

L.M.H.I. Proceedings

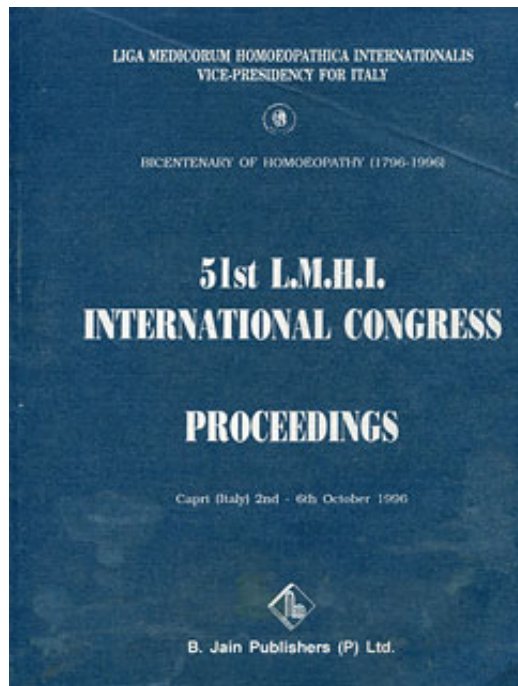
51st L.M.H.I. International Congress Italy Proceedings

Leseprobe

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Herausgeber: B. Jain



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A THOROUGH STUDY OF THE THEORY OF MIASMS

A person's behaviour, both physical and psychological, depends on how and how much genetic factors and environmental variables interfere with each other.

We are not interested now in the environmental variables (degree of education, experiences, social conditions), but in the "subject's cerebral structure".

We know that human conscience and knowledge express themselves according to three levels.

FIRST LEVEL

It is typical of *inferior animals* (as reptiles) but it partly concerns man.

Inferior animals' life is governed only by their instincts, namely only by the informations given by their "*genetic memory*", and it is not enriched by experience and learning. Therefore, their behaviour is pre-determined, rigid and stereotyped as it aims just to satisfy their impulses. Human beings as well have somewhat this kind of behaviour as, as embryologists say, "*ontogenesis sums up phylogenesis*". We have even identified the brain's area which conveys instincts: some parts of the hypothalamus and of the cerebral trunk, which, according to Mac Lean, constitute the so-called "*reptile's brain*".

SECOND LEVEL

It is the *mammals'* knowledge level. At this level learning interferes and the action can be organized also according to experience. Therefore mammals can learn new informations besides those ones already given by their genetic code. An experience of learning occurs when an action is punished or rewarded, in fact the achievement of satisfaction produces the acquisition of a new information. While a mammal young needs a long period of learning before being left alone, to face the environment, an inferior animal, as the reptile, is selfsufficient from birth as he is not able to learn more informations besides those ones given by his genetic memory. Note that experience can make you learn informations which are not of vital importance but which are useful for the quality of life (example: less time to find food). This knowledge level, "*the mammal's brain*", in human beings is directed by the *limbic system*.

THIRD LEVEL

It is the *creativity's* segment. It is only a human being's prerogative. The brain's area set for creativity is made up of the frontal and the orbital lobes: the

neo-cortex or, as it is defined, the future brain. Henry Laborit defines it as the "*great mixer*". It allows you to have a new behaviour in new situations; it allows you to "imagine", as Laborit says. Imagination anticipates the best strategy to attain a satisfying aim. It enables you to formulate new hypotheses and new solutions. Without imagination, without the third brain, we could not make progress in our knowledge; in fact intuitions and imagination, which give you a different interpretation of reality, allow you to progress. So we can say that repressing science in a method, rejecting the imagination of new solutions, means stopping the learning's evolution.

TO SUM UP

Human behaviour is determined by:

1) Impulses and instincts	-	Reptile's brain	-	and
2) Learning				
3) Strategies and intuitions	Hypothalamus cerebral trunk			
		- Mammal's brain	-	
	Limbic system			
	- Imaginative brain	- Neo-Cortex		

Of course human behaviour depends on which of these three brains will prevail. For example, the "reptile's brain" prevails in subjects who live satisfy their instincts and their impulses (the latin-lover and the gourmet); on the contrary, persons who are guided by the "mammal's brain" base their life upon rational choices, without improvisation (the clerk stereotype); then if the "imaginative brain" prevails, as in each artist, you pursue dreams and/or ideals which lead you away from a boring and flat reality. Many scholars have underlined this great and strong connection between the health state and the kind of person; they have defined well-being as the preservation of one's own identity (considered as psychic and physical integrity).

We refer to C. Bernard, who believed in the necessity of keeping constant life conditions, and to H. Laborit who identifies health state with the preservation of homeostasis. Anyway, whichever are the causes which determine a behaviour, every person, to feel well, must live according to his Own way of life (which is the resultant of environmental and mental variables).

