

T mima D. S tein

Miasm – Metaphor and T ruth

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Introduction

More than 200 years have passed since Samuel Hahnemann began producing his systematic treatise of 'right' medical practise in the form of Homeopathy. He was not the first to recognize 'similia similibus curateur'; 'likes are cured by likes', though it was he who developed the highly ordered principles in application of the art. It was only later into his practise, that he developed a greater appreciation of chronic diseases and the mysterious obstacles to cure they represented. Many of Hahnemann's original theories and conclusions remain firmly rooted in contemporary Homeopathic practise. Over the years there have been additions, expansions, perversions, abuses and neglect of his great insight, but one thing has remained abundantly clear – Homeopathy is an energy-based medicine, capable of facilitating energetic response in the body. To fully grasp the magnitude of this truth one need only consider Newton's Laws of motion:

- 1> *Every object in a state of uniform motion tends to remain in that state of motion unless an external force is applied to it. (aka; Law of Inertia)*
- 2> *The relationship between an object's mass m , its acceleration a , and the applied force F is $F=ma$. Acceleration and force are vectors; in this law the direction of the force vector is the same as the direction of the acceleration vector.*
- 3> *For every action there is an equal and opposite reaction.*

In the late 19th century theosophist Helena P. Blavatsky introduced ageless sets of principles to be formally considered in her two volumes of *'The Secret Doctrine'*. Of these principles, she identified the prevalence of the energetic qualities of the Seven Rays, which throughout our ancient and modern history have been evidenced. Energetic action and reaction to an evolutionary process present in science, astrology, and archaeological finds. Bound in legendary mythology and theology she established a broader landscape upon which Homeopathic and Life principles may be considered and applied.

This paper will examine the energetic quality of miasmatic behaviour, as Hahnemann outlined in *The Chronic Diseases*. Further it will demonstrate the energetic legitimacy of the Life Force, by utilizing the available resources of Theosophical and Esoteric philosophies to demonstrate the seven streams of naturally occurring energy influence which animate our world. The correlation of energetic behaviour and Homeopathic practise is to provide a larger framework for the Homeopathic practitioner to consider when assembling a truly complete picture of symptom totality.

As Hahnemann himself dedicated the 6th edition of *The Organon of the Medical Art*, 'Aude sapere'; 'Dare to Know', that is precisely what the purpose of this paper will be.

“Hahnemann’s Chronic Diseases”

Samuel Hahnemann’s book, *The Chronic Diseases*, establishes three miasms are responsible for all chronic disease conditions which hinder the body’s natural healing ability for recovery from an otherwise acute condition and therein are the true cause of susceptibility to an ill state. Syphilis, Sycosis and Psora are the names assigned by him to each condition. The first two he classified as venereal diseases, the third, Psora, the result of suppressed skin itch, caused by contagion. Psora he deemed as the ultimate cause of a multitude of ailments ranging from marginal skin eruptions to severely destructive pathologies. Over one’s lifetime, a Psoric miasm functions in a devolutionary manner, its resultant ill health effects becoming more difficult to reverse with the passage of time. In other words, as we age the degeneration and manifested quality of the psoric miasm becomes a greater threat to a life. Syphilis he addressed independently with none of the skin itch or further degenerative ailments that accompany a psoric state of progression. Instead it is listed as an ulcerative chancre, independent of anything else; when treated properly it is relieved, and when suppressed it is fatally destructive to the living organism. Of Sycosis he wrote little beyond identifying it as the result of Gonorrhoea, another venereal disease, but one that is characterized by the growth of ‘fig-warts’.¹

When two or more of these miasms are evident in the body, confusion and error can occur in diagnosis and treatment. All three ably express themselves on the skin but the respective characteristics of their expression are distinct from one another – Chancre, growth, itch. Any of these treated in a suppressive manner drive that particular disease deeper into tissue manifestation and more obscure in terms of establishing which disease quality is dominant or rather the obstacle in the restoration of health.²

The context of what Hahnemann wrote then must be considered. *The Chronic Diseases* was last published in 1838, but Hahnemann had begun writing on the subject 20 years earlier. During that time he’d written five editions of *The Organon of the Medical Art*, completing the 6th edition before his death in 1843. Practising homeopaths of the time were working from 3rd, 4th and 5th editions of his Organon, noteworthy, since as the Organon evolved in edition, so too did Hahnemann’s theories, a demonstration of his open-mindedness to new insights. Every declaration Hahnemann made was unwaveringly firm, until new experience would cause him to revise his previously issued directives. Not all practitioners of that time or since have necessarily updated their knowledge accordingly.

¹ Hahnemann, *The Chronic Diseases*, pp. 1-20.

² *Ibid*, pp. 36-51.

The law of similars to cure first recorded by Hippocrates was not an invention of Hahnemann's, but the genius of diluting and dynamizing matter belonged to him. He recognized man as matter animated by an unknown quality of energy, the vital force, without which there cannot be life. A highly educated individual, Hahnemann was trained as a medical doctor in his day, later abandoning that practise in disgust of what he reviled as heroic and barbaric treatments in the name of medicine.³ In the 6th edition of *The Organon of the Medical Art*, aphorism 153 clearly expresses his view of what healing had to be "*gentle, rapid and permanent*", incongruent with medical practises of the day, which arguably still continue today.

* * *

The development of the homeopathic application of medicines is only a partial fulfillment of what Hahnemann brought to light. Without a consideration of his three chronic miasms the restoration of health, that being cure, may not be obtained. Today there is little that has come closer to unlocking these mysteries other than what Hahnemann presented 200 years ago. Practitioners prescribe based on a presenting totality of symptoms, but often negate the responsibility of comprehending where, in the order of the life force, a disease pattern has manifested. This, he writes in *The Chronic Diseases*, renders useless any well-prescribed medicine's ability to encourage healing.⁴ As a keystone to fully employing the medical art of homeopathy, one must also perceive and apply the principles of chronic disease determined by Hahnemann .

The 6th edition of *The Organon of the Medical Art*, though completed in 1842, remained unpublished until 1920, well into the next century. Those 80 years of homeopathic practise were built on directives contained in the first 5 editions of those works. When considering his writings in *The Chronic Diseases*, it only stands to reason that there would have been many more editions to come as the final publication in 1838 was the result of but a 20 year effort in comparison to the 50 years of development *The Organon of the Medical Art* underwent. Had Hahnemann continued to live these 166 years how many more editions of both publications might have evolved? This point cannot be stressed enough because to a large degree homeopathy has become stagnant through misunderstanding and a lack of further new discovery.

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Homeopathic remedies are used today to treat a multitude of conditions in various modalities of holistic practises, however, they are not always applied in the way that Hahnemann prescribed. That he bothered to write about and consider chronic disease as worthy of deeper study is impressive, and yet the notion is still not fully embraced. Hahnemann's work remains unavoidably incomplete, but his theories provide a foundation upon which science and insight can further develop knowledge.

³ Vithoulkas, *The Science of Homeopathy*, pp. 5-6.

⁴ Hahnemann, *The Chronic Diseases*, pp. xx, xxi.

Age of the Enlightenment

“Hahnemann’s Backdrop of Influence”

Throughout his writings Hahnemann refers to the ‘great power of the Universe’, ‘the Beneficent One’, ‘the God given truths of Life’ that permitted his development of the medical art of Homeopathy. This may but be a window into the philosophical trend of the day. Descartes (1569-1650), among others, emerged from the momentum of the Renaissance with a new approach to thought. Reason, he held, was the reliable way to know things, his famous axiom “*I think, therefore I am*” affirming his basic principles. Epistemology; how we know things, became his chief concern. He would only accept clear and distinct ideas which should be as certain and demonstrable as mathematics. The Cartesian approach later informed principles of Deism, to which Hahnemann is known to have subscribed.⁵ Practically speaking, the rationalism of Descartes and the impulse of natural science, alchemized into the Age of Enlightenment. Newton (1643-1727) had discovered a fundamental cosmic set of laws, susceptible to mathematical proof. The traditional anthropocentric view of the universe was in ruins and with it the anthropomorphic conception of God. By 1750 the social sciences had already become inductive, historical, anthropological, comparative and critical. There was great faith in the instrument of reason rather than mere accumulation of knowledge. Organized religion was challenged by Deist principals, and literacy increased. The pervasive appeal as expressed by Voltaire (1694-1778) was to the:

- 1> *Autonomy of reason,*
- 2> *Perfectibility and progress,*
- 3> *Confidence in the ability to discover causality,*
- 4> *Principles governing nature, man and society,*
- 5> *Assault on authority,*
- 6> *Cosmopolitan solidarity of enlightened intellectuals,*
- 7> *Disgust with nationalism.*

As a thinking man with great intellectual power and insight, Hahnemann flourished in his development of Homeopathy, able to discern its imperfections. Yet he remained dogmatic and proprietary in the delivery of his discoveries, permitting no room for any deviation but his own. This, perhaps due to the increasing literacy and education of the masses resulted of and from the two revolutions of the time, one in France, the other in the Americas.⁶ .Which translates, to some degree, as a dumbing-down of the material. The firm hand he extolled in principal, would also have been influenced in part by the resistance and ridicule he endured by the medical community of the day.

⁵ www.demo.lutherproductions.com/historytutor/basic/modern/people/ descartes.htm

⁶ www.mars.wnec.edu/-greple/courses/wc2/lectures/enlightenment.html

“The Seven Rays”

The Seven Rays as a concept has appeared concretely in many religions and esoteric philosophies since approximately the sixth century BCE. Traditions, texts and iconic art over the centuries, notably of Gnosticism, Roman Mithraic Mysteries, Catholicism, Judaism, Hindu scripture and Greek mythology, have all documented the awareness of this metaphysical concept.⁷ In 1888 theosophist Helena P. Blavatsky published her two Volume works, *The Secret Doctrine; The Synthesis of Science, Religion and Philosophy. Volume one: Cosmogogenesis and Volume two: Anthropogenesis*. For the first time in history a modified and elaborated form of the preceding centuries was documented for further study.

