

The Integrity of Homoeopathy

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MIASMS, PHILOSOPHY AND PRACTICE

Chronic Diseases and Miasms in Homoeopathy

After over forty five years in practice, I have decided to present my beliefs on Hahnemann's concept of miasms. From his Chronic Diseases, the Organon, Allen, Kent and the top three contemporary Jewish sources, I am able to integrate the meaning of miasms into practice – to understand them with reference to remedies, the follow-up of cases and the way they are revealed.

For too many years the miasms have been much maligned or ignored, and, partly because of their adaptation into medical models of disease, even of psychology, they are considered unnecessarily complicated if the ideal simillimum is prescribed. Throughout homoeopathic literature, the miasms have suffered from various names: "interpretation"; "emanation"; "dyscrasia"; "stigma"; "taint"; "if you believe". Only a handful of exponents have realised their worth in case taking, treatment, prognosis and remedy relationships. By using the knowledge of hereditary fundamental causes as the very beginnings of an individual's chronic disease, the symptoms for the simillimum actually arise from the active miasm, if the case has been properly taken, the totality achieved, evaluated and repertorised. The unravelling of a chronic case by the most similar remedy leads to the follow on, the second or third prescription whenever necessary, and this involves the activities of the unfolding miasm.

After twelve years of experience in practice, Hahnemann, dissatisfied with the relapsing of his cases, realised an underlying factor which prevented the most similar remedy from acting curatively. To him, CURE was not just the removal of symptoms, but the restoration of the dynamical balance on all three levels, mental, emotional and physical, and the ability to maintain this. Hahnemann, in researching hundreds of his cases, formulated the characteristics of a pattern. The concept was arranged in "a schematic form until the nature of the great miasm became apparent". (K.P. III). From his studies PSORA emerged first as the earliest primary disorder of the human race, and the other miasms he discovered later. (Hahnemann, Org. 6th Edn. transl. William Boericke, Jain Publishers Ltd, 1989. §78, 79, 80, 81, 82)

Through his cases he found a 'pattern', the evolving constitution inherited from past generations and responsible for a predisposition to certain illnesses. He realised the present state of any illness was only a part of this whole process. For the last vestige of chronic disease cannot be eradicated without dealing with the fundamental cause, the inheritance "deeply rooted within the human economy". (C.M Boger, Collected Writings, p.40 Churchill Livingstone.)

Through the experience of practice it is fully realised each individual has a characteristic metabolic pattern for "distinctive variations and constitutional factors must be recognised and considered – these characteristics have been shown to be under

genetic control". (Harris Coulter, *Homoeopathic Science and Modern Medicine* pp.100-101.) The miasms affect the personality in diverse forms with reactions to various remedies and life in general.

Hahnemann conducted his research to find the sequence of events, not only individually, but the framework for mankind's illnesses. In fact, to find the very beginnings of disease in the human race.

Through my own investigations and study and through discussions with numerous Jewish scholars, I am of the opinion that Hahnemann may have been a Jew. Homoeopathic principles are elucidated in their entirety in the book *Likutei-Amarim - Tanya* which deals with fundamental concepts appearing throughout the writings of Hassidism. Hahnemann, with the full comprehension of his upbringing, his studies in ancient Judaism, Hebrew, Aramaic and Greek, and alchemy and as a physician, brought the spiritual sources and medicine together. From the same sources, as a Greek and Hebraic scholar, Emanuel Swedenborg, who preceded Hahnemann by forty years, studied the Kabbalah. He was not a homoeopath or a physician, but a scientist. His lifetime's work expounded fully on the dynamic energy of all the principles of Homoeopathy as we know them: Vital Energy; Susceptibility; Hereditary (miasms); Similars; Succussion; as states of consciousness, awareness and the fulfilment of the individual potential.

It is understandable how this study of the Old Testament influenced Swedenborg, Hahnemann and through them James Tyler Kent, E. Farrington and, possibly, Dunham, through their studies of the Old Testament where lie truths of homoeopathy manifest in grades of discernment. Various keywords appear in this book such as: "simple substance"; "degrees"; "potencies"; "life-force"; "cause and effect"; also the emphasis on "love"; "intelligence"; "wisdom"; "degrees"; "spheres"; "similars"; "potentials"; "understanding"; "essence" have come to us through their scholarship. Even the concept of the Miasms is present in these classical writings, for the potential of anything is in its form.

Miasms are not something material encrusted or added to the complex of the human entity – instead it is the indivisible entity which constitutes man – unsatisfactorily described as soul energy, spirit, entelechy, simple substance, life matter, energy.

The quest for the constitutional basis, the unknown primitive disturbance, was Hahnemann's endless search after twelve years of countless cases. He considered genetic inheritance, the fundamental cause, was the great disturber manifesting in countless ways which he named PSORA, from the Hebraic word "*Tsaraath*"; the acceleration and increased intensity of which had been produced by heroic medicines, making inroads into the health of the human, and with the iatrogenic diseases compounding the existing inheritance.

Hahnemann refers a lot to aggressive allopathic treatment suppressing and suspending the original natural disease while adding a new disease state to the already existing one.

The original changing state in mankind was, I consider, of a moral and spiritual disorder, a condition prior to and conducive for the development of PSORA. No sense is made in man diseased from creation, for we can only understand diseases by external changes and expressions of condition. We trace the picture of the disease in the individual as we also trace the beginnings in mankind.

