



*HOMEOPATHIC
PHILOSOPHY
AND
HIPPOCRATIC
MEDICINE*

SPIRO DIAMANTIDIS
MEDICAL DOCTOR



HOMOEOPATHIC PHILOSOPHY
AND
HIPPOCRATIC MEDICINE

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HOMOEOPATHIC PHILOSOPHY
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FOREWORD

FOREWORD

Prof. Dr. Spiro Diamantidis, as one of the most eminent practitioners of medicine has combined his ideas obtained from a long period of clinical practice and scientific knowledge and has produced a classic on the Art of Homoeopathy. I have known him as an excellent practitioner and a close friend for a long time.

Prof. S. Diamantidis has created a monumental work to meet the re-birth of a medicine of the past, thus humanizing it to meet the scientific challenges of tomorrow. Natural and traditional medicines have responded specifically to the New Age Movement for psycho-social health and well being. Prof. S. Diamantidis has outlined in this book a total synthesis of body, mind and spirit bringing into perspective many Hippocratic forms of healing into focus within the many paradigms of the Homoeopathic philosophy.

Prof. S. Diamantidis has shown in a meaningful practical and a pragmatic way the unparalleled prestige of Homoeopathic Medicines and blended it to define life and positive health as the union of body, senses, mind and spirit.

The Author's name is a household word in the domain of Complementary Medicines. He has received prestigious award for his great

contribution to the advancement of Complementary Medicines. He has been nominated for the highest accolade in medicine, The Albert Schweitzer Award 1990 for his humanitarian work.

Prof. Dr. Sir Anton Jayasuriya

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INTRODUCTION

INTRODUCTION

At the time of writing this book, the Medical Institute for Homoeopathic Research and Application (MIHRA) completed five years of fruitful existence.

In these first five years of its operation MIHRA produced rich educational work. Its courses were attended by a very large number of medical doctors and students of medicine. The lessons included a theoretical part, covering the philosophy of Homoeopathy and the *Materia Medica* and a practical part which included the taking of the homoeopathic case history and the prescription of the homoeopathic medicine. The medical doctors who attended the courses of MIHRA displayed a trully great interest for the knowledge that was offered and made a keen effort to assimilate and apply in practice all what they were taught. A problem, however, appeared from the lack of an organized textbook that could give, to those attending the courses, the chance to study at home and so refresh their mind on what was taught in the classroom, thus helping them assimilate the material better. This problem I tried to solve with this book, because I believe that the knowledge of Homoeopathy needs constant study and repetition, to be completely mastered and in order that the homoeopathic doctor can

become more efficient in his medical task.

For this purpose, I put together the recorded lectures, that I had given to the MIHRA students, in such a form, that it could cover the structural requirements of a book. The resulting sequence was then appropriately organized. I did not know whether I should write a book from scratch, or whether I should present the material in its original form -in the form of live lectures- as these had been presented during the courses. An opinion poll among the students showed that 99% preferred the latter and so I decided to follow their suggestion. In any event, it is known that the presentation of the material in a live manner makes the reading and the studying more interesting and allows the reenactment of the sensations and of the impressions from the live lecture. The text, thus, appears more direct and preserves some of the dynamic elements of a live lecture which is born from inspiration and supported by the stimuli generated from the mutual participation of the audience, either through their questions or their remarks. I also endeavoured to maintain the questions of the audience intact so that the spirit of these lectures, as well as the general "atmosphere" that prevailed in the auditorium, in those moments be better presented.

This book has been divided into parts which constitute separate units, each one dealing with a separate subject. These subjects are interwoven and interact with each other, through an endless flow. In the human being, the various phases

which succeed one another through a similar flow, are sometimes characterized as health and sometimes as illness.

The first unit of this book deals with the **Human Being**. An effort is made here to interpret and define its triadic hypostasis. An effort which certainly meets difficulties because we must not forget that, it is subjected to the limitations of the human mind.

The second unit of this book deals with **Nature**. This was deemed necessary, because I believe that it is impossible to talk about man and his health or his illness, without taking into consideration Nature, not so much from an environmental or an ecological point of view, but as a complete organism, an energy system of which man is part. I believe that every effort to explain the phenomena of health and illness, without referring to Nature, inevitably leads to one-sided and uncertain conclusions.

We then come to the third unit of this book which concerns the entity called **Health**. Our effort here is not to provide one more definition of health. I tried to give the essence which the word "health" encompasses, by examining the relation between Man and Nature.

The fourth unit deals with the entity called **Illness**. The very opposite of Health, a phenomenon which has concerned man from the very first moments of his existence. My effort here is to provide the essence of Illness, in

relation to Man and Nature, with special regard to the attitude of man towards Nature, which leads to illness. I have also endeavoured to emphasize the responsibility of man for the creation of his own illness, which must no longer be considered as bad destiny, but as the result of various external influences and internal processes, on the physical and on the psychomental hypostasis of man.

The fifth unit of this book is about the **Physician**. One could consider this part redundant since we all know that the Physician is a human being, an individual, a graduate of a medical school, one who performs a certain medical practice. Nevertheless, without any intention to cast doubts on this view, I am trying to offer the essence of the Physician, through universal, humanistic principles and perceptions. These elevate the deeds of the medical doctor from simple medical work to a very high mission; one that, rightfully, accredits him as a healer. This is more so in Homoeopathic medicine, where it is a necessity for the doctor to develop certain qualities that will bring him closer to the desired result, the therapy.

The sixth unit of this book is concerned with the entity called **Therapy**. This entity is explained on the basis of Homoeopathic theory but, at the same time, under a broader holistic concept which could include any action aiming solely at the benefit of the patient.

I believe that the philosophy of Homoeopathy should concern not only doctors, but every thinking human being as well, since it explains and describes phenomena directly related to man, nature, health, illness and to the physician, whose services we all seek sometimes.

I considered it as my obligation and honour to resort to Hippocratic medicine and derive from the spirit of the father of medicine all the elements that support my work. Initially I made a few references to Hippocratic works but as I continued my study I discovered more and more. I considered it my duty to report them so as to contribute to the more essential information of my readers.

With this book I do not intend to question the already documented medical experience, but to point out some other paths of thought which the doctor or the thinking individual can follow. During my lectures, I faced a barrage of questions, many of which were quite difficult and unforeseen. For me, however, they were the touchstone for the verity of my words, since I succeeded in answering them. In my effort to answer them, I was compelled to expand my cogitations, even further. Right from the start, I advised my audience that I would like them to challenge me in good faith. In this way they would enable me to either discover a possible error, or to further validate my philosophic principles. In this manner, our lessons took the form of a debate during which I, the teacher, would become the student, taught by the

questions, the doubts and the very presence of my own students. This is the reason why I feel the need to express my deep gratitude to all of them.

Chapter 1

ABOUT MAN

About Man

Today we shall begin our lecture with the analysis of the triadic hypostasis of man. (hypostasis is a Greek word meaning existence, the structure of a being)

Many views and many theories have been expounded about the hypostasis of man. These theories cover the entire spectrum of views, from the most materialistic and monistic to the most metaphysical and dualistic. The purpose of this book is not to cast doubt on these theories. In any event both the materialistic theories, self proven and "concrete" and the metaphysical theories, indirectly proven and intuitively accepted, contribute, to the greatest degree, to the complete view on man, through the truths that they contain.

We speak of a triadic hypostasis because we believe that man consists of body, mind, and psyche (the word is used in this book in its original Greek form, meaning soul). Of course, on that point, too many objections could be raised and several other points of view could be expressed about the constitution of man as an important psychomental being. However, a fundamental "classification" that is proven in practice and on which the homoeopathic

structure is based is that man consists of *body*, *mind* and *psyche*.

The human body is known in very great detail. Anatomy and Physiology are the two sciences that study to the fullest extent its structure and function. The human body is the most tangible of the three constituents of the human being. Consequently, it immediately attracted observation. The opposite is the case with the mind and with the psyche, which one can come to know only from the results of their actions. The Magnet (the metal) is the body. Magnetism is the force ingrained in the metal that gives to it its properties. The mind and the psyche are, to the body, what "magnetism" is to the metal. The metal is visible and can be tested directly with natural methods, while the magnetism it contains is invisible and can be tested only indirectly, through its manifestations. The body consists of a variety of tissues. The tissues form the organs. The organs have a hierarchical order of sensitivity and importance to the organism, which is inverse to their regenerative capability. The skin, on the outer surface, is the least sensitive tissue. It has a great regenerative and healing capability, in contrast to the brain tissue which is ultra sensitive and therefore well protected by the cranial cavity and has no regenerative capability.

The significance of the organs is related to the survival of the human being in the event of their malfunction. The concept of the hierarchy of the organs is in perfect agreement with the

homoeopathic law of the Progress of the Disease, which states that: *disease proceeds from the external to the internal and from the less refined to the most refined organs, and therapy proceeds in the reverse direction.* This can be explained by the fact that each organ has a specific significance in relation to the viability of the organism. The brain is the most refined organ of the human being. It coordinates all the functions of the body and is regarded as the centre of all psychomental functions.

We could say that, according to the theory of Einstein, at the one end of the triadic hypostasis of man is the pure energy and at the other end is the pure matter which is nothing more than the condensation of this energy to the greatest degree. Between these two extreme states, the state of the pure energy and that of the pure matter, there are other intermediate forms of smaller or greater condensations of energy. This way energy gradually is transformed into matter.