Blavatsky’s work as a theosophist provided evidence of a foundation upon which the philosophy is built. Theosophy holds a Syncretism⁸ of core principles that all religions are attempts by the “Spiritual Hierarchy” to help humanity evolve to greater perfection and that each religion therefore offers a portion of truth. Metaphysically the Seven Rays are said to be seven major types of Light-Substance (spirit/matter) (wave/particle) which compose the created universe, and are believed to convey ‘divine qualities’. Energetic qualities are represented in the seven star constellation known widely as the ‘Big Dipper’. It is the emanation of these qualities which stream through the Solar Logos, the heart of the sun, colouring all that exists.⁹ It is important to note that while Blavatsky repeatedly mentions the Seven Rays throughout the two volumes of *The Secret Doctrine*, at no point does she elaborate on their specific qualities. She gives their Sanskrit names (Volume I, p.515) but without indicating their meaning in the English language.¹⁰

Densely obscure, it is not easy to discern the wealth of the conceptual ‘truths’ behind Blavatsky’s work. Her determination to reveal what has today become known as the ‘ageless wisdom’ was further developed by other theosophists. Alice A. Bailey provided the next dispensation of these teachings and through her esoteric writings much of Blavatsky’s works are more greatly appreciated, developed and understood. Bailey authored 24 texts on the esoteric philosophy, 18 of which she co-wrote with the Tibetan Djwal Khul. DK, or “the Tibetan”, as often he is referred to, presented the information to Bailey who served as his *amanuensis*¹¹ in the 20th century.¹² The treatise on the seven rays features 5 volumes dealing specifically with the topic as *Esoteric Psychology, Esoteric Astrology, Esoteric Healing, The Rays, and the Initiations*.

⁷ www.en.wikipedia.org/wiki/seven_Rays

⁸ *Ibid.*

⁹ Robbins, *Tapestry of the Gods*, p. 20.

¹⁰ *Ibid*, Gerard, p. xvii.

¹¹ Latin word adopted in various languages, including English, for certain persons performing a function by hand, either writing down the words of another or performing manual labour. The term is derived from a Latin expression which may be literally translated as "manual labourer".

¹² www.geocities.com/kriyadc/how_the_books_of_the_tibetan_mas.html

The Seven Rays as named by The Tibetan DK:

Major Rays of Aspect:

1st Ray: Will, Power

2nd Ray: Love, Wisdom

3rd Ray: Active Intelligence

Minor Rays of Attribute (subdivisions of the 3rd aspect):

4th Ray: Harmony through conflict

5th Ray: Concrete Science

6th Ray: Devotion or Abstract Idealism

7th Ray: Ceremonial Order.

The names are less important than the vibration of energetic quality in the action associated with each one. It is DK who notes that each one embodies a different aspect of energy, and how those actions of energy are defined. Further, it is relevant to understand that the Rays of Aspect, are the primary qualities of energy behaviour. From those of Aspect, the Rays of Attribute are mirrored reflections bridged by the 4th Ray of Attribute, which correspond respectively to a varied combination of those primary energetic qualities.¹³ In Esoteric psychology it is the location of manifestation in the 5 vehicles, from densest to most sublime, Body, Astral (emotion), Mind, Soul and Personality, which provide the overall insight to a given individual's constitutional pre-disposition.

This speaks to the importance Hahnemann insisted upon in discerning a totality of symptoms for prescription. Mental/emotional influence factor greatly in Homeopathic prescribing because when effectively discerned, it steers the Homeopath toward closer determination of the Simillimum for the individual at hand. It cannot however be the only aspect to consider, as it would then not qualify as a totality. Additional influences to be considered are those which are astrological. The various qualities unique to each planetary body will also colour or intensify the constitutional resonance in an individual as each too is influenced by a given Ray quality. When a life is afflicted with illness, it is not sufficient to consider only one of these vehicles for prescription, which takes us to the question of Miasmatic prescribing. An understanding of Miasm can further serve to enrich the practitioner in the ability to discern the Simillimum, but alone can be of little use in effecting permanent and rapid cure.

Considering the magnitude of variables in an individual, it cannot be the end result in the presentation of symptom alone that the practitioner uses to discern the centre of gravity of a case. Nor can it only be a representation of symptom on a single vehicle of the body. It is always in the totality of manifested action and reaction in the body which the practitioner must consider when facilitating the healing response to the action of accurate remedy dispensing.

¹³ Bailey, Khul, Ponder on This, p. 331.

The Three Aspects of Principle

“Triplexity”

The Atom is a perfect example of triplexity requiring three components in order to wholly exist – negative, neutral and positive charges. The three together become one, a principle that is repeatedly cited throughout the esoteric texts. Triplexity is everywhere, all round us and within us. Foundational to life and how life creates, expresses and completes itself. It equals life by esoteric definition. These charges are elements of design of the three aspects of principle. The will to be, the will to attract and the will to adapt.¹⁴

Triplexity is demonstrated through density; Solid (3rd), Liquid (2nd), Gaseous (1st) and within Man; the physical, the astral, the mental. In basic triplexity we have the first, and easiest, often most obvious quality we can get a handle on; the use of energy through and in matter.¹⁵

In aphorism 63 of the 6th edition of *The Organon of the Medical Art*, Hahnemann acknowledged the energetic behaviour of Newton’s Third Law of motion “for every action there is an equal and opposite reaction”. And, Bailey defines this intelligent energy as the “*unfolding of a continually increasing power to respond*,” an illuminating definition, as we consider the matter aspect of manifestation.¹⁶ Inventor Thomas Edison also postulated matter to not be inert, nor acted upon by an outside force. In an 1890 *Harper’s Magazine* interview he is quoted:

“To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousands of ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substance. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colours, or give forth a pleasant perfume, as if expressing their satisfaction... gathered together in certain forms, the atoms constitute animals of the lower order. Finally they combine in man, who represents the total intelligence of all the atoms.”¹⁷

When asked where this intelligence comes from originally, Edison confirms his belief that the intelligence comes from a power greater than us, and that he ‘certainly’ believes in an intelligent Creator. “*The existence of such a God can, to my mind, be proved from chemistry.*”¹⁸

The Atom

“A Single Unit of Measure”

Science has determined the Atom to be composed of three parts equalling a single unit of measure. Every atom is composed of a negative charge, a neutral charge and a positive charge. Together, depending on the balance of the charges, they move or vibrate at a rate which is

¹⁴ Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

¹⁵ *Ibid.*

¹⁶ Bailey, *The Consciousness of the Atom*, p. 20.

¹⁷ *Ibid.*, p. 38.

¹⁸ *Ibid.*, p. 39.

capable of animating a dominant signature of energy. When atoms are bonded together, dependent upon their composition we gain the benefit of molecules; the concrete manifestation of the energy.¹⁹ In 'The Consciousness of the Atom' published in 1922, Alice Bailey wrote the following:

*"The atom is spoken of as possessing energy, and the power to change from one mode of activity to another. One writer has remarked that 'absolute intelligence thrills through every atom in the world.'"*²⁰

When we consider the physical defensive response of an organism from an inimical force it can in fact be proven scientifically with three very clear lines of action. First there is an inflammatory process characterized by irritation, increased sensitivity, mental anxiety and hyper sensitivity. When that fails to effectively protect the cells, the Second line of defence results in excessive growth (to wall off) or not enough growth (to slow down the negative force). Thirdly, when the primary and secondary stages of defence are incapable of providing protection, destruction occurs, sacrificing the part for the greater good of the whole. Sometimes the entire organism is destroyed.²¹ This defence mechanism of cell behaviour reflects the triplicity principle; the will to be (1st defence), the will to attract (2nd defence), and the will to adapt (3rd defence). Defensive cell behaviour is a beautiful example of the intelligence at work.

In her 1922 book *The Consciousness of the Atom*, Bailey surmised the following from another interview with Edison, this time from 1920 in the *Scientific American*:

*"Life, like matter, is indestructible. Our bodies are composed of myriads of infinitesimal entities, each in itself a unit of life; just as the atom is composed of myriads of electrons. The human being acts as an assemblage rather than as a unit; the body and mind express the vote or voice of the life entities. The life entities build according to a plan. If a part of the life organism be mutilated, they rebuild exactly as before....Science admits the difficulty of drawing the line between the inanimate and the animate; perhaps the life entities extend their activities to crystals and chemicals...The life entities live forever; so that to this extent at least the eternal life which many of us hope for is a reality."*²²

The concepts Edison articulated are useful as they offer a bridging of science and a theosophical philosophy which permeate the esoteric doctrines. It also echoes Hahnemann's position regarding the functionality of the Vital Force to disease response, expressed in the introduction of the 6th edition of *The Organon of the Medical Art*: "diseases are dynamic, not material".²³

Years later, The President of the British Medical Association in 1921 said this of disease:

"when the microbe finds itself in the host's body it may be wholly out of tune, or wholly in tune, with any or all cells that it approaches; in either case presumably nothing morbid would happen...morbid happenings would lie between this microbe and the body-cells within its range but not in tune with it. Now there seems to be reason

¹⁹ www.en.wikipedia.org/wiki/Atom

²⁰ Bailey, *The Consciousness of the Atom*, p. 38.

²¹ Vijayakar, *Predictive Homeopathy part III; The end of Myasmtion of miasms*, pp.57-65.

²² Bailey, *The Consciousness of the Atom*, pp. 39, 40.

²³ Hahnemann, *The Organon of the Medical Art 6th Edition*, p. 19.

to suppose that a microbe, on its approach to a body-cell only just out of its range, may try this way and that to get a hitch on. If so, the microbe, at first innocuous, would become noxious. So on the other hand, body-cells may educate themselves to vibrate in harmony with a microbe before dissonant; or there may be mutual interchange and co-adaptation....But, if things be so, surely we are face to face with a marvellous and far-reaching faculty, the faculty of choice and this rising from the utter bottom of biology to the summit – formative faculty – ‘auto-determination,’ or, if you please, ‘mind’.”²⁴

Rays of Aspect

“Three Principles”

To appreciate qualities of each of the Rays of Aspect, it is first important to understand their primary principles of expression as related by the Tibetan Djwal Khul in Bailey’s book *Esoteric Psychology Volume I*. The 1st principle is that which drives in power, it is forward moving and emmitive. It is considered masculine in expression - The Father Aspect - related to Spirit. The 3rd principle is the feminine, the intelligent adaptability, the activity. It discriminates and is receptive. Its activity is rotary, centrifugal. It is conditioned by that which exerts an influence upon it, the Mother Aspect. It is related to the fertility and abundance of Matter. The 2nd principle is that which coheres, holds and provides integrity. It is magnetic in expression, behind the physical laws of gravity, repulsion and radiance. Neutral in behaviour it is spiral cyclic in motion. It’s the principle which keeps the planet revolving around the sun, the Relator, the child born of Father-Spirit and Mother-Matter. It is considered the (S-U-N) son. ²⁵

As such, Light and radiance are the by-product of the union of the First, life and Third, appearance Aspect. Life is the combination of these three aspects and everything in this universe is these three aspects. Hence everything in this universe is a Life. Aphorism 9 of the 6th edition of *The Organon of the Medical Art* reads:

“In the healthy human state, the spirit-like life force (autocracy) that enlivens the material organism as dynamis, governs without restriction and keeps all parts of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence.”