This statement, which seems to be obvious but which is not, is the presupposition to try to solve a much-discussed question: the definition of health state or well-being, which has had different interpretations according to different considerations, medical, moral, religious or social.

with himself. If he is ill he becomes hypersensitive, excitable and nervous. He has an urging activity bodily as well as mentally; he thinks that he will not succeed in anything, and so he starts a work that he will never finish.

He is so discontent and restless with all his circumstances that he becomes anxious and weak. He has pain in all the joints as if beaten; he has hot flushes and the sensation that his blood rushes from the head to the legs that feel paralyzed.

Little by little he becomes dictatorial and quarrelsome, he presents irascibility, he is very excitable and trembling. The slightest contradiction excites the utmost anger, of about for which he feels immediately remorse. Then he becomes sad, melancholic and dejected. He needs to be alone, he sits apart all by himself in a corner, wraps up in a deep melancholy, thinking that his body is spread everywhere. He imagines that he has forfeited his friends' affection and grieves himself to tears. He is anxious, restless and pessimist. Great anxiety that has its origin in the praecordial region, draws him from one place to another without peace. He is discontented and he accuses and condemns himself.

He has frightful dreams: dreams of death, of dead people, of thieves and of falling from very high, so that he cries out aloud in sleep.

He has violent pains everywhere. His mind becomes evermore restless, his anguish is evermore big: he is disgusted by life and he has the obsessing idea of death that means freedom to him. Freedom which he can reach jumping out of the window, or as he is a serious and honest character, he prays continuously for the soul's salvation, what seems to give him a temporally relief.

THUYA is the most important sycosis remedy. He withdraws in himself and so he seems reserved and he is inclined to refrain his feelings and emotions. He is morose and cheerful; these two emotions afterwards are alternated with one another. In these periods he is thoughtfulness about every merest trifle, he is anxious and concerned about the future. He is agitated bodily as well as mentally; everything seems disastrous to him.

He does everything in hurry and he speaks quickly, mumbling. He has wound pains in the arms, legs and swelling of the skin. All these troubles appear after drinking tea or coffee or after eating onions; they are worse at about 3 am and they get better moving.

His great sensitiveness to music can make him crying or trembling and may cause weakness of the legs. He can be very depressed, dejected weary of life; he has fixed and obsessing ideas, illusions of sensations as if the whole body was very thin and tender and must yield to every touch. He thinks to have something alive in the abdomen as if he was pregnant. Thinks to be under the control of superior will and that his soul is separated from the body. He is afraid of diseases, of the future, of the wind.

He dreams of dead men crying out aloud.

In the end, what about APIS?

Suspicious, irritable and jealous as the queen bee is of her beehive, or depressed, dejected, indifferent to everything, as he believes that he can never be happy. He is sad and cries without reason, so he can't sleep and everything is troublesome.

He is always looking for something to do, for a job;

he gets upset, changes his job then suddenly, he is despaired and dejected. He's so dejected that he lies down the ground. He doesn't want to be touched, he can't bear any pressure. His troubles are worse in the evening. In the morning he has diarrhea, tenesmus and colics, headache, shiver and agitation makes him feel worse. He is afraid of death and he continuously thinks of it, especially about his troubles, as Aurum, but without turn to suicide. His symptoms appear after moral, mental or physical attacks: rage, jealousy, blame, fright, suppression of a skin's eruption may upset his nervous system and cause his physical and psychical symptoms. Very often after an emotional stroke we can observe a right emiparesis.

He dreams to fly, to travel, to go far.

In conclusion, we can say that AURUM is a psora-syphilitic remedy: in fact it is psoric because of his feeling of uselessness, that makes him, like the syphilis does, aggressive, collic and full of grudge, he feels guilty. Everywhere he has severe pains and there are bones' caries and esostosis. Because of his weak "ego" he can become aggressive with himself and he can go as far as to commit suicide.

On the contrary THUYA has the typically sycotic "hypertrophy of the ego". He is also aggressive, full of feelings of grudge and collic but he hides his thoughts. In fact he thinks that everybody is as suspicious as he is. The sycotic hypertrophy appears mentally with delusions, fixed ideas, strange sensations, obsession and dulness, and physically with warth, condyloma, naevi and varices.

The psora-sycotic miasma of APIS presents depression, irritability, restlessness, suspicion, great jealousy and he is so discouraged that he cries about everything. Moreover he is clumsy, he sweats, he feels hot, redness, edema of the skin and the mucosal.

We'll now present two clinical cases cured by Thuya and Apis, where it is interesting to notice how the compulsory vaccinations and some suppressions have changed the way of being, the way of reacting to the outside world of the patients until the appearing of a sudden symptomatology that seems inexplicable for the parents. Everything has happened during the first 7 years of life, period that is very important for the development as physical as psychical of every person.