According to this view we could say that the body represents the pure matter, that is to say energy in the state of its greatest condensation. The mind constitutes an intermediate substance, which is neither matter nor pure energy. It is a state of ultra dissolved matter, or lightly condensed energy. It is known, that mental energy produces thought-images which can be captured in the form of electromagnetic waves, or can even be photographed in the human aura. Finally, the soul represents the pure energy

which transcends and energizes not only the mental but also the bodily hypostasis of man. At this point, of course, many objections will be raised, coming mostly from the part of the narrow minded scientists who believe that man is only what he appears to be, that is, matter which can be dissected and placed under the electronic microscope; matter that can be chemically analyzed and classified. I believe, however, that this view is justified if one thinks that contemporary scientists have a microscope at their disposal and not a "psychoscope", a hypothetical instrument, for the present time, which could expand our bodily sensations so much that scientists can make contact with the psychic manifestations. Let us not forget that with the aid of the electronic microscope our, otherwise outmoded vision is expanded. Our vision has the possibility, to penetrate in the field called "microcosmos", which would have remained for us unexplored and unknown, was it not for the expansion of our physical eye, with the help of the electronic microscope.

As we know, man possesses five physical senses. The sense of vision, of touch, of taste, of smell and of hearing. We see a flower, we touch it, we smell it, perhaps we taste it, we hear the rustle of its leaves in the wind and through all these sensory perceptions we identify it specifically, as a flower, we give it a name and we classify it. At this point, we must remember that these five physical senses are limited. Man sees, mainly, through the visible spectrum of the light. Naturally he cannot see into the ultraviolet

or into the infrared regions of the spectrum of the light. Of course, for this reason, one could not describe the world, as it appears through either the ultraviolet or the infrared spectrum. Our hearing is also limited to the acoustic spectrum, that is, the range of frequencies which the human being can perceive. A man is "deaf" to ultrasounds or subsounds; man forms a narrow acoustic perception of his environment, which falls only within the outmoded acoustic spectrum. The same happens with the other senses. The taste, the smell and the touch depend directly on the microbodies which come into contact with the sensory organs. However, the human sensory organs can receive stimuli only from a limited range of sizes of microbodies.

It, thus, becomes understood that the wonderful experiences and complicated sensory stimuli, which the human being perceives, through its sensory organs can only be outmoded and subjected to very narrow limits. We are very often confronted with the fact that man cannot arrest the natural phenomena themselves, with his limited senses, but perceives them through the changes which these create to the environment and, indeed, only through the changes which fall within the spectrum of his senses. Let us assume that there is a natural phenomenon which takes place within the ultraviolet spectrum and which is not perceived by the human eye. In this case, however, it would be at least an exaggeration for man to claim that this phenomenon has not happened, solely because it has not fallen within the

spectrum of his senses.

Through this simple view, therefore, we often arrive at great scientific "utopia", the utopia of the man-scientist endeavouring to divide the infinite universal experience with the aid of his five senses; yet more, to reject all the natural phenomena that do not fall within these specific and outmoded senses. All this makes one think of somebody trying to put the entire Pacific ocean in a glass. The only thing one can do in this case is to take a small sample of the vast ocean, as long as it falls within one's senses, to analyze it and to have the experience of its composition.

It is therefore completely justified that science is trying to expand the human senses through technology. Despite this, however, there exists equipment which receives the electromagnetic radiation and, afterwards, transforms it into visual and acoustic frequencies, so that it can be perceived by the sensory organs of man. We see, therefore, that, despite the technological evolution, man remains bound by the narrow limits of his physical senses and cannot have a direct perception of many of the natural phenomena. He can only have an indirect perception of the phenomena, through the changes that these bring about into his environment, as long as these changes fall within the spectrum of his senses.

The imperfection of the human senses drives man and especially the scientist to classify the natural phenomena into two categories: the natural and the "metaphysical" phenomena.

However, this classification is related to the limited character of our senses. In other words, whatever phenomena do not fall within the senses are called "metaphysical". In reality there are no physical or metaphysical phenomena. All phenomena are natural, irrespective the fact that man, due to his inability to reach them directly characterizes them as metaphysical. Despite this, one could not begin complaining about the imperfect construction of man, since man's hypostasis does not end at the body but has two other elements which fully cover the weaknesses of the body.

The mind is the second of the ingredients of man. Mind is the uttermost logical and accounting organ of man. It is the bond between the tangible physical body and the immaterial but nonetheless, existing psyche. It is the centre of all the emotional functions and processes.

Mind administrates the entire body of our experiences. It is the focal centre of experience. Mind processes the impressions and forms experience. The ability of the mind to process the impressions is innate. It is a kind of talent which, nonetheless, can be greatly improved. This improvement can be achieved with voluntary methods selected by the individual itself. Individuals who exploit this innate property of the mind acquire great quantities of experience within a short period of time. This is why reality has revealed that it is not experience, but the amount of impressions that is related to age.

A person of mature age will probably have a greater amount of impressions from a younger person, but this does not necessarily mean that this person will also be more experienced. This is observed because experience is build up from the mental processing of the impressions. It is, thus, a common fact to meet young people with more experience than older ones. This is due to the fact that the younger individuals have processed much more their direct and indirect impressions than older individuals. This phenomenon owes its existence, to a great extent, to the progress of education and to the development of data processing, which offers to the young individuals, the possibility to come into contact with vast amounts of information (and therefore impressions) within a short time and to process them correctly and rapidly. As a result we find, as time passes, more and more young individuals in many sectors of public life and science.

Now we shall approach the mind, no longer from the purely psychological point of view, but from a philosophical angle which will give us the material for the construction of the homoeopathic diagnostic structure. The mind does not have the limitations of the body. Mind has also senses, that correspond to the bodily senses. The mental senses, however, are far wider, more expanded, in relation to the bodily ones. Mental vision, for example, can reproduce any image of any object, however distant this may be. One could say that mental vision does not have a range of a few kilometers, but a range of many light-years.

With mental vision we can see, at any moment, the most distant galaxy. With mental hearing we can hear any universal sound, even if it comes from a very distant galaxy.

It could be said that, essentially, there is no restriction to the mental senses. We can recreate at any time the song of jungle parrots, with our imagination, which is a mental function, a kind of mental sense. This is something we cannot do with our physical hearing. Nevertheless, a very important restriction prevails as well. The mind, in order to function in this way, must first have a sensory sample of the sense which is called to reproduce. Let me, however, express this with another example.

It is the dream of many people to find themselves lying under the warm sun on a white sandy beach of a tropical island, near the palm trees that bend discreetly over the crystal clear blue sea water. If one is to find himself at that particular beach, certain procedures are required. One must obtain a ticket, then travel, then spend the necessary amount of time and money, as well as physical effort, so that his body can finally reach this particular tropical environment. Only then he will enjoy, through the bodily senses, all what the tropical island can offer. However, mind seems to move quicker and inexpensively. Within fractions of a second it can transport us to this exotic environment and by visiting mentally, that is through the mental senses, this specific place, can give us a significant amount of satisfaction. This flash-like

trip of the mind to exotic places is therefore that simple, limitless and inexpensive.

However if, we explore deeper this phenomenon we see that, even in this case, the mind has a very important restriction which corresponds to the restrictions and the inadequacy of the bodily senses. This restriction lies in the fact that we can travel with our mind to an exotic beach, only if our mind has information about this specific environment. Someone who hears all the details about this tropical island from a friend, who has recently travelled there, has all the material needed for such a mental trip. Someone else, however, who has never heard about this place and has no data, whatsoever, that will help him compose a mental picture, will be incapable of undertaking this mental trip. It is, therefore, obvious that while the intellectual senses have no constrictions of time and space, they are nevertheless, restricted by the need of the mind for "constructive material", that is, information. In other words, we see that when the mind is supplied with appropriate information, it can construct or reproduce any mental structure within a few seconds. However, when the mind is ignorant of a phenomenon, it is incapable of producing anything at all in relation to that phenomenon. Therefore, "knowledge" with the meaning of clear and direct information is an indispensable element of the mental function. The function of knowledge is indispensable for the activation of the mental senses.

It therefore, becomes apparent that the mental functions of the human being, are strongly dependant on experience. Experience can be direct, originating from our own senses, or indirect. The indirect experience of the human being originates from the social experience. History is one of the greatest storehouses of social experience. Other great storehouses are books, in other words the written word. In the books, the social experience of the time is rearranged and readapted according to the personal "filters" of the writer. The utilization of our direct experiences is relatively easily. However, the utilization of indirect experience is difficult because indirect experience, before it can be applied in practice, undergoes a refined filtration and a process of adaptation to the mental structure of every individual. These processes will be examined, in more detail, in future lessons.

An important element of the function of the mind is its ability to admix the products of knowledge into any form and any analogy. We could say, that, the mind having the ability to act arbitrarily during the creation of a mental structure, is not constricted either by structural, or by architectural rules. The result is that the mind can use, for its mental creations, any kind of "constructive" materials, under any analogies and place them in whatever form of image it wants. While in the physical plane the construction of a specific structure must be made under conditions that are dictated by the qualities of the construction materials, in the mental

plane these constrictions do not exist. On the physical plane, one could not build an apartment with liquid walls without discovering a new material. In the mental plane this construction could be seen as coming out of the realm of imagination, out of a fairy tale. This ability of the mind to create arbitrarily whatever structure it wants, using the knowledge it has acquired until that time, becomes for man, sometimes a benefit and sometimes a terrible curse. It drives him to incessant mental wanderings and leads him to the loss of the real, the existing world. In essence the mind is, to man, a very useful instrument, a perfect accountant, a perfect consultant. Mind can be very useful to man if its fictions are based on the natural laws, and not on arbitrary ones. The natural law is a big chapter which we will expound in our next lessons.