²⁴ Bailey, *The Consciousness of the Atom*, pp. 40, 41.

²⁵ Lecture notes; *Esoteric Psychology*, Session 1, Centre for Esoteric Studies, 2003.

Ray 1 – Will or Power²⁶

Will is the first power to begin, to be, to exist, to liberate, and to lead. It is forward moving, gives directionality, and is principled, essence/essentially oriented.

Power destroys conditions that prevent free expression of the Life force. It removes itself from form, or stands isolated. It is the ray of liberation. Powerful, dynamic, it has strength and is persistent, constructive and can destroy for good or ill. It is detached.

Will dynamically applied, emerges in manifestation as power.²⁷ It is to reveal the hidden purpose of Deity. It is a ray of such dynamic intensity that it is called the Ray of the Destroyer.²⁸

Demonstrations of this quality might be the action of a seed sprouting through the earth. The entrance into life of a baby being born. Beginnings and endings of cycles, earthquake, volcano or atom bomb. Revolution. The Syphilitic chancre.

Symbolically it is the lightening bolt, spear, sword, arrow, mountain, point.

Esoterically the colour of the first ray is red, the fire of volcano. It is the diamond, the tiger lily, the eagle, hawk, elephant, lion, ram, bear. Its corresponding planets are the Sun, Vulcan, Pluto; zodiacally Aries, Leo, Capricorn. One could consider Beethoven's 9th symphony as embodying the will and power of this energy in music.

Strengths: Dynamic Power, Strength, Will and Courage, Fearlessness (purpose), Truthfulness arising from fearlessness, Independence, Power to initiate (beginnings), Power to direct, lead or govern, Strong sense of purpose, Large-mindedness (big picture), Synthesis, Strong one pointed focus, Power to centralize (big picture), Wisdom to establish. Uphold or enforce the law (high principles), Understanding of principles and priorities, Detachment, or the power to detach (form means nothing in large minded purpose), Power to liberate (from the form), Power of beneficent destruction.

Weaknesses: Power-hungriness, Dominance, Destructive – unnecessary or inhumane, Anger and violence, Unrelenting ambition, Hardness and cruelty, Control and suppression, Impatience, Obstinance, Excessive pride, Separative and Isolative, Arrogance, Wilfulness, Impersonal reactions.

²⁶ *Ibid*.

²⁷ Tibetan, DK in Bailey's book Esoteric Psychology p. 48.

²⁸ *Ibid*, p. 44.

Ray 2 – Love – Wisdom²⁹

Love as is pure love, compassion, nurturance, caring. It is magnetic, cohesive, inclusive and radiating. Gentle, serene, soft and slow. Receptive, sensitive, empathic, brotherhood and sisterhood. Redeeming, saving and salvaging.

Wisdom of illumined intelligence, understanding, clear perception, teaching. Loving wisdom, love of pure truth. Wisdom is Light and the Second Ray is Light. It is the power to teach and illumine; the power to understand.

Demonstrations of this quality would be the “right” use of slow action. Its action is spiral cyclic.

The Sycotic containment.

Symbolically it is the heart, circle, Christ, Buddha, the even armed cross.

Esoterically the colour of the second ray is light blue – the colour of this solar system – our sky is blue. It is the sapphire, aloe vera (healing properties) and blue flowering plants. The wise owl, the dove, turtle, snail, deer, wolf, dolphin, whale. Its corresponding planets are Jupiter (largesse, expansive, philosophy, universality) and Venus; zodiacally Gemini, Virgo, Pisces and our solar system. It is Pachebel's Canon.

Strengths: Love, Understanding, Wisdom, Empathy, sympathy and compassion, Sensitivity, Receptivity and impressionability, Love of pure truth, Intuitive Love, Patience, Inclusivity, Aspiration for a completed point of view, Tact, Serenity, Power to teach and illumine, Power to heal through love.

Weaknesses from love: Love of being loved, Attachment, Over-sensitivity and vulnerability, Lack of self-confidence; inferiority complex, Non-assertiveness, Passiveness, Fearfulness, Caution, Over-protectiveness or guarding, Over-inclusiveness - boundary issues, Self-pity, Love of comfort and security, Attachment to comfort zones, Slow to action, Cold and indifferent to others – insulation

Weaknesses from wisdom: Over-absorption in study, Intellectual pride, Contempt for mental limitations in others.

²⁹ *Ibid.*

Ray 3 – Active Intelligence or Adaptability³⁰

The 3rd ray provides the evolution of the intelligence principle in matter. Intelligence, which is found in all substance, causes activity. The morph-ability of the 3rd ray relates a concept taking form and the need for concept to be mutable.

Intelligent activity - adaptability, mutability, multiplicity, many-ness, activity, motion, resulting in rotary motion (centrifugal). The ability to produce synthesis on the physical plane, the power to manifest. The Concept as an out-picturing or manifestation of the Mind of God or universal mind.

Adaptability – power to evolve – through the intelligence of the form aspect. Examples of which may be found in the multitude, variety and ease of form to the physical plane in both the plant and animal kingdoms. The ability given to the human kingdom to do the same, to adapt to an environment, to shape-shift matter.

Abstract Intelligence – Ideas, formulas and formulations of Truths or of the perceived real. Presentation of the Mind of God. These will become the ‘stuff’ of the forms of thought and abstract ideas seeking to be conveyed.

In humanizing the third ray we find great mental agility, skilful communication, facility with language and thoughts. There is a power to manipulate thought, to weave, flexibility. Scientific investigation of principles and concepts, understanding of relativity, quantum physics, concretizing the abstract; philosophy, astrology (conceptual & complex), time. Economics as an abstract concept; the value of something (matters) and is flexible and adaptive set by the desires and importance of the time. It is the ray integral to the production of cultures and civilizations.

Demonstrations of this quality would be: philosophy, centrifugal activity and physical matter. The Psoric expression of suppression.

Symbolically it is the triangle, \$ (fluid use of matter), a web.

Esoterically the colour of the third ray is green. It is the emerald and ivy. The snake, spider, fox, cat, bee, ant, beaver and weasel. Its corresponding planets are Saturn (cycles of time, limitations of matter), Earth – mother earth, plenitude, much-ness; zodiacally Gemini, Cancer, Libra (air=mind), Capricorn. In music it might sound like Rimsky-Korsakov's ‘Flight of the Bumble Bee’.

³⁰ *Ibid.*

Strengths: Activity and adaptability, Mental fertility and creativity, Mental activity and agility, Theorizing and speculating, Planning and strategizing, Rigorous analysis and reasoning, Abstract thinking, Understanding of relativity, Modifying and qualifying for the sake of accuracy in thought, Skilful communication, Facility with language, Facility for understanding and handling money, Business aptitudes, Philanthropy, Power to manipulate.

Weaknesses: Intellectual pride, Tangential, circuitous, Criticism, Vague and overly-complex thought, Excessive thinking without practical action, Perplexity and confusion, Absent mindedness, Hyperactivity – restlessness - wasted motion or rush, Tendency to be scattered or “spread to thin”, Inaccuracy in practical detail; careless, Manipulative and calculated, Opportunism; amoral materialism, Devious, deceitful, deceptive, circumventing the truth Chameleon-like; over-adaptable.

* * *

Anyone versed in Materia Medica will quickly recognize the characteristics particular to each of the Rays of Aspect in the proving symptoms of various homeopathic remedies, notably Mercurious, Thuja, Calcarea-Carbonica and Sulphur.

Hahnemann cites in *The Chronic Diseases*, mental and emotional vexations as causes to awaken slumbering Psora into an outbreak of chronic suffering.³¹ This is the universal message of *Esoteric Healing*, the connection of mind to illness. The Tibetan DK refers to homeopathic practise as an “Art of Healing”. He combines both, Homeopathic and Allopathic practises as palliatives, useful in the gradual cure of disease, by building up the form life and fostering vitality. As well he considers Psychology as a Healing Art under the same umbrella identifying the highest and newest method that of “calling into positive activity a man’s own soul.”³²

*“The true and future healing is brought about when the life of the soul can flow without any impediment and hindrance throughout every aspect of the form nature. It can then vitalise it with its potency, and eliminate those congestions and obstructions which are such a fruitful source of disease.”*³³

Esoteric Healing

“The Basic Causes of Disease”

As in Hahnemann’s Aphorism 5, of the 6th edition of *The Organon of the Medical Art*, the Tibetan DK acknowledges the connection of disease, both as external and internal influences. Maintaining causes such as malnutrition, infections and contagion coming from outside offsetting the “fighting powers” of the man. He includes heredity and accidents like those of animal attack or

³¹ Hahnemann, *The Chronic Diseases*, p. 131.

³² Bailey, *Esoteric Healing*, pp. 16, 17.

³³ *Ibid*, p. 17.

snake poisoning.³⁴ He suggests the following brief synopsis as the fundamental cause s of disease, which strongly reflect the 3rd principle or ‘matter’ aspect of the 3rd Ray.

1. *All disease is disharmony and lack of alignment and control.*
 - a. *Disease is found in all the four kingdoms in nature.*
 - b. *Disease is purificatory in effect.*
 - c. *Definite methods of healing are peculiar to humanity, and mental in origin.*
2. *Disease is a fact in nature.*
 - a. *Antagonism to disease simply energises it.*
 - b. *Disease is not the result of wrong human thought.*
3. *Disease is a process of liberation and the enemy of that which is static.*
4. *The law of cause and effect governs disease as it is governs all else in manifestation.*³⁵

Rays of Attribute

“Specificity to the Rays of Aspect”

The Rays of Attribute offer qualities that are more concrete or identifiable to all existence, and are therefore more readily seen and felt. They emanate from the Rays of Aspect through the 3rd Ray of Aspect (matter) and are not as abstract as the parenting rays. Humanity finds easy resonance with them and are coloured by them in more ways than those of Aspect. More people have more vehicles (or parts of themselves) conditioned by the Rays of Attribute, but each will also contain something of each of the “parenting” Rays of Aspect.³⁶

Every human being is basically an expression of minimally three and as many as five ray energies: The ray of the soul, the ray of the personality, the ray governing the mental body, the ray governing the astral equipment, the ray of the physical nature. The astral or emotional body is for the majority of mankind, the major determining factor to be considered as it is an outstanding cause of ill health. The reason for this is that it has a potent and predisposing effect upon the vital and etheric bodies. The physical body is the repository for any of the vehicles which are resounding the strongest. Energy is pure; the archetypes of the seven rays are that. When it moves through substance that is impure it becomes force. The stream of force which is the most potent is the one which will control the action of the physical body upon the physical plane. Disease is an activity of the physical plane however there are two streams of force which must be considered in studying the factors leading to physical plane actions (disease).³⁷

1. *The stream of Life itself, anchored in the heart, which determines the vitality of the man, his capacity for work and the term of his existence*

³⁴ *Ibid*, p. 18.

