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## **TWO ZEROS FROM Dr. HAHNEMANN \***

This anecdote Dr. Jahr related one day at a meeting of the Homoeopathic Society at Liege, in November 1835.

“Having finished my medical studies” he said, “I traveled in Germany to complete my education. I arrived one evening t a villa whose proprietor invited me to partake of his hospitality.”

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“Upon the whole, however, I gained something by it, and I will give you half the profits.’ Saying this, he took up a large book, like those used in counting houses. ‘The pages of this enormous folio’ he said, opening it, ‘are divided into three columns. The first contains the names of the doctors consulted in different countries where I traveled; the second the opinions they formed of my complaint; the third the prescriptions and advice I received. The total of each of these columns is as follows: 477 doctors; 313 different opinions; 832 prescriptions, containing 1897 different medicines.”

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### **Discussion from Author**

We see from above that out of thirty-three doctors twenty-two agreed. In other words, two-third or a healthy 66.66% doctors agreed. Is that the scenario today?

The answer is definitely not. Today, ten different homoeopaths come out with ten different remedies for the same patient. Whereas we all know that there can be **one and only one similimum for the same patient.**

## WHAT WENT WRONG

### All laws are universal

American homoeopath, H. A. Roberts writes about universality of laws

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When in 1835, 66.66% of doctors could agree then what went wrong that today different homoeopaths prescribe different remedies to same patient at a given point of time.

If they agree to a remedy they differ in the selection of potency? And why most of the homoeopaths are not getting results for so called incurable diseases when our pioneers had success? What went wrong and where?

We have three major tools in our hands. These are:

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## **INTRODUCTION TO MIASMS**

### **Parents - children: similar & different in health and in disease**

How many times have you come across a stranger who was able to identify your child by his resemblance to you? Many times.

How many times have you come across a situation where somebody was not able to identify this relation? Again the answer may be many times.

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### **Difference and similarity of opinions & likes and dislikes, and behavior among masses**

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The answer is the MIASMS.

## **CAUSA-CAUSORUM**

### **Understanding the cause of disease - outside to inside**

Since the time immemorial, man has a habit to attribute a cause to everything displeasing that happens in our body. We find patients who have a tendency to attribute their problem to exposure to cold, change in diet or water, sudden shocking news, stress or any other factor.

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### **Easy to blame others**

It is always easy to blame others. So whenever man suffered with a disease or ill health, he blamed it on various factors such as an exposure to cold, changes in the diet, an emotional upset caused by some other person. And then on laboratory and microscopic examination, microbes appeared on the scene and were blamed as enemies of health.

.... Hahnemann has grouped these fundamental causes into following three based on nature of diseases that the body and mind of a man suffers:

1. Psora;
2. Sycosis;
3. Syphilis.

## DISCOVERY OF MIASMS

**“....beginning was promising, the continuation less favorable, the outcome hopeless....”**

Hahneman found that the external causes such as exposure to cold, changes in diet or water, sudden shocking news, stress etc are nothing but exciting causes or precipitating factors indicating a certain tendency in our body. These exciting factors do not affect every body.

Similarly, at times some ‘good things’ give a relief in the symptoms of disease. Dr. Hahnemann writes in his book on chronic diseases:

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“...Their beginning was promising, the continuation less favorable, the outcome hopeless....”

**Yes, this is what happens if we treat the patient without using the knowledge of miasms.**

## **DIATHESIS, DISPOSITION AND MIASM**

### **Diathesis**

Diathesis is defined as unusual constitutional susceptibility or predisposition to a particular disease. The concept of diathesis was given by Trousseau many years after Hahnemann gave miasms.

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## **THE THREE MIASMS**

### **Disease and health**

The basic unit of a life form is cell. Each cell has a will to live. In absence of any disease one cell dies and is being constantly replaced by another cell for the organism to live for higher purpose of life. I reproduce the Aphorism 9 from Organon of Medicine written by Hahnemann.

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What is true for a cell is also true for the whole organism.

## **OMNIPRESENCE OF MIASMS**

**Nobody is perfect as miasms are present in everyone**

No body is perfect. This statement gets amply justified if we just look and analyze people around us. If we try to observe different people that we know we realize how different they are from each other (and perfection).

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What we find today mostly is mixed miasmatic picture in general population.

## **OBSERVING MIASMS AT THE LEVEL OF MIND**

With information provided in the previous chapter we can always come to an understanding of dominant miasm at the level of mind by keenly observing an individual.

# MIASMS AND LIFE

## **Miasms and life at cellular level**

The difference between living and non-living is activity. The cells perform certain activities to carry out their life-processes. Three important phases of phenomenon called life can be seen on cellular level:

1. Production of cells;
2. Life-activities of the cell for its survival and the organism; and
3. Destruction of cell to be replaced by new cells.

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Miasms provide adaptive tendency so that one carries out the essential life-function in altered state of existence that we call as disease. This is what Hahnemann writes in aphorism 74

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## **ARE CHRONIC DISEASES ADAPTATIONS?**

The moment the term chronic disease is mentioned, name of many diseases come to mind such as asthma, eczema, chronic inflammatory joint disease, chronic heart etc. These are nothing but loose terms used to give names to certain symptoms that body might adapt in order to survive. But why do these symptoms appear?

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H. L. Roux stated in 1955 .....

The above words from Dr. H. L. Roux are nothing but simplified explanation of aphorism 74 from Hahnemann.