As is known these two entities, about which we have already spoken, the bodily and the mental, are not independent from one another. They are interdependent and interinfluenced to a great degree. The body has limitations and so does the mind because its entire activity depends on the knowledge and the experience which, most of the times, comes through the physical senses. It, therefore, becomes apparent that there is a dependence of the mental senses and images from the bodily ones. The one instrument which does not have any of these restrictions is the soul, the psyche.

The soul has the ability to receive directly through the psychic senses the experience of all

the natural phenomena because as pure energy, it has no limitations. It can be in any given moment and place and travels with speed inconceivable to even the most daring of minds. It also has the ability to transform itself, at will, assuming various forms which allow it to "live" all the universal phenomena wherever and whenever these occur. The psyche, as pure energy, with the ability to transform itself, participates every moment in all the natural phenomena and so has direct experience of these natural phenomena. Here let us refer to some parts of my first book in order to make a review of the theories concerning the psyche from ancient times to date.

Homer mentions that the psyche of the dead is a shadow that lives under the earth, an idol, a shadow of the living man, from which, nevertheless, neither materialism nor some of the characteristics of life of the "world above" are missing, as is seen in *Odyssey*.

A special characteristic, of this idea, is the fact that "psyche" is used by Homer only as a declaration of the phenomenon of life and death and never as a declaration of the functions known today as "psychic functions". On the contrary, we find a very refined and detailed terminology that expresses a multitude of psychic situations and functions and shows that in the years the Homeric epics were composed there was abundant material of observations, already accumulated and processed by the tribalistic society. The main terms that are used are *thymiko* (meaning the part of psychism that

contains emotions), mind (intellect), heart and brain.

Heracletus regarded psyche from the point of view of the physical sciences: he identified psyche with life and life with motion. ("All beings are in motion as he and many other philosophers had said" says Aristotel about Heracletus and about most of the other ancient philosophers).

Heracletus saw psyche-life through the entire contrasting process of nature where the predominant law is the law of conversion, of incessant flow, where life and death are two faces of one and the same phenomenon and where the death of one form of existence means the birth of another, where the organic is transformed into inorganic and the inorganic into organic: with its death a live, animate existence is converted into water. The water is converted into earth, earth into water, water into life.

Everything originates from the same initial state of matter, that obeys the inviolable law of motion and of transformation and all things in it return to matter. "Everything is transformed into fire and fire into everything, just as money is changed into gold and gold into money." This is why what has died has no value for man: the deceased is something we remove from the world of the living, we throw it away just as we throw away waste: "Dead people are thrown away easier than waste".

With this meaning, we can interpret two of the

most difficult passages from Heraclitus, where the psyche is connected to one of the most important terms of his philosophy; the term "logos" (Word) which means the more general law of world motion, the law of the unity of controversies and of the incessant flow and transformation. Heraclitus, thus, considers that the psyche, as an expression of life, obeys its own law of increase: "It is of the soul to increase itself" and the law that governs it is so deeply rooted into life that no matter how far you go you will not find the boundaries where life ends.

The perceptions of Heraclitus were also important in what concerned the psychic and especially the mental functions which he viewed as belonging to the general laws of the motion of nature, which determine the mode of human thought, even though people do not know it: "While life is one and the same for all, many are those who think they have their own will." According to Heraclitus the knowledge of truth is feasible only when research follows the traces of the function of the general law of wordly motion and analyzes the phenomena as they are actually presented.

Close to the ancient perceptions about psyche, as a vital and motive power, Alkmaion was teaching that the psyche is immortal and always moving as is everything else that is immortal; as is the sun, the moon, and the sky. According to the testimony of Aristotle, the perceptions of Alkmaion about psyche were very close to that of Thales, Heraclitus and others.

Along the same line evolves the theory of the atomic philosophers about the psyche. Thus, Democretus considers the psyche as the cause of the motion of beings and interprets it according to his atomic theory. Life originates, as everything else in nature, from the infinite combinations of atoms. The psyche, being more mobile, consists of spherical atoms which, due to their shape, are more agile and consequently more suitable to transmit the motion. He related the function of the spherical atoms, that make up the psyche, to the function of breathing which is the condition and the characteristic of life. The external environment, by pressing the body of the organism, tends to drive out of the body the spherical atoms and so every loss of spherical atoms must be, replenished, immediately by the influx of spherical atoms coming from outside the body, which is accomplished by the breath. Breathing hinders the spherical atoms from coming out of the body, by resisting the external forces of pressure and by aiding the influx of new corpuscles from outside. As long as this function continues live beings remain alive.

Similar is the perception of the soul of the great philosopher of ancient times Epicuro. The psyche is a material body that resembles hot breath. When this body-breath escapes then death comes.

Based on the greatest accomplishments of natural philosophy and Hippocratic medicine, Aristotle will become the founder of modern psychology. According to him, the psyche is: "that with which we live, feel and think."

Consequently, these multiple functions lead to the hypothesis that the psyche is a "power" or an "analogy", a combination of several factors and a "species", that is, a formulated substance, an entelechy.

Consequently, it is not the body that is added to the psyche, in order to create the live being but the psyche is the "entelechy" of a body. This is why those who claim that the psyche is not a separate body and that it can not exist without a body, are right. The psyche itself is not a material separate from the body but it is "something of the body", something directly connected to the body and this is why it exists in the body, and indeed not in every kind of body but in a body of a certain kind. Here again thought confirms what is accredited by observation, that everything that exists "potentially" can not be altered "energetically" to anything else but to what it has "potentially" the prerequisites to be altered into. So then, the psyche is the "entelechy" of that body which has the prerequisites to become a living body.

The theories that have, so far, been expounded are those known as monistic or natural theories, in contrast to the binary theories, the "metaphysical" views on psyche, that follow.

Orphism, the mystical salvatory religious faith that came from Thrace, was brought to Athens in the 6th century B.C. and soon spread to Sicily and lower Italy. According to the Orphic teachings, the psyche does not belong to the body. The body is the prison and the tomb of the psyche. The psyche is Divine by its very

nature and by its imprisonment in the body it is being punished for some original sin (the murder of Dionysos by the Titans). To free itself from the body and to return to its Godly hypostasis, the psyche must pass through the "wheel of need" through a line of successive reincarnations. Initiation into Orphism brings about the "purification" of the psyche, its release from the "wheel of need" and its return to the divine state. Orphism is in other words an expression of desperation and at the same time of hope, desperation for life here and hope that the psyche will finally find its salvation in death. This way there is a reversal of reality. Life is death and death is life. Such a perception is something unique in the Greek thought and seems to carry the influences of the mystic spirit of East.

The orphic beliefs in the successive reincarnations of the psyche were adopted by the Pythagoreans and engulfed in their politico-philosophic framework. The purity of the life of the orphics was connected with the purity of the life of the philosophers. The mystic, salvatory initiation of the orphics was connected to the initiation into knowledge, and the secrecy of the esoteric teachings in the Pythagorean schools that were established in Sicily and lower Italy. All these practices were connected to the effort of the Pythagoreans to prevail politically in the cities of Greater Greece, projecting, for the first time, the form of the philosopher-governor, which was later adopted and expounded by Plato. In the Pythagoreans we

find one more perception about the psyche, which, however, seems incompatible with their orphic beliefs. This is the doctrine that the psyche is a "harmony of the opposing properties of the body", of the heat and of the cold, of the wet and of the dry e.t.c. These opposities are held together by some kind of harmony, just like the harmony of the chords of a lyre. This Pythagorean view is expressed by Plato, through the words of Simmias, the Thebian Pythagorean and student of Filolaos. In a peculiar way, Simmias does not defend with it the immortality, but the mortality of the psyche.

This way, however, the psyche identifies with life and Simmias, although a Pythagorean appears in Plato's "Phaedon" as the defendant of natural philosophy and the Hippocratic medicine, to conclude that the psyche appears as a harmonious "constitution" of the opposites, within the human organism.

Plato expresses through "Harmides" -one of the dialogues of his youth- a tendency towards the Thracian beliefs and the orphic faith for the superiority of the psyche over the body, as well as in the immortality of the psyche. In this dialogue Greek doctors are criticized because they cure the body instead of curing the psyche from which the body and its health depend. The superiority of the Thracian doctors-priests of the God Zamolxis is also emphasized because they knew how to donate even immortality.

In Plato's "Menon" the famous "theory of anamnesis" (recollection) is presented for the first time. According to this theory, the psyche,

being immortal and subject to reincarnations, carries with it the "anamnesis" (recollection) of the knowledge it has acquired in its various reincarnations. This knowledge is carried within psyche in a somewhat latent state and is awakened with learning. The process of learning is, thus, only the awakening of the knowledge ingrained in the psyche.

The theory of anamnesis presupposes, naturally, an orphic perception of the psyche. But it is in "Phaedon", in the dialogue dedicated to the last moments of Socrates, that this perception is greatly expounded. What characterises this dialogue is not only that in it Plato refers clearly to the orphic roots of his perceptions about the psyche, but that he also connects to them his theory of the "ideas". The psyche, in its divine state, before its downfall and punishment, had realised the "ideas", that is, the general notions, which, according to Plato, pre-exist the perceptibles and constitute their eternal and unchanging "prototypes" and their genitive cause. By this connection Plato: 1. rationalizes the subordinate position to which he places not only the percepts and the senses but also all knowledge connected in whatever way to the senses, 2. regards intellect as a purely psychic function, independent of and irrelevant to the senses and, 3. concludes, in agreement with the much older perception that "the similar knows the similar", that means, the more the psyche is relieved from the percepts and the senses the nearer it gets to the world of ideas.