1st Case:

Thirteen years old boy, visited in April 1995, who suffered since about 6 months from oedemas and nett-Jerush in different parts of the body.

Father: sensitive to light

Mother: duodenal ulcer

First of two siblings

First year of life:

Natural delivery, breast-fed.

After the DPT shot he presents paresis of the right leg during two days;

after further shots: high fever, restlessness and irritability and stop of the growth.

7-7 years:

18 months: Measles shot < irritability, overhearing manner and frequent influenza.

7-14 years:

10 years: Hepatitis B shot

11 years: he becomes impulsive, bold, evermore nervous. After a quarrel with his parents he has an accident falling down the bicycle and he bursts his spleen: splenectomy. Passing from primary to secondary school he becomes evermore restless.

In January 1995 an oedema "sine causa" appeared on his lips, ears, eyes, hands, genitalia and feet.

We have considered the following symptoms:

- Fear of high places, with vertigo, fear of snakes
- Anxiety with tremblings before test and exams
- Stubborn, impulsive, hasty
- Dictatorial and collicious
- Sympathetic
- Irritable, possessive, jealous, seekly bounded to the father
- he dreams a lot
- Skin's symptoms: itching oedema and shining skin.

We prescribed: Thuya 06/030 LM

Furthermore we recommended a drastic reduction of meat, eggs, milk and milk-products. After one month we noted the disappearing of the oedema and an amelioration of jealousy, anger emotivity and marked growth. The anxiety before exams persisted.

The following prescription of Sulphur 0/6 LM and Sulphur 0/30LM resolved the case.

2nd Case:

8 years old child, visited in April 1996 for nettlerush.

Father and mother apparently in good condition of health.

Motherly grandparents: increased fats

Fatherly grandfather: Gastric cancer

Fatherly grandmother: Diabetes Third of three siblings

1st year of life:

Natural delivery, breast-fed. Normal growth
DPT shot During teething frequent fever with catarrh

9 months: Parotitis

1 year: Pertussis.

1-8 years

18 months: Measles' shot after which the baby presented frequent respiratory infections treated by antibiotics.

6 years: Hepatitis B shot

Apprehension for the beginning of primary school.

After occasional ingestion of tomatoes' sauce appear redish spots on the face, torax and limbs with itch and rushings < by hot and pressure, the symptoms appeared either on awakening or in the evening every 2 or 3 days.

6 years and a half: Chicken pox and then purulent tonsillitis treated by antibiotics: appears oedema.

In the following months the skin symptoms got evermore worse: nettlerush appeared on the face and neck; sometimes with oedema on lips and eye-lids.

and by neat, ameliorated by cool applications, fresh air and in summer.

We have considered the following symptoms:

- Fear of snakes, dogs and bees
- Anxious about the appearing of the symptoms; he must lie down
- Proud, stubborn, touching; every obstacle makes him crying what ameliorates his mental state.
- Perspiration on the head and on the torax
- Desire of iced drinks and fresh air
- Gets worse being touched
- Grinding teeth
- Epistaxis
- Dry mouth, red tongue
- Sleep: he sleeps uncovered, on the right side, he has dreams of tormenting activity and danger
- On awaking he has itching of the nose and sneezes and < nettlerush
- Skin symptoms rush on the face, neck, torax, lower limbs, worse in the evening and better with cool applications and fresh air.

Our prescription was: Apis 6K - MK.

After 40 days we noted marked growth, amelioration of the skin and mental symptoms (decrease of anxiety and frights; he was more selfconfident).

The young age of the patients helped us in solving the two cases described above.

Infact "only when the organism doesn't feel the weight of age (...) and the circumstances are favourable, the vital energy, set free dinamically from the original disease through the homeopathic therapy carefully applied (...) may affirm itself again..". (Hahnemann, The Chronic Diseases, § 199).

Our study on these two clinical cases put in evidence the sicotic reaction on a psoric state. We could notice that for every symptom we must understand which is its direction and miasmatic meaning in that person, considering its social context.

We must record not only the symptoms by themselves, but the horizontal and vertical series of symptoms, because only they express the total dynamic sufference of the patient, and the miasmatic diagnosis of remedy.

Only in this way we can understand the "*modus agendi*" of the human being that has to be cured, like the biopathographic history teaches us.

"L'esprit" of the remedy has to overlap with the sick person, as it is his way of being (his disposition, his desire to work and to love); his sensitivity, his way of reaction on the various circumstances of life may express themselves with attendency to isolate himself or to be aggressive towards himself or someone else: all this makes him an unique being, only similar to himself.

The remedies that we prescribed have moved the vital energy, before suppressed by vaccinations, surgical operations and drugs used for "curing" the pathologies and the psychical trauma that the little patients had suffered, passing from a protected condition (family) to a competitive one (school). They free the energy, permitting so the recovery.



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352 Seiten, kart.
erschienen 1996



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