³⁵ *Ibid*, p. 32.

³⁶ Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

³⁷ Bailey, Esoteric Healing, p. 34.

2. *The predominating stream of energy coming from the astral, mental or Soul bodies. These control his expression upon the physical plane.*

The resulting analysis of the forces, playing through the physical body from the astral, received directly from the soul are a combination of soul-force plus the highest type of astral energy; synthetic analysis³⁸ (Totality).

1. *A positive analysis of the personality forces, primarily of the astral force as that is the predominating force pouring into the etheric centres. (vital force)*
2. *A negative analysis of those aspects of soul energy, which are not present.*
3. *A synthetic analysis, based on both the above, but combining, also the record of positive soul expression*

The Seven Rays correlate to one another, higher to lower Aspects and Attributes. First Ray to Ray Seven, Second Ray to Ray Six, Third Ray to Ray Five, the Fourth Ray is the bridge and possesses a distinct relationship to both the First and Second Rays of Aspect. This is a point that should be kept in mind as the Rays of Attribute are further presented. The Rays of Attribute offer a refinement of qualitative value, in relation to their parent Rays of Aspect. This can be of ease in understanding, and application of their use in the discerning of a totality of symptoms or disease nature.³⁹

Ray 4 – Harmony through Conflict⁴⁰

The 4th Ray is the first born of the Rays of Attribute and as such shares qualities with the 1st Ray. It is a Ray that breathes Life, in all its fullness, all its potential. As well it receives parentage from the 2nd Ray and so shares sensitivity, inclusivity, thus At-One-Ment. It is the gifts of these two Rays that give the 4th Ray its tremendous range of expression. The 4th Ray at-ones the qualities of the 1st and the 2nd within itself.

Humanizing the 4th Ray we receive the felt sense of beauty, harmony, peace and the need to have them in the life or make them happen or appear. Bridging all points of view (concepts, ideals, emotions), linking them. We find the 'middle' or compromise. Conflict is part of the human condition. Through it we learn to bring harmony into existence. Sometimes a 4th Ray person creates conflict because they are not comfortable with peace, or are seeking balance. They will fight for a principle, not a cause. Essentially the power to penetrate into the depths of matter and express divinity presents as the harmonization of spirit and matter in expression.

Symbolically it is the bridge, see-saw, yoyo, yin-yang or the double-edged sword.

Esoterically the colour of the fourth ray is yellow. It is the topaz, the forsythia, the deer. Its corresponding planet is Mercury (bridging, connecting); zodiacally Scorpio (bridges the depths of

³⁸ *Ibid*, p. 52.

³⁹ Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

⁴⁰ *Ibid*.

human psyche with the light) and Taurus (aesthetic sense). In music, all music in general, where dissonance resolves into harmony.

Strengths: Facility for bringing harmony out of conflict, Grows spiritually and psychologically through struggle and crisis, Peace-making; reconciling, Facility for compromise, mediation, bridging and linking, Love of beauty and the capacity to create or express it, Refined artistic and aesthetic sensibilities, Strong imagination and intuition, Love of colour – colourful; expressive, dramatic, Literary abilities – word painting, story telling, Ability to amuse, delight, and entertain, Spontaneity and improvisation, Fighting spirit – ‘devil’s advocate’, Fight for principles, Sees opposites, Sensitive to dissonance, Empathic – feels life.

Weaknesses: Embroiled in conflict, struggle, and turmoil (inner and outer), Crisis oriented, Churning, rarely at rest – moving from one extreme to the other, Overwhelmed, Difficulty with dissonance, Self-absorbed in suffering – drama – worry - agitation – indecision -lack of confidence, Combative, Argumentative, Excessive moodiness – manic/depression, The sponge (absorbs too much), Unpredictable, unreliable, impractical, Over-eager for compromise – moral cowardice, Inertia, indolence (lazy) and procrastination, Exaggeration: overly dramatic expression.

Ray 5 – Concrete Knowledge or Science⁴¹

The 5th Ray embodies the principle of concrete knowledge. It separates and discriminates, is linear, sequential and logical. Common sense and down into the details of matter. There is a cool, Teflon quality of this concrete, practical nature. Data, information, understanding in making sense out of data. It is technical, mechanical and must know ‘why’. The scientific method is proof oriented. It is methodical, questioning, sequencing, predictable. Truth manifests in light and clarity Rays 1 and 2 bring clarity; illumine – to shine light on the subject (ray 2 & 5).

Symbolically it is the laser, test tube, calculator, light bulb, brain, microscope, computer. The five senses.

Esoterically the colour of the fifth ray is indigo. It is lead, iron, fools gold and metals in general. It is the healing herbs such as Echinacea, foxglove (digitalis), (specific remedies, as opposed to overall healing qualities), the ape and primates. Its corresponding planet is Venus (illuminations); zodiacally Aquarius, Leo, Sagittarius. Musically, it is techno-pop, or very ‘technical’ pieces, lacking imagination or colour.

⁴¹ *Ibid.*

Strengths: Linear, sequential thinking, Keen and focused intellect, Developed powers of analysis and discrimination, Discriminates truth from error, Accuracy and precision in thought, Acquisition of knowledge and factual detail, Defines and separates, Inquiry through asking questions, Clarity – Lucidity of explanation, Detached objectivity, Facility for mathematical calculation, Discovers through investigation and research, Verifies through experimentation, Practical inventiveness, Technical, mechanical, Commonsense and the rejection of “non-sense”.

Weaknesses: Overly mental, ultra-rational, Over-analysis, undeviating linearity and concreteness, Requires proof in order to believe, Excessive doubt and scepticism, narrowness, Rigid and set thought patterns, “sense-bounded”, Excessive objectivity, Lack of intuitive sensitivity, lack of emotional response and magnetism, Social awkwardness.

Ray 6 – Devotion or Idealism⁴²

The 6th Ray breathes the fact of an Ideal, of a Perfect State, of the Transcendent (ever seeking to be recognized and embodied). It is not about what is in matter, it is about what is NOT in matter – the goal, the archetype, the pristine, the Holy and Sacred. It is the embodiment of the Divine Relation that God has with all creation and the fact that all is related to it. It is the Desire of Deity to Uplift all, to have all that was sent forth as creation return again.

Idealism offers purity and the measure by which we determine pure, good, and worthiness (the bar of achievement is always high). It is the ray of abstracting out of matter – of the transcendent, the visionary, optimism, uplifting action. It is goal oriented, searching/seeking, humility and buoyancy. Devotion as the Creator of all. This is what births the qualities of human devotion, loyalty, selfless caring and self-sacrifice. Humanized it becomes devotion to a person, a cause or an ‘ism’. Faith, passion, heat, martyrdom, mysticism and the mystical experience. As a ray of giving and an orientation to serve, it tends toward over-extension. As a ray of the immediate, it tends toward impulsive action and therefore, much action. It is the other ray of activity (the 3rd Ray being the first one.). It is both the tireless worker, sincere and earnest and the self-critical judge. It is the ray of inspiration and the inspiring voice. This ray tends toward heat, the temperature is usually hot – the flames of desire. It embodies the principle of recognition, the capacity to see the ideal reality lying behind the form. A one-pointed application of desire and intelligence in order to produce an expression of that sensed idea.⁴³

Symbolically it is the Statue of Liberty, Saint, Flag, Praying hands, Candle, Tears.

⁴² *Ibid.*

⁴³ Tibetan, DK in Bailey's book Esoteric Psychology Vol. 1, p. 52.

Esoterically the colour of the sixth ray is silvery rose (pink). It is the ruby or rose quartz, the dog, the horse and salmon (they will return back to their origin, and sacrifice themselves to the process). Its corresponding planets are Mars (addictions, militarism) and Neptune (abstracting, high mysticism); zodiacally Pisces, Virgo, Sagittarius. It can be Beethoven's 9th symphony. It is also the choice for the 1st ray but here it is the passion and the inspirational quality of the music that captures the quality of the 6th ray.

Strengths: Idealism, an uplifting tendency, ability to reach mystical heights, Devotion, Self-sacrifice, Faith, Optimism, Persistence, Loyalty and adherence, Earnestness and sincerity, Humility, Innocence, Receptivity to spiritual guidance, Power to arouse, Inspire and persuade, Ability to achieve ecstasy and rapture, Purity, goodness, Sainthood, Mysticism.

Weaknesses: *Negatives born of devotion* – devotion without independent thought, blind faith, fanaticism and militarism, Self-righteous, Seriousness, Dependency, co-dependency, Things become black or white, either/or, My truth, Gullibility, over-trusting, naiveté, Ill-considered loyalty, Personalization, Emotionalism, jealous love. *Negative born of Idealism*– unattainable goals; lack of realism, idealistic impracticality, Self-negation, self-criticism, perfectionism, Needing to measure-up, "should's", Denial; escapism, including addiction, Unwise susceptibility to guidance, Excess; extremism; hyper-intensity, overdoing, too much activity, Self-abasement; masochism; Martyr-complex.

Ray 7 – Ceremonial Order or Magic⁴⁴

The 7th Ray is about order and organization. Planning, managing, principles of fusion. It is form making, structure, rules and groundedness. Design, appropriateness, conformity, power to manifest and a sense of rhythm and timing. It is habit, law and order. Magic is ritual, ceremony and the alchemy bringing spirit into form. Utilizing and making real (manifesting) the unseen (elemental forces) on the physical plane, it is white magic.

Symbolically it is the calendar, the gavel, map, city compass, clock, magic wand, prism, ceremonial robes, agenda, mosaic, blueprint crystal and schedule.

Esoterically the colour of the seventh ray is violet. It is the crystal, the amethyst and intricately structured plants like the sun flower, the hyacinth and lilac. Its corresponding planet is Uranus, zodiacally Libra (right relations), Capricorn (earth - structured, formal, ritualistic) and Aries

⁴⁴ Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

(illuminates the Divine Order and impels it into matter). Musically one would consider very rhythmical pieces like the polka, a waltz or a march.