When, however, the psyche looks at itself, as if in a mirror, it rises to the world of ideas, where "the pure and eternal and unaltered being" is found and where the unchanging notions, that are not subject to the interminable flow of the world of the precepts, are to be found.

Orphic perception places the psyche in a predominant position and the body in that of servitude: "Psyche and body are one thing and nature orders the body to work and obey, and the psyche to command and dominate." The soul, according to the Orphic perception thus takes the dominant position, while the body takes that of the servant. Since, however, the psyche identifies with intellect and ideas and shares with them the divine substance, then the philosopher who isolates the intellect from the world of the percepts and the psyche from the body, will certainly be released from the "wheel of need" and from other reincarnations. Salvation belongs to the "rightly philosophizing" psyche and the Platonic philosopher gains that salvation which Orphism was promising to the initiates.

The immediate successors of Plato, Spepsipos, and especially Xenocrates, in their theory about the psyche, were inspired by "Timaio" as well as the so called "esoteric teaching" of Plato. This teaching was secret, intended only for his disciples. In this teaching, Plato expounded the theory of the "one" and of the "non-defined duality". This theory was influenced by Pythagorean numerology, where the "one" is the generative cause of every good and the "duality"

is the generative cause of the material world, of the multiform and of motion.

Plato considered, the psyche, as being unborn, incorporeal and immortal, even its irrational element and the same is believed about the soul of the animals. That is why he forbade the eating of meat, so that the psyche would not take the irrational element.

According to Plotinos, the main representative of Neoplatonism, the psyche constitutes the third "original hypostasis" which according to the Platonic heritage is separated into two parts: the higher, that is turned towards the second original hypostasis, which is "mind", pure intellect and the lower that is turned towards the material world. The same division we find also in the human psyche, which is saved as it is being released from the world of matter and by separating itself from the body, while still alive, reaches an ecstatic-mystical union with the divine.

Galen, apart from imagining the psyche, like Plato, as a divine being consisting of reason, emotion and desire, accepted in addition, the existence of the Vital principal, the psychic spirit of the Stoics, a somewhat subtle aura, or substance, with which the psyche comes into contact with the brain, and acts on it.

Consequently, we can say, from the above mentioned, that both the philosophical monism as well as the philosophical dualism were born and formed in ancient Greek philosophical thought. That is when the two theories about

psyche were separated and since then they continued, through the centuries, their own separate courses, which we observe even today, more or less covert. Later on, the medical science, that is mostly concerned with the psyche, concentrated its effort in locating the seat of the various psychomental functions in the brain.

Pinel and Esquirol, the distinguished French psychiatrists, believed in the idea that psyche affects the body and vice versa, considering that the spirit is closely connected to the material conditions on which the brain functions depend. Indeed, Esquirol had pointedly said: if man thinks sensibly through the brain, then again it must be through the brain that man becomes insane.

It is perfectly obvious, Dagoret wrote in 1876, that the brain is the instrument of the spirit. Many times moral impressions, passions, sorrows and anxiety, play a significant part in the development of psychic disorders, but their action is brought directly on the nervous system, on the parts that are useful as instruments of psychic properties.

Falret, a student of Esquirol and a prominent French psychiatrist, wrote in 1864: "In every human being, whether healthy or sick, every intellectual or moral phenomenon presupposes the cooperation of the brain. It is impossible for one to act on the brain without, concurrently, acting on the ideas and the emotions. The

opposite is also true: one cannot act on the ideas and the emotions without acting on the brain, or on the entire nervous system."

The distinguished Englishman Maudsley said, in 1880, that whatever opinion one holds about the substance of the spirit and its independent existence from matter, it is nowadays proven that the manifestations of the spirit are carried out by the nervous system. If the nerve elements are healthy, then the manifestations of the spirit are also healthy. If, however, these are sick, then the manifestations of the spirit also become pathological.

Lelut was saying that just as the actions of cellular life alter so does the spirit, following the alteration of matter. Every time you see a certain change in the body you must simultaneously seek another in the spirit and vice versa. This relationship we must seek in every mental state, from the worst degree of senility to the highest level of genius and from the most natural of minds to its deepest disorders.

Sechenov held that the psychic function can not be studied separately, isolated from either the external stimuli or from the esoteric functions of man. He emphasized, even before Pavlov and Freud, that the psychic functions can not be only subjective experiences, that there also exists a power of reasoning in psychic phenomena as well and that the determining cause of all the deeds and actions of man is the influence from external factors. More precisely, not only the

external influences but also the entire combination of influences, which man has undergone in the past, that is all of his previous experience. Every action of the spirit no matter how simple it is, invariably constitutes the result of the development of man in the past and in the present".

As can be seen from the foregoing, it is difficult to consider the psyche as an independent being; as a being that has functions and destinations different from and incompatible to those of the mind and the body. Clinical practice confirms this opinion. The body, the mind and the psyche make up a single and inseparable entity. The separation of the human being into body, mind, soul is mentioned here for educational reasons. Just as magnetism cannot be isolated from the metal, but both exist simultaneously and this concurrent existence is that generates the magnet, so it is impossible to consider man separately as a body or only as a psyche. It is the combined existence of body and psyche that gives birth to the living being called man.

In this book, we do not consider the psyche as a "metaphysical" being. We consider it a physical being, that is being researched by science, with new elements being added to our knowledge almost every day. We consider psyche as the energy that coordinates the functions of the mind and the body, a kind of energy from which with condensation originates the mind and with greatest condensation originates the body.

The psyche, being a fine, uncondensed energy has its own qualities and properties. The same is the case with the mind, which originates from the same energy, in greater condensation, so that it changes form and subsequently qualities and natural properties as well. We could say that due to the fact that the psyche has the properties of pure energy, the psychic senses are infinitely extended. In other words psychic senses have no limitations. The natural consequence of this is that they perceive all the natural phenomena, from the smaller to those whose greatness tends towards the infinite. We have seen that the natural phenomena viewed through the physical universal senses, or even, the mental senses, seem, at some moment, "metaphysical" or transcendental. And this is so because they transcend the abilities of conception of both the bodily and the mental senses. In the psychic plane, however, the notions "transcendental" and "metaphysical" no longer exist because the psyche, being pure energy, transcends everything and senses everything, beyond space and time constrictions.

As we already know our physical world is the world of *You-Me*, *Male-Female*, *Day-Night*, *Up-Down*, *In-Out*, *Heat-Cold*, *Yin-Yang* e.t.c. This physical world, therefore, is governed by a duality of phenomena which have opposing qualities and which, through a dynamic balance, give the meaning of flow and of recycling. Let us imagine for a moment a radial wheel. In the periphery every spoke of this wheel has its own hypostasis, its own entity. One spoke says "I am

I", another spoke says "You are". In the centre of the wheel, however, all these spokes are "merged". In the centre of the wheel the phenomenon of duality ceases to exist. All the spokes have become one and there is uniqueness, which resembles the uniqueness of the psyche. It definitely seems like a paradox to try to talk about the psyche, through the body, in other words, using the speech and the mind, that is, using logic. And it is a paradox because it is as if one is trying to display the perfection and the limitless nature of the psyche with the use of imperfect and outmoded instruments.

It therefore becomes apparent that only the psychic experience itself, acquired through the psychic senses, can produce evidence for the existence of the soul. Every other bodily, or mental effort, to this direction, resembles an utopia which can be defeated at any moment. Because, as it has previously been mentioned, the mind has the ability to construct at will and at any given moment, mental structures, which can either approve or reject the specific theory about the existence of the psyche.

Many people exercise their body in various ways to keep it strong and to preserve their senses in a good condition, so that they can receive the greatest possible amount of stimuli and live better through the senses of the body. Others, exercise their mind by reading, studying, solving mathematical problems to keep it strong and capable of providing solutions and answers to daily problems of various degrees. There are

very few, however, who concern themselves with the exercise of the psyche so that their psychic senses can be awakened; these immense psychic powers. Then the individual can live, through the psychic senses, the entire universal truth wholesome and unadulterated, without any constriction, whatsoever.

Question: "Can one who has never been to Venus but functions through the psychic senses tell us how it is and describe it to us? "

Answer: I believe yes. The psychic experience, through the psychic senses, has no restrictions of time and space. The only thing one has to do is to develop these psychic senses, which until now had not even been discovered and had not been exercised. Your question brings to mind Einstein. He used to say that when he was writing his theory of relativity, he was feeling as if he was not functioning mentally. He was not thinking about what he was writing. These theories were not going through his intellectual filter, through, mental senses. He said that he was in a state of psychic inspiration in which his psychic senses were arresting the entire truth in relation to matter and energy.

For this reason, even today, the theory of relativity is very difficult to be perceived and understood by people who want to base their knowledge solely on the bodily or the purely mental experience. For one to understand and assimilate the theory of relativity it is necessary to relax and surrender to a state of psychic sense which will give one the possibility to come into

contact with this very important universal truth. We could say that, presently, we live in the era of mental overgrowth.