The reactive expressions of the central disturbance show as a state of ‘susceptibility’, finally resolving into one of the great miasms. Allen confirms this repeatedly that to study the true internal nature of disease is to study the miasms.

The original changing state was called PSORA making man ‘susceptible to the environment’ and less adaptive. Hahnemann had discovered the original cause: Health is adaptability, a balance, the ability to cope, so disease is a fight for health and not a surrender. The keywords are SUSCEPTIBILITY and REACTION as the living organism increasingly reacts to the environment and reactions produce symptoms.

Understanding this should give us a clear insight meaningful to Hahnemann’s endeavours in explaining the ‘beginnings’ called PSORA by him. The allopaths even at that time in history were searching for causes in their explanations of the humours of the body. Too much blood or too much phlegm or too little. None of these systems were in ‘consonance with nature’ for drastic means were employed to rid the body of such causes.

Hahnemann’s belief in the life force, the dynamic nature of health and disease ever present in delicate balance, was his conviction that PSORA is constantly within us. Its characteristic anxieties and fears are typical. Through the aeons of time and individually it is systemic. It permeates the whole organism, and what is in mankind is also reflected in nature. The whole organism is interrelated, each symptom relates to the whole. PSORA the original disturber produces its own array of physical symptoms, gradually manifesting into pathological conditions. In PSORA the functional disturbances predominate, but it is the common wellspring of the other miasms.

The entire constitution of the individual is altered. ‘Susceptibility is the major and interesting factor in the health equation’. Why will some members of a family come down with an epidemic or virus and the other members of the family remain immune?’

It is for this reason why Kent reiterates Hahnemann that Psora is the beginning of all physical sickness, as the changing state of susceptibility The other two miasms would not have been possible, and there would be no acutes. It progresses from the simple to the highest degree of complexity ‘not alone by itself’ but by ‘generation after generation of drugging’. The root of the trouble is the underlying PSORA. What can

be said of the drugging of the twenty first century? The concept of chronic disease is an extremely important part in the Homoeopathic therapeutics.

Skin eruptions became one of the earliest signs observable of PSORA. Ancient literature and biblical references are rife with the description of skin lesions. Each type had a name, from burning to dryness to itching. Hahnemann uses the word “infection” but in Org §148 he states PSORA as a “kind of infection”. This was prior to the discovery of germs and bacteria. The word ‘infection’ from the dictionary enlightens us: “to stain, to spoil, to taint with moral corruption, to deprave, to affect person, body, mind with disease”.

Reading Hahnemann’s CHRONIC DISEASES under PSORA, it seems every disease was attributable to it. But I would like to mention here, as Hahnemann discovered, later miasms of Syphilis and Sycosis thus miasmatic analysis becomes more complex. Simple PSORA was complicated by centuries of suppressive external treatment. It does not make sense as PSORA was leprosy as stated in some books. This was probably due to the word ‘leprae’ translated as PSORA. Leprosy, as we know, is destructive tissue, and would therefore come under the destructive miasm of syphilis, which appeared later in time.

The appearance of skin eruptions in a chronic form has been considered as naturally curative, as mentioned before even skin lesions are systemic. The appearance of exanthematous diseases as chicken pox or measles or scarlatina are ‘active explosions of latent psora’. They should be allowed to find expression through the skin and not leapt upon as dangerous. Suppress these external outlets and numerous chronic diseases manifest. Do we work with nature in assisting this outlet for the life force or are we trying to control it – asthma we know today is a frequent consequence of suppression. To understand this further, we may read the side effects or adverse reactions to drugs used in the treatment of skin disorders. “Iatrogenic disease is being converted into chronic disease.”

All the miasms exist in latency or activity throughout one’s lifetime but especially PSORA. They appear or reappear in activity according to ‘exciting or maintaining causes’. Our circumstances and environment are always with us. But the ‘fundamental miasm’ to which we relapse ever and again is PSORA.

“All the imitations of miasms are found - in the animal, vegetable and mineral kingdoms”. The imitations of their image are found in each of our remedies. As such then we can learn to apply them by relating them to the image of a miasm seen in the patient. This is called ‘individualisation’ and the ‘Classical way to proceed’.

The question often asked, but is it necessary to know about the chronic miasms in order to treat? In chronic constitutional illnesses, the homoeopathic practitioner “is a preserver of health, if he knows the things that derange health and cause disease”. In

order to cure disease intelligently we must take note of ‘fundamental cause’ ‘generally due to a chronic miasm’. How may the Homoeopath follow the evolution of the curative process unless the basic active miasms are known? To chase separate symptoms without relating them to the whole case is symptomatic treatment. The nature of the chronic uppermost miasm makes itself known. The more miasms which exist in a patient, the more complex and difficult is finding the simillimum. The totality is comprised by the symptom image reflected from the ‘internal essence’ of the disturbed vital force. We as practitioners search for this reflected image in the disease picture. For the remedy may reflect psora, syphilis, sycosis, tubercular or the combination of these.

A ‘knowledge of the active miasm’ – ‘assists us in choosing a remedy from a few of them which appear in the working of a case’. The second prescription will cover the latent miasm of symptoms now disturbed and brought into action by the active miasm, on which the first prescription was based, as the reader will see in some of the cases included in this book.