Strength: The power to create order, Power to manifest and to work efficiently upon the material plane, Tendency to plan and organize, manages detail, Ritual and ceremony, Power to build, Renovates and transforms, power to synthesize parts, Keen sense of rhythm and timing, Power as a magician, Power to work with the elemental forces.

Weaknesses: Rigid orderliness; formalism, Routine; subservience to habit, Crystallization, overly rigid, inflexible, Structured or planned, not spontaneous or adaptable, Conformity, Status-quo, Over-concern with rules, regulations and the 'dead letter' of the law, difficulty changing patterns, Compulsive/obsessive, Excessive perfection of the form, Judgment based upon appearances, Addiction to occult phenomena; spiritualism, Darkening of the magical process.

* * *

The proving symptoms of remedies such as Silicea, Phosphorus, Arsenicum and Tuberculinum, to name but a few, are evident in the attributed qualities of the Rays of Attribute. In-fact, consideration of all of the Seven Rays would seem to colour all which is available in nature by way of known remedy similars. This cannot be underestimated due to the Law of Similars. Given that a proving symptom in one that is healthy can facilitate the healing response of an organism in which the same characteristic of symptom results as the expression of a disease manifestation, we might conclude that the infinite range of possibilities is in-fact confined to only seven qualities of energy and force.

Manifestation then, becomes a key to understanding and employing the healing benefits of remedy selection. Though the energetic qualities of the Seven Rays are finite or rather self-contained, it is not simply a question which Ray holds dominion over any of the five vehicles expressed in the human economy. The Rays combine with one another creating sub-sets and influences of dominance to consider. Further, in addition to the influence of expression of a particular stream of energy, the primary location of affinity of that expression is most significant. In the seven centres (chakras) of the body each possesses a dominant signature of action. These further illuminate what, where and how a manifested quality of disease impinges the Vital Force.⁴⁵

⁴⁵Hahnemann, 6th edition of the Organon of the Medical Art, pp. 12, 67, 68.
Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

The Endocrine system and the Chakra or Etheric system of the human economy mirror one another. Consider for a moment the dominant energy of each centre, materially and etherically.⁴⁶

- **Crown Chakra** – top of the head, one may ultimately reach the feeling of integration with the divine
- **Pineal gland** – governs the upper brain and right eye

- **Ajna Centre (third eye)** – eye of the personality
- **Pituitary Gland** – centre of the forehead between the brows, governs the lower brain and nervous system, the ears, nose and left eye.

- **Throat Chakra** – centre of creativity, expression and communication
- **Thyroid gland** – governs lungs, vocal cords, bronchial apparatus and metabolism

- **Heart Chakra** – centre through which we feel, express and radiate love; the Life thread
- **Thymus Gland** – governs heart, blood and circulatory system, influences the immune and endocrine systems

- **Solar plexus** – centre of emotions, clearing house for emotional sensitivities
- **Pancreas** – governs the action of the liver, spleen, stomach, gall bladder and aspects of the nervous system

- **Sacral Centre** – governs attitudes in relationships, sex and reproduction
- **Sexual organs** – located in ovaries in women, testes in men

- **Base Chakra** – fight or flight, understanding of the physical dimension
- **Adrenal Gland** – governs kidneys and spinal column

This becomes relevant for consideration to the Homeopath who subscribes to theories of: miasmatic suppression, progression of disease and ‘direction of cure’. Layers, as is often termed, are represented in the degrees of placement in the physical body. Ectoderm, endoderm, (connective tissue), mesoderm, neuro-endocrine, neural plate and mind; the first represents the outer most reflection of disease expression, and in general the most benign, provided it is cleared without moving deeper into the bodily tissues. Each layer corresponds respectively to: skin, inner less vital organs, structural components of bone and muscle tissues, vital organs, hormonal components, nervous system, and mind.⁴⁷

Homeopathic Practise of the 21st Century

“A Contemporary Perspective of Miasm”

Some contemporary Homeopaths have attempted to build upon Hahnemanns 19th century writings offering their own conjectures. Different schools of thought have emerged. One ignores miasmatic consideration. Another adopts a routine of prescribing in an attempt to “clear” the case of miasms. Still another theory has emerged suggesting that layers of predisposition are the

⁴⁶ Lecture notes; Esoteric Psychology, Session 1, Centre for Esoteric Studies, 2003

⁴⁷ Vijayakar, Predictive Homeopathy Part 1, Theory of suppression, pp. 31-49.

underlying factor in the waxing and waning of temporary ailments. For treatment to be completely curative, each layer must be respected and discerned one presentation at a time.⁴⁸

Homeopath George Vithoukas, in *The Science of Homeopathy*, reiterates Hahnemann's contention that a predisposing weakness of the defence mechanism is fundamentally affected by three major factors: hereditary influences, strong infectious diseases, and previous treatments and vaccinations. Other celebrated Homeopaths of today often recapitulate Hahnemann's assertions of Psora, Sycosis and Syphilis, but have quietly woven their subjective experience into widely published material. In his book *Hahnemann Revisited*, Homeopath Luc De Schepper offers an expansion of miasmatic theory built on the original three, but he writes of two additional miasms prevalent today, Tuberculosis and Cancer, as possessing equal standing to Psora, Sycosis and Syphilis. This is a departure from Hahnemann's work in the 19th century.

Tuberculosis and Cancer are diseases which would seem to be more prevalent today, than they were in Hahnemann's time. Yet he did not deem them independently to be primary causes of disease. In Hahnemann's formulation they instead are the result of such categories. That the word Miasm translates as 'dis-ease' does not necessarily permit that each resulting ailment then be categorized as its own title. If that were so, then Heart disease, Mental illness, or HIV/AIDS should be seen as independent miasms. None of these particular categories provide very much insight into the wide range of circumstances in which they can manifest. When they present, they have already made themselves clearly known by way of manifested pathology, their cause is no more sure unless we review their relationship to Hahnemann's original three.

A modern view of Psora continues to be respected classically as 'contagion, immediately transmitted by contact from the fluid of an opened vesicle, resulted of a scratched itch and suppressed',⁴⁹ However, a central idea of Psora has evolved, that of it being a lack of strength and the need for support, which manifests on the skin and in the nervous system. Is this not then the expression of the disease as opposed to the disease itself? De Schepper has written that "*it is through its neurological actions that it causes functional and subjective symptoms and never structural damage.*" He has written of suppressed Psora that it "*will attack the central nervous system and is transmitted from generation after generation increasing susceptibility of those afflicted.*"⁵⁰ Further he admits in his own experience, it is not Psora which is dominant in presentation but Sycosis, expressed as catarrh or mucus without itch.⁵¹ This contrasts

⁴⁸ Vithoukas, *The Science of Homeopathy*, p. 126.

⁴⁹ De Schepper, *Hahnemann Revisited*, p. 365.

⁵⁰ *Ibid*, p. 367.

⁵¹ *Ibid*, p. 366.

Hahnemann's theory. If the itch is absent, and the inflammatory process is present this would indicate suppressed Psora, not Sycosis.⁵²

Sycosis has come to be understood by the central idea of over-stimulation and excessive growth. De Schepper cites the proving symptoms of Thuja as characteristic; primarily it's delusion of weakness which must be concealed in order to survive. "*Covering up weaknesses by creating an extra protective layer behind which the person can hide. [This] produces warts, hyperkeratosis and thick overgrowth of bushy hair.*"⁵³ The over growth, over-stimulation can be qualified in the behaviour of both Cancer and Tuberculosis, but why does the contemporary community want to classify them distinctly independent from Sycosis or Syphilis? What value does it add to the Art?

Contemporary Syphilis is considered destructive on all levels - deformity and hiding, seen on the mental, emotional and physical levels. Comparing it to Hahnemann's position, the difference between the two is that in Sycosis the inflammation and ulceration is inside the genitalia, where as with Syphilis it is on the outside of the genitalia. Suppression or physical removal of the expression causes deeper manifestation not cure, against Nature's laws of its centripetal action compared to the centrifugal action of Psora.⁵⁴ The differing and contemporary views of miasmatic behaviour today are distractive from the underlying factors that ought to be considered from the original concept presented by Hahnemann. As stated earlier, what he provided then remains an unfinished work, but still a solid platform from which real understanding of disease can be ascertained.

The Chronic Diseases

"Their Peculiar Nature and Their Homeopathic Cure"

In the preface of the fourth volume of The Chronic Diseases [xix] Hahnemann states:

In presenting the Homeopathic Therapeutics I did not venture to explain how the cure of diseases is effected by operating on the patient with substances possessing the power to excite very similar morbid symptoms in a healthy person. I furnished a conjecture about it... for it is only incumbent upon us to cure similar symptoms correctly and successfully, according to a law of nature which is being constantly confirmed.

The chronic diseases, which spring from miasms, cannot be healed unaided, the (homeopathic) healing art, guided by the human understanding, to overpower and overcome (to cure)...it is always this power, the vital force, which conquers. It is the organic vital force of our body which cures natural diseases of every kind directly and without any sacrifices as soon as it is enabled by means of the correct remedies to win the victory.

Our vital force hardly opposes an equal opposition to the foe causing the disease, and yet no enemy can be overcome except by a superior foe.

⁵² Hahnemann, The Chronic Diseases, p. 117.

⁵³ De Schepper, Hahnemann Revisited, p. 387

⁵⁴ *Ibid*, p. 400.

Third Ray Aspect

“The Peculiar Nature of Psora”

The psoric miasm is an age old contagion, easily communicable and capable of affecting all the planes of the human constitution. It is actively contagious when manifested upon the skin by way of its fluid filled vesicles. These fluid filled vesicles are the vehicle by which the diathesis can be further transmitted. This outward expression is the clue by which treatment can be applied homeopathically or otherwise. As Hahnemann wrote in great detail, suppression results not in cure, but rather a deepening pathology that is reversed only when the appropriate anti-psoric remedy is applied.

Beyond the identity of an ancient origin unknown, he provides little in terms of the origin of this contagion. His insight into this disease is offered more in the descriptive action of the similar remedies suited to bring about cure. Of the remedies most spoken of, it is sulphur he identifies as the main anti-psoric. Sulphur dynamized as a homeopathic remedy speaks to the nature of the action of this miasm. It acts centrifugally, when combined with the intelligence of the Vital Force and the intelligence of Psora.⁵⁵ This suggests the principles of the 3rd Ray of Aspect, intelligent activity as well as the primary physiological defence of cellular matter, inflammation.