Earlier, in ancient times it was the physical element which was being admired greatly and was being exercised in relation, of course, to the mental element. Today, however, we see that the bodily element of the triadic hypostasis of man has been neglected, to an important degree, and that the intellectual element has been overnourished, having taken its nutrition from the great evolution of technology. We thus, often, see the intellectuals of today having a miserable and renched body, but with a mind that is extremely well nourished and extremely agile.

In the future, however, I believe that there will be an era when man will develop in balance the bodily, the mental and the psychic elements. This means that the day will come when man will be enjoying his bodily senses to the outmost degree, but to the same degree he will also be enjoying his mental, as well, as his psychic senses. When we have a positive attitude towards the experiences coming through our senses, then the emotions that are generated are pleasant. But one must not stop there and especially he must avoid trying to put everything through the filter of the bodily senses, because it is then that he loses the meaning of this world. On the other hand one must avoid trying to put everything through his mental filter. The perpetual, limitless and disorderly ponderance on problems puts man in a vicious cycle. On the contrary, the

balanced experiencing of natural phenomena, through the bodily, mental and psychic senses gives the meaning of the ideal balance and brings man closer to the universal truths. When man acquires consciousness of the limits and the restrictions of action and of expression, both in the bodily and the mental level, surely he will search for the experience through the psychic senses which, because it tends towards the infinite and is without time-space limits, has the capability to lead him to the truth.

Question: "How did you perceive all what you are telling us now? "

Answer: I tried to give answers to the "burning" questions which today are called existentialist questions. I thus met various theories which concerned human hypostasis. Through this research, which lasted a number of years, I have come to learn that the secret for the conception of the truth is for one to adopt a relaxed attitude. To maintain an attitude of passive attention and relaxation towards all natural phenomena. When one is not relaxed in front of a natural phenomenon, he only perceives the manifestations of this phenomenon through his own "distorting" filters, through his own resentments and, thus, the final conclusion comes out falsified and is far removed from the truth. When one is relaxed in front of the universal phenomena, truth functions, "speaks" in him. Right now, I believe that several of us feel very good because we have the possibility to discuss about a philosophical subject which is of

vital importance for our very existence.

Our mind can react and say "what nonsense is this now". Within us, however, the truth is in action and catharsis is taking place. We will realize this tomorrow, or the day after tomorrow, or even a year from now, as a result of a new bodily or mental experience that has been added to our experiences. And then the mind itself, which today reacts because it does not have a relaxed attitude and wants to impose its own terms on the universal functions, will say "indeed it is true; do you recall what we were saying back then? well, here it is all being proven." And this is what, finally, has the greater importance.

If we observe ourselves and recall our lives until now we will see that whenever we found solutions about our problem of existence; whenever some light was shed in the problems which had preoccupied our mind, this happened at a moment when we were relaxed towards ourselves, others and facts. Through this relaxation we begin to develop a sense of universality. This sense, before it ends up as a psychic sense, goes through the bodily and the mental stages, that is, through a bodily and mental process.

Let us remember, again, that the physical world in which we live is the world of duality. It is the world of tension and of relaxation. Most people habitually live in a state of constant tension which becomes a great obstacle to the expression of the psychic senses. Action

definitely needs intensity. However, the stage preceding the action, the thought and the decision taking for action, requires relaxation. One must be relaxed in order to decide on an action and then one must come to a state of tension in order to make this action. In the phase of relaxation he will also have the possibility to feel his psychic senses in function. It is then that the world takes its true dimensions, its true hypostasis.

Question: "How is this entire theory related to Homoeopathy?"

Answer: Thank you very much for this important question because you give me the opportunity to tell you the following: as you well know Homoeopathy, apart from being a diagnostic system, is also a therapeutic system. It is governed by certain basic therapeutic rules which have remained unadulterated through all the entire period of 200 years during which Homoeopathy is being practiced. As is known other therapeutic systems have revised completely their bases and their principles and this happened within a much shorter period of time. On the contrary, in Homoeopathy there is a consistency which precisely demonstrates its righteousness. The therapeutic laws of Homoeopathy were, therefore, not haphazard, they were not arbitrary, but were laws that were based on that precise triadic hypostasis of the human being. Hahnemann, the regenerator of Homoeopathy, often spoke of the vital force of the organism which Homoeopathy is called upon to

reinforce and this vital force is very often identified with the element of psyche, the third element of the triadic hypostasis of the human being. This theory has been based on the empiric observation of the phenomena which occur at any given moment in nature, as well as in a kind of psychic inspiration which Hahnemann had; an inspiration which resembled that of Einstein when he was writing the theory of relativity.

Through the long time application of Homoeopathy, what becomes apparent is the stability of its laws, both those pertaining to the therapy and those pertaining to the diagnosis. What transpires, through these, is a proof of the righteousness of the triadic hypostasis of man. We see that the clinical experience, the clinical action, is the "touchstone" of the theories. It verifies and founds them. What I mean is that this theory, of the triadic hypostasis of man, forms an indispensable basis for the support of the homoeopathic clinical action. The long time experience stemming from clinical practice confirms the theory and so on and so forth.

Therefore, this theory is not merely related to Homoeopathy. It is Homoeopathy itself.

What we should emphasize at this point, is that the words we use to name these three elements of the human hypostasis are not so important. We now know very well that in the minds of people there are sometimes other meanings which are connected with the word psyche. It is therefore natural that the word psyche can, sometimes, convey to the minds of

people, an impression of other things. Nevertheless, we must release ourselves from the bonds the verbal meanings impose on us and simply remember that the triadic hypostasis of man has mostly to do with the three ingredients, the difference between them being only the degree of the condensation of the energy. The first ingredient, the body, (lets call it this way) is the element with the greatest condensation of energy. The mind is the element with a lesser condensation of energy which has no longer a strongly materialistic hypostasis and the psyche is the element of the pure, non-condensed energy. As a conclusion, therefore, I repeat that the first element of man, whether we call it psyche, or otherwise, is pure energy, the second element is that of energy in a form of medium condensation and the third is the element of energy in the form of complete condensation, that is, in the form of matter. We could give, here, a simple example: energy, according to the theory of relativity, can exist under many forms of condensation, just as water can exist under many forms of condensation. It can exist as ice, that is, very condensed and solidified. It can exist in the form of water, less condensed, and more fluid and finally in the form of gas, as vapour, less condensed and free. I believe that with all these examples the subject of the triadic hypostasis of man has been made clear. And to get back to your question, after this great parenthesis that I have made, I would like to repeat that Homoeopathy has based its practical application on this theoretical basis.

Homoeopathy has been proven very effective throughout the 200 years of its application. It is, therefore, indirectly proven that its theoretical base is also correct and realistic. In any event, man has not been able, as yet, to put the psyche under a certain ultra powerful microscope. In the future, however, this also will be made possible and so then all the great philosophers will be confirmed. All those who talked about the psyche, guided not only from a certain intuition but also by indirect conclusions will be justified. Their conclusions stemming from the observation of the natural phenomena, will be validated.

Question: "As we know from Psychiatry, the meanings of mind and of psyche are also mentioned there and indeed through the study and experimentation on humans some of their characteristics have been found while others are still being researched. What would you say about these theories? Do you accept them or not?"

Answer: Yes, it is known that Psychiatry and Psychology have made great progress towards the study and the identification of the mental as well as the psychic instruments of man. All the results originating from this study are results of scientific research which I, personally, definitely accept and consider indispensable knowledge for the practice, not only of Homoeopathy, but of medicine in general. The information given to us by both Psychiatry and Psychology, about the mental and the psychic instruments of man, is extremely useful for

every doctor and it definitely can be very useful, to a very great extent, as a basis for the homoeopathic psychology as well. Here, now, we are of course creating a new term called Homoeopathic Psychology. With this term I mean a branch of classic Psychology and Psychiatry which takes into consideration and assesses, in a different way, some of the subjects that classic Psychiatry and Psychology also treat. The difference, in other words, of the Homoeopathic Psychology lies in the manner it explains the causes of some characteristics of the human being.

And to complete my answer to your question, I would like to say that the sciences which deal with the body are all those which we have been taught at the University, the Medical School, in other words Anatomy, Physiology, Histology and so on. The knowledge of all these branches of medicine is indispensable for us to function as doctors. Without the knowledge of Anatomy, Physiology and the sciences related to these subjects one could not claim that is a physician, or that could apply therapeutic practice.

Let us now come to the other scientific branches of medicine, Psychology and Psychiatry. These are not concerned so much with the body as much as with the mental and the psychic instruments of man. These sciences give us a multitude of information which again is indispensable for the theoretical education of a doctor. I would like to emphasize that for one to become able to practice Homoeopathy one must

be a physician. In other words, he must have come into contact with all this knowledge which the various scientific branches of medicine offer. These must include those branches which examine the body as well as those which examine the mind and the psyche. Later in our lessons, which will have as a subject the relation between doctor and patient, we will expound more the rules which govern Psychology and Psychiatry.

Question: "Could it be that the great development of the philosophic part acts unfavourably on the practical part of a science?"

Answer: I believe that the separation of a science into philosophical and practical aspects is purely functional and not essential. There is no science, however practical it may be, which does not have its philosophical aspect. Every science is related to man and therefore to the philosophical analysis of his hypostasis. We cannot accept anything that is unfounded. Philosophy urges one to practical application and practice confirms or denies the philosophy. The boundaries at which philosophy ends and practice begins, and vice versa, are not clear. Each part exists simultaneously along with the application of the other.