## **JOURNEY OF LIFE AND DISEASE**

### **Journey of life**

Life is not static. It passes through birth, growth, childhood, adulthood, old age and death. This is journey of life.

### **Journey of disease**

Since disease is an altered state of existence, it cannot be static as well.

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## **MIASMS AND SYMPTOM PATHOPHYSIOLOGY**

Henry Allen has written, "The character of the miasm yields the character of disease or the form of illness." The understanding of miasms at cellular level helps us to understand the pathological changes that occur during the disease.

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## **MIND AND PSORA**

The key word for psora is inhibition. This forms the basis of all the reactions of patient in whom psora is predominant. Let me make here very clear that this inhibition is only in the form of reaction.

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Now, let us understand what will happen if a psoric is asked go against a rule or law? His first reaction will be that he becomes

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In next chapter we shall see the various expressions of the psoric miasm.

## THE EXPRESSIONS OF PSORIC MIND

### ***Adventure = After persuasion***

As inhibition and timidity are the key reactions of a psoric person he will take a plunge after some persuasion. Initially he may say no, but finally he will come forward and perform the adventure.

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### ***Decisions - After hesitation***

There is deficiency in reaction. Psoric individual thinks in terms of limited possibilities. This may bring hesitation. Decision-making is slow because of hesitation. Inhibition brings timidity

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### ***Restlessness - Originating from anxiety***

Restlessness in psoric individuals originates from anxiety. When restless, a psoric individual paces the room up and down and his direction is straight.

## MIND AND SYCOSIS

The key word for sycosis is ostentation. Ostentation means appearing or claiming to be one thing when it is really something else. This forms the basis of all the reactions of patient in whom sycosis is predominant. As both, excess and less can be ostentatious; sycosis can be both excess as well as deficient.

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A sycotic is hasty, always trying catch up with the time, roaming and running around various roads, from one meeting to another meeting, trying to gain more for himself.

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A sycotic mind is ambitious and wants more and more. For this he makes many plans and pursues the same running from one meeting to another

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In next chapter we shall see the various expressions of the sycotic miasm.

## THE EXPRESSIONS OF SYCOTIC MIND

### ***Adventure - No risk to self***

Any adventure for a sycotic should never have any element of risk. If any risk is involved he will try his level best to avoid it. Under pressure from his friends, even if he takes a plunge for an adventure, he will be the last one to do so. This is not because he wants other to enjoy first, but because he will like to satisfy himself with the safety measures when others are enjoying the adventure.

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### ***Desires - Desire for more and more than his needs***

A sycotic mind is ambitious and wants more and more. Sycosis leads a man to satisfy his urges. His desires are always more than his needs. His desires include both materialistic pleasures as well as power. Sycotic people desire grandeurs. Outwardly, a sycotic can be very deceptive by hiding his desires and give a sober and contented appearance whereas actually he is discontented (ostentation).

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***Fight / flight - Flight / escapism***

A psychotic avoids to take responsibility. He feigns to be brave but in testing times he will never try to expose himself and will always come up with wonderful excuses to avoid risky situations. Cowardice is a psychotic trait.

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***Sexual Behavior - Excess / number of partners***

Psychotic patients practice increased desire and excessive sexual behavior. Usually, they have many sexual partners through out their life.

## **MIND AND SYPHILIS**

The key word for syphilis is aggression. This aggressiveness may be open or concealed; it may be against others or self.

A syphilitic patient will always be ready for violence.

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The insistence for his point will go up to the level of destruction or exhaustion.

## THE EXPRESSIONS OF SYPHILITIC MIND

### ***Adventure - Foolish courage / impulsive action***

Adventure for a syphilitic mind will always express in the form of foolish courage. It is a courage that can be destructive and damaging for him and others.

An example of expression of syphilitic mind as per adventure: There is group of youngsters who is getting bored. One of them throws a challenge to drive on the wrong side at high speed against the incoming traffic. One of them accepts the challenge and speeds off. This youngster speeds off on his motorbike without caring for the rules and for overtaking other vehicles by speeding into opposite lane. He exhibits least fear if another vehicle comes from the other side may result in head-on collision. This is example of foolish courage of syphilitic mind.

Syphilitic mind will accept challenges impulsively without any consideration about consequences.

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### ***Desires - Perverted desires that lead to destruction***

Desires are addictive, compulsive and perverted. Destructive desires like addictions to drugs, alcohol, etc. There is no love for life. Even though the patient knows that his desires are harmful to him and others, he cannot

put an end it. Syphilitics have desire for perverted sexual practices.

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***Work-moral - Destructive-indifference / Panic***

In syphilitic miasm there can be two reactions.

In the first one there is indifference for noncompletion of the work and person comes up with destructive-indifference (we will see what will happen kind of response or this work does is not the end of company, with out releasing that noncompletion of the work is harming his company and, maybe, his own career.

The second reaction is manifested as panic.

## EPILOGUE

### **WHY JERRY DID NOT DIE?**

(A question to be answered with understanding of miasms.)

Jerry is the manager of a restaurant. He is always in a good mood. When someone would ask him how he was doing, he would always reply, "If I were any better, I would be twins!"

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The above e-mail has been sent world over to many people but only homoeopaths can understand and explain why Jerry did not die?

If after reading and understanding this book on miasms if you cannot explain why Jerry did not die, just contact me I will send the explanation.