Invading bacteria or fungus promote cell response to the production of certain physiologically present antibacterial agents in the body. It may induce a 'cell' to produce free fluid in large quantity so that the bacteria or fungus can be washed off. This is commonly observed in cases of upper respiratory tract invasion by any organism where the first defence is the production of fluent coryza. If this fails, this primary immune response of inflammation is then used, to rid the body of the invasive stimuli. It is then followed by increased sensitivity and irritation, increasing or decreasing the ph of the cytoplasm or excess production of antibacterial agents. The sole aim is to make the bacteria die its own death by changing temporarily the biochemistry within the cell or the neighbouring tissue. Inflammation then, is a physiological protective response. Ultimately it is the tendency to inflammations or recurrent infections which are harmful and lead to chronic manifestation of diseases. A mite which causes scabies will never attack and manifest itself as skin lesions unless the skin cells of a person have a disturbed equilibrium and harbour sufficient toxins to feed them. Microbes of bacteria, virus, fungi or toxins are not necessarily the cause for pathological inflammations but rather some change prior to it.⁵⁶

The crude application of Sulphur is blamed by Hahnemann as the deeply manifested impingement of the disease Psora; a disease that is abstract, in that it is not limited to the skin. It

⁵⁵ Hahnemann, The Chronic Diseases, pp. 112-164.

⁵⁶ Vijayakar, Predictive Homeopathy part III; The end of Myasmtion of miasms, pp. 67-74.

is without boundaries and can affect every aspect of the human constituency; capable of deeply destructive disorders and pathology.⁵⁷

“Even in the most ancient times when itch occurred for it did not everywhere degenerate into leprosy, it was acknowledged that there was a sort of specific virtue against itch in SULPHUR; but they knew of no other way of applying it, but to destroy the itch through and external application of it, even as is done now by the greater part of the modern physicians of the old school.”⁵⁸

This raises an interesting consideration if in fact Sulphur is the simillimum to cure dynamically, and the cause of suppression in crude form. Hahnemann cites Psora as a chronic miasma of peculiar character, which over several thousands of years has passed through several millions of human organisms, resulting in a vast extension of varied symptoms, *“the elements of the innumerable, chronic, non-venereal ailments, under which mankind now groans.”⁵⁹* The energetic transmutation of such a miasm, in other words ‘Adaptability’ could then be infinite by the multitude of various bodily constitutions of the individuals who differ one from another in their *domiciles, climatic peculiarities, education, habits, occupations, diet, lifestyle, varying bodily and psychic relations.*

“One single and only medicine is insufficient to heal the entire Psora and all its forms and that it requires several medicines in order to respond, by the artificial morbid effects peculiar to each, to the unnumbered host of Psora symptoms and thus to those of all chronic (non-venereal) disease and to the entire Psora.Only when the eruption of itch is still in its prime and the infection is in consequence still recent, can complete cure be effected by Sulphur alone.”⁶⁰

* * *

The relevance of sulphur to Psora is considerable. It is the tenth most abundant element in the universe and has been known since ancient times. Greek poet Homer mentioned “pest-averting sulphur” nearly 2800 years ago. A component of many common minerals, nearly twenty-five per cent of the sulphur produced today is recovered from petroleum refining operations as a by-product of extracting other materials from sulphur-containing ores. The majority of the sulphur produced today is obtained from underground sources, usually found in conjunction with salt deposits. Most of the sulphur that is produced is used in the manufacture of sulphuric acid which is used to vulcanize natural rubbers, to manufacture insecticides and gun powder, and also as a dying agent.⁶¹

In addition to sulphuric acid, sulphur forms other compounds. Hydrogen sulphide is a gas. Sulphur dioxide, formed by burning sulphur in air, is used as a bleaching agent, solvent, disinfectant and as a refrigerant. When combined with water it forms sulphurous acid, a weak

⁵⁷ Hahnemann, The Chronic Diseases, pp. 112-164.

⁵⁸ *Ibid*, p. 118.

⁵⁹ *Ibid*, pp. 122,123.

⁶⁰ *Ibid*, pp. 122,123.

⁶¹ www.education.jlab.org/itselemental/ele016.html

acid that is a major component of acid rain.⁶² Elemental sulphur can be found near hot springs and volcanic regions in many parts of the world especially along the Pacific Ring of Fire. It also exists in salt domes along the coast of the Gulf of Mexico and in evaporates in Eastern Europe and Western Asia. The sulphur in these deposits is believed to come from the action of anaerobic bacteria on sulphate minerals, especially gypsum, although native sulphur may be produced by geological processes alone without the aid of living organisms. Fossil-based sulphur deposits from salt domes are the basis for commercial production in North America and Europe. It occurs naturally in volcanic emissions, as from hydrothermal vents and from bacterial action on decaying sulphur-containing organic matter. An essential component of all living cells, inorganic sulphur forms a part of iron-sulphur clusters and is the bridging ligand in the site of cytochrome c oxidase, a basic substance involved in the utilization of oxygen by all aerobic life.⁶³

Sulphur may serve as a chemical food source for some primitive organisms. Some forms of bacteria use hydrogen sulphide in the place of water as the electron donor in a primitive photosynthesis type process. The sulphur bacteria breathe sulphate instead of oxygen. They also can grow on a number of other partially oxidized sulphur compounds. It is a part of many bacterial defence molecules and is recognized as an essential nutrient to plant growth.⁶⁴

Fossil fuels found within the top layer of the earth's crust are formed from the fossilized remains of dead plants and animals by exposure to heat and pressure in the Earth's crust over hundreds of millions of years. Petroleum is formed from the preserved remains of prehistoric zooplankton and algae long ago settled to the sea bottom in large quantities under anoxic conditions. Over geological time, this organic matter, mixed with mud has been buried under heavy layers of sediment.⁶⁵ Petroleum is not a substance new in the world's history; records of four thousand years confirm asphalt as employed in the construction of the walls and towers of Babylon; where oil pits and pitch springs were closely situated. Great quantities of it were found on the banks of the river Issus, a tributary of the Euphrates. Ancient Persian tablets indicate the medicinal and lighting uses of petroleum in the upper levels of their society. Earliest known oil wells were drilled in China in 347 CE. The oil was burned to evaporate brine and produce salt.⁶⁶

Based on the innumerable unknown organisms which thrive from Sulphur, it could be surmised that the origin of the 'itch' microbe, so relieved by sulphur, in-fact results from over-exposure to the combined relationship of sulphur and anaerobic organisms. The detritus and use of Sulphur

⁶² *Ibid.*

⁶³ www.wikipedia.org/wiki/sulfur

⁶⁴ *Ibid.*

⁶⁵ www.en.wikipedia.org/wiki/Fossil_fuel

⁶⁶ www.wikipedia.org/wiki/Petroleum

over the ages, might very well suggest that contemporary humanity is suffering Psoric conditions as a result of what we might otherwise consider to be proving symptoms.

* * *

Hahnemann considered Psora to be the most important of the 3 miasms.⁶⁷ Characteristically it embodies the energetic rotary action of the 3rd Ray of Aspect, the Ray which has been dominant in expression for millions of years. The power to evolve through the intelligence of the form aspect, to build, to think and to shape shift matter has advanced civilization in such a way, that we attempt to manipulate what we think we understand. The Mother earth aspect is demonstrated by way of matter manifestation, exemplified by the overuse of animal, plant, and mineral kingdoms via the postulation of Sulphur provings being the actual cause of what Hahnemann deemed Psora.

First and Second Rays of Aspect “The Peculiar Nature of Venereal Diseases”

Hahnemann asserted that the Syphilitic and Sycotic miasms were of a different nature from the Psoric miasm. He branded them as venereal in nature, both of which express themselves on the skin, one as a chancre, the other as ‘fig-warts’. There is little to discern from his writings on the topic. He never quite explains why these two miasms are deserving of separate classification from Psora.

Syphilis is an ulcerative result of a contact of an impure coition, which if not cured remains standing on the same place during a man’s lifetime. Provided the chancre exists the miasm cannot break out. If suppressed by using crude measures either the patient will expire or their health will deteriorate rapidly.⁶⁸ Mercury baths were used in Hahnemann’s day, to eliminate the appearance of the chancre – mercury poisoning more often the result. The chancre result demonstrated as destruction of tissues.

Hahnemann distinguishes three states to be considered for cure.⁶⁹

1. *Syphilis alone and attended with the local symptom the chancre or the bubo*
2. *Syphilis alone without any complication of second or third miasma (deprived of the local symptoms the chancre and the bubo)*

Both states are actively responsive to the Homeopathic preparation of Mercurious as the primary Anti-syphilitic remedy.

3. *Syphilis already complicated with another chronic disease (ie Psora) with or without the local symptom.*

⁶⁷ Hahnemann, *The Chronic Diseases*, p. 112.

⁶⁸ *Ibid*, p. 104.

⁶⁹ *Ibid*, pp. 101, 102.

This diseased [state] only causes difficulties in its cure, if it's complicated with a Psora that had been already far developed – with sycosis it is complicated but rarely, but then usually at the same time with psora.

“In the spot, into which at the impure coition the syphilitic miasma had been first rubbed in and had been caught, it is in the same moment, no more local; the whole living body has already received (perceived) its presence, the miasma has already become the property of the whole organism.the specific venereal transformation takes place in the internal of the body irresistibly from the first moment of infection until syphilis has developed itself throughout the whole body and only then, not before, nature loaded down by the internal malady, brings forth the local symptom peculiar to this malady, the chancre, usually in the place first infected; and this symptom is intended by nature to sooth the internal completed malady.”⁷⁰

The forward-moving power of the 1st Ray is well illustrated by way of the infective nature of the disease. It destroys and figuratively is well represented as the ulcerative chancre.