Hippocrates was saying: "Thus, one must carry and apply philosophy, in medicine and medicine in philosophy, by following the points which have already been mentioned. The physician-philosopher is equal to the Gods

because there is no great difference between philosophy and medicine. What exists in the first is also found in the second; altruism, alertness, modesty, orderly appearance, opinion, discretion, calmness, consistency in contacts, cleanliness, expression of opinions, knowledge of what is beneficial and necessary in life, denouncement of impurity, release from prejudices, prevalence of the holy. What one must avoid is the demonstration of debauchery, greediness, desire, impetuosity. Therein exists the knowledge of the revenues one possesses and the use of the things related to friendship; therein one sees how to treat his children and how to present himself. In these things there is a certain philosophy and the physician has the greatest part in all of these".

In other words, what Hippocrates wants to demonstrate is that through philosophy one learns the nature of all the qualities we have already mentioned, which will enable him to practice correctly what in our case is medicine.

Question: "There are other schools of Homoeopathy in the world which teach the triadic hypostasis of man but which separate differently the levels, and name them as bodily, mental and emotional. What is the difference from the separation into bodily, mental and psychic? "

Answer: It is a different theory. But let us see it through an example, or better, through a question which I will address to you. What would

be the prerequisites so that you like an individual?

"I would like the individual to show me kindness, interest, politeness and confidence".

Very well. We see, therefore, that the mechanism for the creation of sympathy in you, in other words a feeling, follows the stages:

a. Manifestation of positive qualities by the other person.

b. A logical sequence of identification resulting to conclusions; in other words you think: "since he does this, that and the other, it means that he is showing interest in me, is kind, polite and trusts me."

c. A logical sequence of decision; you finally think that: since he is positive with me then I like him in return". And so you express the feeling of sympathy.

Of course, all these strings of thought are being formed with great speed and many times subconsciously. Contrary strings of thought would be creating the feeling of dislike, in other words an opposite feeling. If we explore in the same manner other emotions, we will see that they are formulated, rejected, transformed under the influence of mental interactions, correlations, parallelisms, judgements e.t.c. What we therefore see is that the mental function plays an extremely important role in the generation and the stimulation of feelings.

Question: "And how is the spontaneous

generation of feelings explained; feelings that are not only irrelevant to mental sequences of thought but which are frequently opposite to these?"

Answer: The mechanism is the same. As we will mention in our future lessons every person has its own MAN.I.N.A (Man's Intellectual Normalities and Abnormalities), in other words, a totality of ideas and mental structures which determine its preferences. This way when you see a young man and you fall in love with him instantly, against your better judgements, what happens is that this young man fits in your MAN.I.N.A, in other words, the prefabricated prototype of man which is within you and this match renders logic incapable of influencing you. The MAN.I.N.A is based on mental interactions that have taken place in the past, have founded the specific prototype and now you are acting under its influence. What is, therefore, perceived is that even this spontaneous generation of emotions obeys the rule which wants the emotions to be generated under mental interactions.

Question: "We see then that the emotional function is a part of the mental function. Is this correct?"

Answer: Precisely. Man has the body with its known functions, the mind with its own functions, one of which is the function of emotions and finally the psyche. When one separates the levels of the human being into

bodily, mental and emotional, what one advocates essentially is an order of duality, since the emotions belong to the sphere of the mind. What happens, however, with the third hypostasis of man? The immaterial psyche?

Question: "If we ignore the psyche is there any danger of moving away from the correct diagnosis in Homoeopathy?"

Answer: Not only there is danger, but one will certainly be far from the correct diagnosis. With the dualic order and by ignoring the psyche one knows only a part of the idiosyncrasy. You cannot go very deep. It is then that the diagnosis of the doctor will no longer concern the idiosyncrasy, but the MAN.I.N.A of the patients as we shall see in the following lessons.

On the occasion of this discussion I would like to add that the body has in its jurisdiction the senses, that is, the result of the function of its sensory organs, i.e the sense of heat, cold, liquid e.t.c. The mind has the jurisdiction over the emotions, as we have already mentioned and the psyche has in its jurisdiction the superior-emotions. This is a term I use to show that the superior-emotions are above the mental function and belong clearly into the space of the immaterial psyche.

Two are the basic superior-emotions:

a. *Psychic Love*, that is the love without exchange, without purport. Absolute, pure, uncorrupted love, is addressed to all and

everything without discrimination. A love which resembles that which Christ taught. When you love somebody because he satisfies certain requirements, you offer him mental love which is determined by mental interactions.

When you love somebody irrespective of whether he loves you too, or whether he offers you something in exchange, then what you are expressing is psychic love, which is beyond the limits of the mind. This is why the mind cannot conceive it, cannot realize it. It is a psychic experience with much more intense enjoyment.

b. The second basic superior-emotion is *Altruism*. In other words, the offer without any purpose, without any exchange, the absolute uncorruptable offer. In whichever level this offer is expressed, when it has the elements that we have mentioned, then it is altruism. People often confuse and praise only the mental love, forgetting the psychic love. A great mistake occurs when people characterize a person as being an "altruist" because he acts contrary to his material benefits. They could, however, characterize him so if he made his contribution without aiming at glory or at some other reward.

Hippocrates says: "Generally the calmer the psyche is, the greater the reasoning is, because it is not being clouded by emotions."

This shows that even Hippocrates placed the psyche above emotions. The hypostasis of the individual is, therefore, triadic and consists of body, mind and psyche.

Chapter 2

ABOUT NATURE

About Nature

We have discussed about the human being. We know, however, very well that the human being does not exist alone in the universe. It is part of a greater creation, a broader ecological system. This entire ecological system we call Nature. Of course in this ecological system is included not only the planet Earth but the entire known and unknown, so far, universe.

We shall consider, therefore, the term Nature as one that includes the immense, the unexplored, the untracable, so far, ecological creation. Earth and the other planets, the numerous planetary systems and the other Galaxies, both known and unknown, they all belong to the creation which, from now on, we will call Nature. This huge ecological system could be divided into various subsystems. However, all these sub-systems exist and function in a relationship of interdependence and interinfluence. We could, in other words, say that there is an analogy to the human body. There are many organic systems in the human body, which, however, do not function separately from one another but in a relationship of interdependence. The same occurs with Nature. I will try now to give you an idea about the parts of Nature.

Nature, also, has a triadic hypostasis. It has an element that is purely material, matter itself, and an element that is pure energy, energy itself. Between these two elements there is a certain intelligence, a natural intelligence we could say, which directs the action and defines the existence and the function of both the material and the energy part of nature. This we can, indeed, ascertain through many observations of the natural phenomena.

The existence of matter is beyond dispute. Matter has many forms and has the ability to transform itself. One form of matter is transformed into another, through a reaction which in science we call chemical reaction. There exists a very long list of natural materials, there is also a very long list of primordial forms of matter which are called elements. All these, when mixed, give birth to the various forms of the material existence, the material expression of Nature. What is of critical importance, to the kind of matter that will originate is the proportion of the elements into the mixture.

We see that in the material part of Nature there are elements and material substances, which are mixed in different proportions and they give origin to new forms of matter. Let us take as an example a plant. If we analyze it chemically we see that it consists of water and of various other elements: carbon, metallic and non metallic substances e.t.c. If we take another plant and analyze it we see that it consists again of the same elements, the same material.

Nonetheless, they are two different organisms with different qualities. The great difference between them is the analogy of the elements that exist in them. They, thus, appear as two separate forms of matter with substantially varying qualities.

Let us make a note, here, of a fact that we must keep in mind in the future: an important factor of the material form of Life is the analogy (proportion). By this we mean the analogy of the elements that make up the material body.

Let us now come to the other part of Nature, the pure energy. It is indisputable that this purely energical manifestation of Nature exists. Today man-scientist has discovered and has studied to a considerable depth these forms of energy and has even used them for his personal benefit: electric energy, thermal energy, aeolian energy (wind generated energy), geothermal energy, are some of the forms of energy which we know. In the recent decades of scientific quest man has discovered other forms of energy which are more powerful, such as nuclear energy e.t.c.

The evidence is clear. Nature is indeed a colossal ecological system manifesting itself through two specific forms. Through its physical, materialistic form and through its purely immaterial, energical form. The occurrence of all natural phenomena, whether these take place in the purely material level or the purely energy level, does not happen disorderly. All phenomena which occur, are

preserved, and recycled on the basis of certain specific, unaltered and inviolable laws which we shall call **Natural Laws**.

We know that in Nature nothing occurs accidentally. Hippocrates reports: "everything that happens, is discovered to have happened for a reason. Because of that reason the meaning of accident appears without any true hypostasis and "accident" is but an empty word".

Let us study the history of Nature both in the form of matter and that of energy. We will discover that there is a continuous recycling of phenomena and actions. These phenomena compose, link after link, an infinite chain which has neither a beginning nor an end.

As it has been said, in a previous lesson, the natural, or physical, world in which we live is the world of duality, the world of the alternation of various pairs, of seemingly opposite actions, in a perpetual movement. Our solar system moves, exists and is preserved for many thousands of years without the slightest deviation. The cycle of the natural phenomena in this universe is always repeated in the same order, and always under the same laws. Nothing therefore happens accidentally. All the natural phenomena follow a certain "jurisprudence." It does not serve any purpose, here, to repeat all the laws of Nature which we have learned. Let us just point them at certain simple examples: the law of gravity, the law of buoyancy e.t.c. The branches of science that deal with matter have recorded all the laws of

Nature which govern the existence and the recycling of matter, through its various forms. Other branches of physical science, those that deal with magnetism, electricity, nuclear and atomic physics and chemistry, all these cover the entire spectrum of the Natural Laws that are related to the energical hypostasis of Nature. Which is this natural mind and where is the seat of this intellectual entity? Which force is responsible for the maintenance of the Natural Laws? There is indeed a law and a result that has come about from the existence of this law, but there is also, somewhere, someone who enforces this law. In this case we shall call this enforcer -Mind.

