional concepts can be understood if we are not given new experience and the tasks that the researcher solves are unknown. The answer is. With all his might, the author must acquaint the reader with these experiences and challenges. All this, of course, presupposes dialogue, reflection, and communication. But these are just my scientific values.

Conclusion

The material reviewed allows us to assert that the homeopathic community is in crisis. It fell into two camps - the classical direction and the non-classical one. If representatives of the first still adhere to the principles of Hahnemann, then the second rely on a variety of ideas, ranging from psychological to esoteric. It is paradoxical that the discourse of non-classical homeopathy is formed under the influence of the ideals of natural science, as well as opposite irrational considerations.

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