* * *

Hahnemann described Sycosis as the *“fig-wart disease being the miasma which has produced by far the fewest chronic diseases”*. Excrescences usually first manifest on the genitals, attended with a sort of gonorrhoea from the urethra several days or weeks after infection through coition. Rarely will they appear dry and like warts, more frequently soft, spongy and emitting a specifically fetid fluid, bleeding easily and in the form of a coxcomb or a cauliflower (brassica botrytes). When violently removed, the natural effect is that they will usually come forth again. The fig-wart disease, after having been deprived of the local symptom which acts vicariously for the internal ailment, would in other and worse ways present in secondary ailments; *“for the fig-wart miasm, which rules in the whole organism, has been in no way diminished.”⁷¹*

Venereal diseases of Hahnemann's time were considered homogeneous to one another, and were treated similarly with crude doses of Mercury or the violent cauterizing, cutting and the practise of ligature. Recognizing Mercury as a homeopathic remedy suited to deal with the other venereal disease Syphilis, Hahnemann says this:

“Mercury which has been used internally and which is in no way appropriate to sycosis, besides undermining the general health which in this disease can only do injury and which is given mostly in very large doses and in the most active preparation, similar excrescences then break out in other parts of the body, either whitish, spongy, sensitive, flat elevations in the cavity of the mouth, on the tongue, the palate and the lips or as large, raised, brown and dry tubercles in the axillae, on the neck, on the scalp, etc., or there arise other ailments of the body, of which I shall only mention the contraction of the tendons of the flexor muscles, especially of the fingers.”⁷²

Of Sycosis Hahnemann contributed the least amount of information. What he was able to discern is somewhat contrary to pathology now known. Fig-wart is today recognized as HPV – human

⁷⁰ *Ibid*, p. 104.

⁷¹ *Ibid*, p. 98.

⁷² *Ibid*, p. 99.

papillomavirus, which science identifies as approximately 130 diverse DNA-based viruses, infecting the skin and mucous membranes.⁷³ Gonorrhoea as he speaks of it in *The Chronic Diseases* is the expressive, offensive discharges produced by the body afflicted with it as infection.

“The gonorrhoea dependent on the fig-wart miasma, as well as the above mentioned excrescences (i.e., the whole sycosis) are cured most surely and most thoroughly through the internal use of (Homeopathically prepared) Thuja, and Nitric Acid..... which must be allowed to act as long a time in order to remove the gonorrhoea and the excrescences; i.e., the whole sycosis.”⁷⁴

He clearly indicates in this short passage that the excrescences (growths) are the expressive action of manifestation of his named sycosis. Indicating Thuja as the primary anti-sycotic remedy he further sheds light on the nature of this disease in its centripetal behaviour.⁷⁵ The gonorrhoea taint as described would appear to be an accessory condition, more psoric in expression than its presenting host of sycotic growth. The spiral cyclic action of the 2nd Ray is clearly expressed in the manifestation of these excrescences. Growing upwards, building outwards in expression of containment.

Principles of Cell Defence

“2nd and 1st Rays of Aspect”

Contemporary Homeopath Prafull Vijayakar asserts that every cell or living organism faces damage or cell injury from pathogens, toxins, chemicals, radiations and thermal factors. And, there are three different mechanisms employed to behave in defence.

A: Physiological defence,

B: Morphological (structural) defence: Construction and Destruction.

When the protective physiological defence response of inflammation has failed to get rid of the toxins or pathogenic forces, the second line of defence is employed. Once limits of reversible physiological changes are crossed, irreversible morphology of the cells structures occur. Accumulations take place and manifest in the cell wall or cytoplasm. They begin thickening from the excess defence production of lipids, proteins or glycogen. A wall develops to protect surrounding cells from irritation. Everything within the cell or system is affected. Pathology which arise out of such a defence includes growth or thickening pathologies such as polyps, warts, cysts, tumours, atherosclerotic plaques, deposition of pigments and minerals.⁷⁶ This translates to morphological construction. The Second line of defence embodies the magnetic nature of the 2nd ray energy, demonstrated here as accumulation.

⁷³ http://en.wikipedia.org/wiki/Human_papillomavirus

⁷⁴ Hahnemann, *The Chronic Diseases*, p. 99.

⁷⁵ De Schepper, *Hahnemann Revisited* p. 400.

⁷⁶ Vijayakar, *Predictive Homeopathy part III; The end of Myasmtion of miasms*, pp. 67-74.

Morphological destruction occurs when the second line of defence can no longer hold in abeyance. Changes at the genetic level can activate a defence response of destruction to save the greater part of the whole organism by destroying a part of it. Pathological conditions are exemplified as gangrene, necrosis, ulceration and cardiac infarct in the extreme case.⁷⁷ All of which are 1st Ray aspects of direct power and beneficent destruction.

Vijayakar asserts that based on Hahnemann’s description of the three miasms in aphorisms 79 and 80 of *The Organon of the Medical Art*, Psora, Sycosis and Syphilis are rooted in the defensive cell response to injurious influences.⁷⁸

<i>Psora</i>	<i>Physiological defence response</i>	3 rd Principle of Aspect
<i>Sycosis</i>	<i>Constructive defence response</i>	2 nd Principle of Aspect
<i>Syphilis</i>	<i>Destructive defence response</i>	1 st Principle of Aspect

This however speaks to a responsive action only. If we consider Newton’s 3rd Law, reaction is the result of an equal, and opposite action.

Esoteric Healing “The Origin of Disease”

Hahnemann at no point in *The Chronic Diseases* identified the origin of his miasms other than references to ancient evidence of Psora. He simply qualified their behaviour as peculiar in nature, differing one from the other offering homeopathic means by which to address their cure. Esoteric definition repeats his conjectures that diseases are due to two basic causes: The close interplay between people living under modern conditions massed into cities and the other, the age of the soil upon which man lives as deeply suffused with the germs and residue of past ages. The immunity of man is an amazing matter, he resists and throws off continuously every kind of disease – those which are the result of contact with others, those which are in the atmosphere at every time, and those which are inherited to which he has a constant predisposition. “A man’s fight for health is ceaseless when homeostasis prevails”.⁷⁹

The Tibetan DK suggests that diseases of humanity are inherited from the past. He asserts that the recognition of bacteria, germs and similar intruding organisms are useful, but only if we bear in mind that they are effects of causes hidden in the very history of the planet itself and also in its racial history – “of which little or practically nothing is known”.⁸⁰ He states the physical bodies in which humanity now dwells are constructed of very ancient matter, substance that is tainted by historical conditions of the past.

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*, p. 76.

⁷⁹ Bailey, Khul, *Esoteric Healing*, p. 225.

⁸⁰ *Ibid.*, p. 26.

"History, as studied today, goes back but a little way and although the enlightened historian and scientist may extend the story of humanity to millions of years, there is naught known about the races of men who lived those millions of years ago; naught is known of the civilisations which flourished in early Atlantean times twelve million years ago; Naught is known at all of the still more ancient Lemurian civilisation which goes back more than fifteen million years; still less is known of that twilight period which existed twenty-one million years ago when men were scarcely human and when they were so closely related to the animal kingdom."⁸¹

Helena Blavatsky introduced the root race concept to humanity in *Volume II of The Secret Doctrine; Anthropogenesis*. She cites our current state of humanity that of the fifth root race, so named as Aryan.⁸² The fourth root race she cites as Atlantean.⁸³ Plato wrote of this legend in 370BC in the *Timaeus and Critias* dialogues and further proof of Atlantis is offered in Ancient stone works depicting advanced flying machines in the Egyptian Temple of Abydos. Some argue that the Great Pyramids are attributed not to the Egyptians, but to the Atlanteans before them.⁸⁴ The third root race would be that of Lemuria. The first to physically manifest in form;⁸⁵ the statues of Easter Island are purported to be evidence of their existence.⁸⁶

Lemurian – Third Root Race

“The Origin of Syphilis”

The Tibetan DK elaborated on Blavatsky's root race conjectures in *Esoteric Healing*. Though it was the third root race Lemuria was the first race to manifest physically. Their dominant Ray qualities were that of the 7th Ray of Attribute (Ceremonial Order or Magic – order of the form) and the corresponding 1st Ray of Aspect (Will or Power). In Lemurian times, the emphasis of the life force was upon the physical body. It practically destroyed itself through the proliferation of sex, owing to their misuse of the sacral centre, which was then the most active and the dominant centre in the body. The origin of syphilitic disease is resultant from the sexual excesses of Lemurian times, and our soil is permeated with the germ residue of this disease. *“Down the ages, men have suffered from these groups of infections; they have died, been buried and in their millions have contributed their quota of infection to the earth.”⁸⁷*

As the Lemurian ages passed, humanity entered into the Atlantean stage of development, in which conscious control for the physical body dropped below the threshold of consciousness. The etheric body became consequently more potent and the physical body reacted increasingly like an automaton to the impression of a steadily developing desire nature. Desire became something more than a simple response to physical animal urges of primitive instincts. Instead it became

⁸¹ *Ibid*, p. 226.

⁸² Blavatsky, *The Secret Doctrine* Vol. II, *Anthropogenesis* p. 434.

⁸³ Blavatsky, *The Secret Doctrine* Vol. II, *Anthropogenesis* p. 315.

⁸⁴ www.soulsofdistortion.nl/SODA_chapet7.html

⁸⁵ Blavatsky, *The Secret Doctrine* Vol. II, *Anthropogenesis* p. 313.

⁸⁶ www.crystalinks.com/lemuria.html

⁸⁷ Bailey, Khul, *Esoteric Healing*, pp. 58, 232.

directed to objects and objectives extraneous to the body such as material possessions and that which could be appropriated. Seeds of aggression and of personal acquisitiveness began to grow.

Legend holds that heights of luxury were reached in Atlantis of which we know nothing and have never achieved. The decadent days of the Roman empire of our ancient history are said to echo the pure Atlantean mischief and wickedness of eons past. Life in Atlantean times became tainted by the miasma of unadulterated selfishness *“polluting the very springs of life itself”*. Men only lived and bred in order to be in possession of the utmost luxury of material goods.⁸⁸

Atlantean – Fourth Root Race **“The Origin of Sycosis”**

Cancer, the Tibetan DK tell us, is the legacy of Atlantean humanity. This disease was a major factor which devastated the inhabitants of old Atlantis. The roots of which are said to be deep-seated in the emotional nature of desire, grounded in the astral body (solar plexus). Cancer is partially the result of a reaction to the diseases connected with the sex life previously rampant in Lemurian times and early Atlantean days. The people of those times, for the sake of self-preservation dammed back the natural flow of desire (the flow of life as it expresses itself through the centres of reproduction and procreation). Cancer is primarily a disease of inhibition, just as the syphilitic diseases are those of over-expression and overuse of one aspect of man's mechanism. Cancer in its turn was based similarly on a previous shift of the life force from the physical body into that of the emotional nature, producing an over development of the cellular life, through over stimulation.⁸⁹

Tuberculosis, though rampant at a certain stage in Atlantean times, has been generated principally in our Aryan race. *“The cause of this scourge is to be found in the shift of the life emphasis away from the emotional nature into that of the mind nature, producing a temporary starvation of the emotional nature. It is largely a disease of depletion.”*⁹⁰ In this situation we find the origin of tuberculosis, manifested in the organs whereby men breathe and live. It is difficult to appreciate or to comprehend the Atlantean state of consciousness, as there was no mental process except among the leaders of the race; there was only ruthless, insatiable desire. Its Ray qualities were that of the 6th Ray of Attribute (Idealism and Devotion) and the corresponding 2nd Ray of Aspect (Love – Wisdom).