We see therefore that Nature, just like man, has the same triadic hypostasis. In other words both man and nature consist of body, mind, and psyche (soul). We shall accept the material hypostasis of Nature as its body, the energical hypostasis of Nature as the psyche, and as the mind of Nature that intermediate being which directs and supervises the execution of the natural phenomena, through the Natural Laws. It can be said that the totality of the Natural Laws constitutes the *Mind* of Nature. *Matter* is the body of Nature. Pure energy is the *psyche* of Nature.

Hippocrates says: "From all that has been said, Nature is the one that predominates. Truly, all those who engage in art, if Nature is with them, march comfortably on all that has been said. The obligation that is connected to

wisdom and to art can not be taught, nature has the tendency to give the vibration and wisdom, to teach everything that has been created by it. Many people, subdued by these two reasons (theory and opinion), have never used in any way these two things (nature and experience) to create evidence. And so when one of these people examines in relation to the truth, one of the points that have been put forward for discussion, nothing that is related to nature, can guide him. Such people, thus, follow their own course which is close to that followed by other rogues."

As has already been said, man, as a creature, is a part of nature. Man partakes in all the functions of Nature under the same unadulterated and inviolable laws of Nature. Nonetheless, for practical, instructive purposes, we shall make here a separation. We shall separate Nature from Man so that we can better examine the relationship that exists between them. We, thus, regard Man as a separate being which is governed by the same Natural Laws, from which Nature too is governed. Nature is the physical being which will constitute from here on, together with man, the two poles which we will study from a purely scientific and medical point of view.

Man and Nature are considered to be an open physical system, a system which has the capability to exchange energy with the physical systems surrounding it. The relationship of Man to Nature is one of homoeostasis (homoeostasis is a Greek word meaning harmonious balance)

Man and Nature co-function by following the Natural Law and through this, the homoeostasis is preserved. The harmonious coexistence of man with nature is the result of this homoeostasis. When these two parts, that is Man and Nature, exist in a state of homoeostasis, of harmonious coexistence, the result, for both parts, is Health. I herewith remind you the definition of Health, which I mention in my book "Homoeopathic Medicine": "*From the point of view of Homoeopathy we consider Health to be the relationship of homoeostasis between Man and Nature.*"

There are many definitions of Health. Some definitions are clear, while others are ambiguous. Everyone sees the subject of Health from a different viewpoint and from a different side. In this case, we shall look at the subject of health through its most natural expression, as far as this is possible. We shall view it from the side of the homoeostasis of the two interinfluenced and interdependent parts: Man and Nature. When there is a state of homoeostasis between Man and Nature the result is health for both parts. Health for Man and Nature. We know very well that it is not only man that falls ill. Nature also falls ill. And of course, this illness appears everytime the homoeostasis between Man and Nature is disturbed. Very often the disturbance of this homoeostasis is caused by man himself, who believes that what exists in the universe is there to serve him and him alone. This, however, is a super-egotistic human expression which is in

clear antithesis to many of the Natural Laws and which leads man to conclusions and actions which are contrary to the Natural Laws. The final result is the disturbance of the balance of the homoeostasis between Man and Nature and the advent of illness. What can then be perceived is that the first cause for the appearance of illness is the erroneous and unnatural attitude of man, who believes that he is the king of the creation and that all the other creatures in this creation are made to serve him.

Man does not realize that he is a part of a perfect creation with rights on, but also with obligations to, it. His basic obligation is to act on the basis of the Natural Law, if he wants to be healthy. Through this notion it becomes clear that illness must not be regarded as a harmful, independent existence, which tyrannizes man. Illness is the result of the deeds of man, manifested through the inviolable *Natural Law of Action and Reaction*.

Man acts in an unnatural way and as a result he receives the illness. He is, therefore, solely responsible for his illness. This concept is confirmed by the fact that if a sick man changes his manner of thought and action, and starts acting according to the Natural Laws, he expels and cures the sickness, to a great extent. This is the daily experience of a doctor who urges his patients to act on the basis of the Natural Laws.

Since man and nature constitute an open physical system, as has previously been

mentioned, it is not possible that the phenomenon of illness can effect only one of the two. Clearly, in the phenomenon of illness, or of health, both parties participate. Consequently, in the disturbance of the homoeostasis, both parties participate and they both take their share of the illness. If we carefully study the history of the past centuries, the life of man on this earth, we will certify that, essentially, it was man who always violated the laws of nature. By acting arbitrarily and egotistically man has disturbed the homoeostasis with the result that he fell ill. He himself has caused his illness and illness in nature as well.

Hippocrates says: "Trully, for me, to demand from art what is contained in it and from nature what does not belong to it, presupposes ignorance and indeed of the kind that is associated with insanity rather than the lack of education".

Let us briefly reflect on the tremendous ecological destructions which we are facing everyday on this planet. All originate from the disorderly, careless, and egotistic action of man against nature. The result is that man suffers and finally falls ill. However, in the same manner nature also suffers and falls ill. Nature presents a great, immense, we should say, tolerance towards human action. All the creatures of nature have tremendous abilities of adaption and so nature adapts to the offensive action of man.

The immense tolerance of nature towards man makes him blind and man believes that

nature is an enemy which he can and must fight and tame. Man, over many thousands of years, has fought against the natural phenomena and has seldom adapted to them. He has very rarely collaborated with them. This endless struggle has led to the destruction of the homoeostasis between man and nature. And all this for what? Because, as we had said in previous lessons, man has an instrument called mind.

Remember that this instrument has the ability to reach conclusions and to make decisions, based only on the targets and the needs of man himself, without taking into consideration the Natural Laws.

How real are however these targets and needs? Most times they are false entities directed by circumstantial actions and reactions. An objective of today is of no importance for tomorrow. A human need, most of the times, is a "false need", a plasmatic need which, most of the times, stems from circumstantial, subjective criteria and antagonisms.

Of course, as doctors and as humans we cannot ignore the existence of certain specific, physical human needs. These needs are material, that is bodily, as well as mental and psychological. The need for food, for breath, for the preservation of the species, are definitely fundamental, physical needs at the body level. The need for communication, the need for the truth is one of the most basic of the human needs at the level of the psyche. One could not doubt the existence of these and of many other human

needs which we will mention further on. Man as a part of the Creation has certain specifications. These specifications constitute the specific needs in each of the three levels of his existence. Despite this, if we look at our life, we will ascertain that, especially today, man is under the influence of thousands of other supplementary needs, which, however, are not essential and realistic.

Let us take an example. There is the physical need for food. But the need to eat the most expensive steak or the most expensive lobster or to drink a thirty years old champagne and not a ten years one is a purely false need, stemming from circumstantial, social criteria and objectives. Through this simple example we see, therefore, that man himself tyrannizes his life by creating false needs. I do not mean to accuse anybody's preference to eat an expensive lobster or to drink a very expensive champagne. I merely want to emphasize that when this preference takes the form of a need, aiming either to manifest the social standing of the specific individual in its environment, or to feed its vanity, then the individual acts under the pressure of this need. This need is clearly a disturbance, a source of anxiety a source of problems, and it, inevitably, leads to illness. It is not improper for one to eat rare, expensive food, when this happens naturally, for the satisfaction of a biological need. When, however, it becomes a purpose in life itself, it becomes a plasmatic need and then the problems begin. It is then that man ceases to act on the basis of the law of nature and

destroys his homoeostasis with nature. It is then that illness appears as a result of his action.

Man knows well most of the laws of nature but in the course of his activity he persistently ignores them. He applies his own temporary, human laws, which are always guided by specific objectives and interests. This is why we see that the human law has, from its genesis, the seed of imperfection and often needs changes and adaptations to the new needs and the new objectives of man. Man has the ability to act by emulating nature, in other words by, applying the law of nature. At the end, however, he tends to ignore more and more this law and to apply his own laws of expediency and selfinterest. This activity is always competitive and contrary to nature and to the preservation of the much-desired homoeostasis which leads to health.

Homoeopathic medicine, both in its theoretic as well as its practical part, is based on inviolable laws which are in force from the very first moment of its application and which are unaltered and firm. Homoeopathic medicine purports to cure man, not simply to relieve him of some symptoms. Based on the theoretic foundation, that has already been mentioned, Homoeopathy endeavours to restore the relationship of homoeostasis between man and nature. We know already that Health means homoeostasis and harmonic coexistence of Man with Nature. This is the objective of homoeopathic medicine. As a science with such

high ideals, Homoeopathy could not keep its action away from the natural law. It is therefore understood that the set of special laws concerning the application of homoeopathic therapy has direct correlation and correspondence to the universal natural laws. This is self understood, since the natural law, from the one hand, aims at preserving the balance, the harmony, and the homoeostasis in this universe and the homoeopathic law, from the other hand, aims at restoring this homoeostasis and harmony wherever this has been disturbed.