⁸⁸ *Ibid*, p. 232.

⁸⁹ *Ibid*, 58

⁹⁰ *Ibid*, p. 59

Syphilis and Tuberculosis have been extensively prevalent during the first age of the Aryan race in which we now find ourselves. Today they not only affect the organs of the lungs but have involved the blood stream and consequently the entire organism of the human body.⁹¹ This information from the Tibetan DK is strangely reminiscent of the complicated nature of Psora as Hahnemann discerned. It would also suggest a suppressive expression to the mesodermal tissues.

Aryan – the Fifth Root Race

“The Evolution of Psora”

Owing to the development of the mind in the Aryan race, certain difficulties arise in the physical body. The mental body is the transmitter of soul energy (when active and rightly aligned). This soul energy, pouring into the physical body, can produce certain conditions of over stimulation and difficulties connected with the nervous system. Esoterically speaking, there are very few ills to which flesh is heir that are mentally based. There are two reasons for this:

1. *Very few of the race are yet mentally polarised and therefore thinking*
2. *The fact that the bulk of diseases are etheric or astral*

Another difficulty is that the thinking and the emotional reactions of man are still so closely inter-related that it is not easy at this stage in evolution to separate feeling from thought. Or, discern if an ill has arisen in the astral or the mental body versus ills due to wrong feeling and wrong thinking.⁹² Ray qualities of our current manifestation are that of the 5th Ray of Attribute (Concrete Knowledge or Science) and the corresponding 3rd Ray of Aspect (Active Intelligence).

Thinking that is practised in the world of today, is done by the relatively few. The rest are occupied with feeling, sensuous perception of emotionalism such as irritability, worry, acute anxiety, aspiration towards some desired end or goal and depression. Not to mention the dramatic life of the Ego, the “I in the centre” consciousness. Few live in the world of thought and fewer still in the world of reality, consciousness. When they do, the result will be a better average of health, because of better integration. The results of which will be a freer play of the life forces throughout the vehicles of expression.⁹³

⁹¹ *Ibid*, p. 234.

⁹² *Ibid*, p. 88.

⁹³ *Ibid*, pp. 90-91.

“The Metaphor of Miasm”

It is truly difficult to imagine the great the span of ages which have preceded our current day. An even more challenging concept is the resultant consequences of those times passed and their intrinsic effect upon the modern days in which we now live. That it is only two hundred years since Samuel Hahnemann was first able to discern the harmonious values of health treatment by application of the Law of Similars, and further develop a system by which those laws may be practised is nothing short of awe inspiring.

Two hundred years is a very small window of time. The complexion of the world then was not very much different than the one we know today. Science based, deductive practises of medicine still continue today. The ‘barbaric’ treatments of Hahnemann’s time arguably remain. Dangerous drug interactions and brutal chemical therapies which appear to resolve disease pictures more often than not create a cascading effect of more disease and premature death. Hahnemann himself declared many times over in his *Organon of the Medical Art*, disease cure in this way is obtained at the expense of the life or the quality of life of the patient.

This brings to point the teachings of the Tibetan DK, who reminds us that though a physical being of life expires, it is the residue and memory of that life which leaves an impression here on earth. An impression that's transmuted in ways we can only now begin to perceive. All that has passed before us has in some way or another contributed pollutants which are an inescapable influence in this moment of today. The esoteric and theosophical doctrines are challenging concepts. It is beyond difficult to openly engage in these philosophies without ridicule from a majority that has yet to see the possibility of these truths. It is not dissimilar to the kind of resistance and ridicule Hahnemann himself faced but two hundred years ago. Thinking outside of the box is for the brave, and there is little doubt about the courage Samuel Hahnemann possessed.

Considering for a moment the challenge Homeopaths face when asked to explain what it is that they practise, it would be fair to assume that the answer is dependant upon the quality of person who poses the question. Do we cite the law of similars, do we gloss over the truth or are we brave enough to squarely face the challenge with a solid explanation of the dynamic values of nature? This is a challenge unique in responsibility, because as Homeopaths we are both teachers and facilitators of healing. It is not incumbent upon the Homeopath to subscribe to esoteric doctrines, though there must be a degree of respect to the theories which encompass the energetic qualities of remedies and their value of action on the vital force. The esoteric premise of the Seven Rays, provides a springboard from which we may further grasp that which is intangible.

Hahnemann confidently addressed acute illnesses with little difficulty using his system of dynamized substances and symptom picture totality. The Chronic diseases presented a very different challenge to him, one that he had not completely addressed prior to his death. If we consider the proven science of cell behaviour, something that was not yet evident to Hahnemann at the time, we have a simple system of discernment available to us. Translated, Psora could be considered a metaphor for Inflammation, Sycosis a metaphor for Construction and Syphilis a metaphor for Destruction. All three, inflammation, construction and destruction are terms we can be comfortable with. They are cell processes supported by science which can ease our ability to tangibly ascertain where a pattern of mistunement has manifested in that moment.

When we revert to the original terminology as outlined by Hahnemann of Psora, Sycosis and Syphilis there is bound to be confusion plainly due to the fact that he himself had yet to fully determine the how and why of these manifested actions. He was clever enough to recognize that the later two miasms were peculiarly different from Psora, his deemed primary cause of chronic diseases. Here then is the two fold curiosity of what today as Homeopaths we have available to glean from.

First we have Psora, metaphorically an adaptable, quality of energy behaviour. The Third Ray of Aspect as presented from an esoteric point of view encompasses the 'Intelligent Activity' it is named for. A patient presenting with a dynamic case of very active and changing symptoms, could be considered to have the 5th and 3rd rays as the communication of their dominant signatures of energy. Secondly we have an interesting possibility as to why Psora would have been the dominant miasm for Hahnemann from the detritus of Sulphur and its usage which has intensified in the last century offering a rather inescapable consideration of maintaining cause to this underlying miasm.

Metaphorically Sycosis embodies the energy nature of action presented in the Second Ray of Love – Wisdom, notably as a magnetic attracting principle of growth. Syphilis strongly mirrors the destructive result of the First Ray's force of Will or Power. The additional postulation of those particular types of disease presentations could also be considered maintaining causes on both an emotional and physical level due to the collective life experiences of the ancestry the Tibetan DK insists are truth. Truths we cannot to date prove to scientific satisfaction, though highly plausible based on unexplained archaeological evidence, combined with ancient legends and their resultant writings of advanced philosophers we continue to revere.

Conclusion

It is unlikely that a homeopathic practitioner of today would encounter patients suffering from the prevalent ailments of Hahnemann's time given the environmental factors that have changed since then. A fresh case of the uncomplicated Syphilitic chancre or Sycotic 'fig-warts' have largely been suppressed by allopathic and hygienic practices of this past century. The suppressed itch of Psora however, is one that continues in much the same principle of Hahnemann's discernments in the early 19th century, although it has become further complicated by the modernization of the years since. Environmental impacts in the form of increased use of fossil fuels, genetically modified and processed foods, the deployment of atomic bombs, invisible magnetic poisoning from the advent of wireless and electrical technologies have further complicated the maintaining causes of silently suppressive conditions. Disease manifestations are as varied and perplexing in quality as they are in quantity. And strong vitality has become more elusive due to the often stressful pace at which modern life progresses. Our very environment serves as a maintaining cause which cannot be escaped.

To believe that cure results from the elimination of miasm is but a fool's dream. How can it be possible given the innumerable inimical forces which permeate the air we breathe, the soil we plough, and the resulting cyclical atmospheric effects of erosion and toxic deposits upon the very minerals, plants and animals we rely upon? This precludes the genetic factor of generations that preceded us, encoded in our DNA. Instead cure must be considered not as the removal of miasm but rather the homeostatic efficacy of the Vital Force in response to it.

Disease symptoms then must be considered the syntax of the opposing forces in an individual suffering from an unhealthy state. The employment of Hahnemann's miasms, Syphilis, Sycosis and Psora can be translated metaphorically as Destruction, Proliferation or Depletion, and Adaptability. These words, and the energetic pattern associated with them are what can be utilized in making sense of complicated presentations of illness. Where the location of pathology is most demonstrated can tell us the degree of suppression. How the pathology responds to emotional or physical disturbances can indicate the underlying quality of constitutional predisposition. When the pathology became known can indicate a genetic or hygienic predisposition.

In order to ascertain the centre of gravity in any case of arrested homeostasis the design of energetic qualities must be appreciated. Esoteric doctrine provides distinct signatures of energy forces which are demonstrated to colour all that exists. Seven finite streams of energy, combined in innumerable ways – but clearly associative in the manifested action of the three miasms as described by Hahnemann. Universal intelligence affects the molecular construction of all that

exists, and in turn cellular life responds to that which is influenced upon it. Laws of motion scientifically confirm this to be true. This should be compelling enough to any practitioner previously dismissive to the importance of understanding Miasmatic qualities as presented.

If we maintain the integrity of objectively applying the principles Hahnemann put forward in *The Organon of the Medical Art* and stay true to the application of similars, then healing is possible by way of homeostasis. If we delude ourselves into believing that the objective of homeopathic practise is to eliminate miasm with remedies alone or reject them completely we have failed to understand the point, the enormity of which has barely been touched upon here. The principles of Esoteric doctrine offer a platform to understanding the energy force natures of our universe. To ignore them is to rob us of the opportunity to truly facilitate healing. An open mind to the principles presented alone could be enough for the advancement of humanity. Cultivating increased consciousness of mind quite possibly may be the ultimate solution to the elimination of impingements on health.

The genius of Samuel Hahnemann must not be underestimated. His ability to discern the conundrum of the miasms as presented in *The Chronic Diseases* preceded the esoteric revelations of Helena P. Blavatsky by fifty years. He was a man most definitely ahead of his time and humanity is indebted to him for his contributions. Not only did he develop a functional practical healing art which employed altruistically offers a viable solution to morbid conditions, he invited us to advance and pursue his initial endeavours. No one has yet to match this exceptional contribution. *The Chronic Diseases*, though limited in scope, when correlated to esoteric philosophy provides a sound foundation which the practicing Homeopath ought to consciously consider in every case.

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