Let us, however, give some examples. The first and basic most law of Homoeopathy is the *Law of Similars*. According to this law "*Similars cure Similars*". Here, I shall draw a parallel between the law of similars and one of the many laws of nature according to which "*similars repel each other and dissimilars attract each other*". For example when a patient is suffering from an illness, his illness is characterized by a certain symptomatology which is similar to the symptomatology that is created by a pharmaceutical substance in a healthy organism. This way, when a specific form of medicine is given to the patient, it is as if we are administering an entity which, by being similar to that of the illness, repels and expells it from of the organism. The energical entity of the homoeopathic medicine repels and expells from the organism the cosubstantial and similar entity of the illness. This same correspondence appears also on some chemical reactions. When,

for example, we want to preserve the bonding of a chemical substance, which will come into contact with another substance, we then bring the substance we want to protect into contact with a third substance which bears similar characteristics to those of the substance we wish to avoid. Specific bondings are thus saturated from the similar substance which then repels the substance we wish to avoid. The same example is valid in the formation and in the competition of hemoglobin with anthracylhemoglobin.

Let us, however, refer to another law of Homoeopathy. This is the *Law of the Homoeopathic Target* and it states that "*there are no illnesses but ill people*" and this is why the diagnostic as well as the therapeutic aim of the homoeopathic doctor is the ill person and not the illness. When the homoeopathic doctor treats a patient, he goes, invariably, through the procedures that will lead him to the diagnosis of the illness, as this is more commonly known today and which will enable him to name it according to the medical terminology e.g colitis, bronchitis, diabetes mellitus, depression, neurovegetative disorders, e.t.c. Nonetheless, this is not sufficient. He must now concern himself with the suffering human being, which is a well coordinated entity consisting of three elements that are called Body, Mind, and Psyche. The homoeopathic doctor cannot regard the human being as separate organs e.g hand, foot, eyes or a stomach that is in suffering. Medical science has proven that the majority of illnesses

have a psychosomatic character, which justifies the law of the homoeopathic target.

In this case, homoeopathic theory absolutely reveres the law of nature. This is so because it is through the law of the homoeopathic target that homoeopathic theory shows that the effort of Homoeopathy in therapy is to apply the Natural Law, the perfect and pure law of nature and not the human law which is created to serve expediences and is imperfect and subject to continous alterations as circumstances demand it.

When we treat a patient suffering from an intense pain in the stomach our first simple thought would be to give him an analgesic or a spasmolitic drug. This thinking, however, is circumstantial aiming at a simple circumstantial human expediency. This expediency is to stop the pain. In this manner, however, we are acting on the basis of the human law according to which "wherever there is pain in the human body stop it by any means you can apply." Even though this action serves a human expediency in essence it is not the appropriate medical action for the suffering patient, because it is of no great importance for the human life to stop the pain, but what is of great importance is to cure the patient himself. In this manner the homoeopathic doctor could tell his patient "my aim is not to stop the feeling of pain. My aim is to cure you and, naturally, by doing that you will stop feeling pain." This is why Homoeopathy does not use analgesics but

instead applies causative therapy. In every case of painful illness the homoeopathic doctor will not use analgesic drugs but will use the medicine that will cure his patient. He cures the cause of the pain and this is why the pain stops.

Let us go on. I will refer to another law of Homoeopathy. It is the *Law of Miasms*. According to the law of miasms: "*there are three basic miasms that affect man and create a sublayer of data that is useful for the greatest possible in depth approach of the idiosyncrasy of the patient*". Hahnemann, when studying man ascertained the existence of three primordials of human expressions. Three basic human ways of expression and reaction. Three basic primordial idiosyncrasies which he called Miasms. Miasm is a Greek term and has the meaning "effect, a very strong influence."

Hahnemann came to consider that man at his genesis had been an absolutely pure being which, however, was later subjected to the influence of certain factors which left the traces of their effect on man and which burdened him with what he called miasm. The miasmatic theory of Hahnemann could be looked upon as being in parallel course to the corresponding theory of idiosyncrasies, of Hippocrates. Hippocrtates divided people into four characteristic types according to the four body juices: blood, phlegm, black and yellow bile. He named these idiosyncrasies as: sanguine, phlegmatic, melancholic and choleric type, respectively. Hahnemann distinguished three

miasms: the psoric, the gonorrhoeal, or sycotic and the syphilitic and he concluded that they originated from the prolonged, massive and persistent infection of the human race from these three corresponding illnesses. This is how man has come under the influence of the miasms, which have formed the deep primordial idiosyncrasies of man, the idiosyncratic cast of man. All humans are subjected to the effect of the miasms, since these are passed on from generation to generation. However, one of them always predominates and gives the preponderant shade to the idiosyncrasy of the individual.

Hahnemann studied and recorded in great detail the particular characteristics and the influences that each miasm exerts on the personality of the individual. It is, thus, possible that individuals can be classified even deeper, from the idiosyncratic point of view, and also significant forecasts can be made for the progress of homoeopathic therapy of any individual. For the doctor, the knowledge of the deepest layers of the human being is as important as the knowledge that a sculptor has about the nature of the material he will chisel. Professor Pascero who interpreted and completed the miasmatic therapy says: "through the miasms and the physiognomic characteristics the doctor can perceive the pathology of the patient, classifying all the indications and all the symptoms according to how they correspond to every miasm. He thus concludes in which way and to what degree these adulterate the correct expression of the individuality of the human being. At the same time he can conclude the

evolution of this individual, thus making a prognosis for the future. The prognosis a homoeopathic doctor makes is not based on the assumption of an organic pathology, which makes generalities out of specific cases, but on a special truth of the human being which the doctor can examine in all its aspects, using the patient's past history, present condition and what precisely lies behind this moment of its life. More than anything the homoeopathic doctor can see the projection of the individual into the future and the probability of assurance in the case of what is negative and what constitutes the miasm.

Every human being is characterized by a miasmatic formulation through which it tries consistently to elevate itself on the basis of its individuality. When the miasmatic obstacle is so powerful that it makes the individual feel a distortion of its tendency for self-realization, it produces symptoms that create conflict between the ego, striving to express itself and the obstacle or negativity contained in the miasm.

The appearance of the human being according to the miasm also predetermines its contacts and social relationships.

Remember the philosophic axiom: *"Everything has a reason for being."* This is the fundamental axiom of all knowledge. There is no result without a cause and each of us is a cause. We are the result of our heritage and our heritage is the result of other influences coming from our predecessors. We are thus not an accidental result. We are a causative result.

The homoeopathic method is unique in understanding and laying the foundation of the miasmatic theory. According to it we can understand the human being as a whole. Without the miasmatic theory Homoeopathy is like any other medical system. Without the miasmatic theory it is but common medicine with some advantages but without the superiority added to it by the miasmatic theory. There is nothing in the world that can modify and ameliorate a miasm, except for the idiosyncratic - homoeopathic medicine.

Considering all what we have said about the law of miasms it becomes apparent that Hahnemann talked about a kind of hereditary influence. A kind of sensitivities transferred through relations which are carried by every individual at its birth. The miasmatic burdening with which every individual is born reveals precisely what its hereditary burden is. We see that the Hahnemannian law of miasms has a direct relationship and correspondence to Mendel's law of heredity. The only difference between these two laws is that while Mendel observed the phenomena of heredity more at the body level, Hahnemann observed the same phenomena and described the same laws, at the level of energy.

Let us continue our examples with another law of Homoeopathy. The *Law of the Vital Force*. The Law of the Vital Force says: "*There exists in man a power related to the phenomena of health and disease that occur to him, and it is called*

Vital Force."

Homoeopathy has been, in the past, an inscrutable therapeutic method. Its results were tangible but the theoretical knowledge of medicine was not sufficient to explain the way of function of Homoeopathy on man. Today, of course, science has succeeded in providing many answers to the old unanswered questions. Hahnemann was ecstatic in the face of the powerful therapeutic action of highly-diluted medicines and tried to give an explanation which, naturally, originated from his personal experience. In his effort to locate the point of action of the homoeopathic medicine on the human organism he developed the theory of the vital force. This theory drew strong commentary from the doctors of his time, both positive and negative. Today, the theory of the vital force seems to be supported by scientific research and also by common human experience, which is the catalyst for many truths. It is deemed important to make, here, a presentation of the classic view about the vital force, together with the more current views.

Scientists have repeatedly found themselves confronted with a difficult question: what is this great power that energizes every living organism? What is that power that coordinates the action of billions of cells of an organism into a common model of action? What is that subtle substance which, when it stops energizing the body, death comes and which cannot be measured with physical methods, since just one

second, after the death of a person, all its measurable constants are the same, but despite this it is lifeless ?

What is that internal power of man to which are attributed all phenomena of self-cure, even in cancer cases?

The vital force is the energetive power found in all living beings. It is the power released by the organism to neutralise the effects of morbidic factors natural or artificial. "Was it not for the vital force, no living organism could confront the morbidic factors and life would not exist at least not in its present form," Hahnemann says in his book, *"Organon of the Healing Art"*.

Freud, as well, talks about the vital force, and refers to it as "libido". It is an energy which he never measured but saw it expressed as a motivating force in every psycho-emotional expression of the individual, a force which mobilizes the disposition for action, for expression, for communication; a force without which no psychic action can take place no psychic function can occur.

Wilhelm Reich named this energy "orgone" and tried to measure it, to direct and to use it. The results of this effort were spectacular.

In acupuncture the vital force is referred as KI or CHI. It is considered to be the energy that constantly flows through the body meridians and is accumulated into energy reservoirs which, although they are not anatomical beings, they

constitute points of acupuncture. The action on these points with the needles as conductors connecting the energy with the universal energy, produces the known results of acupuncture.

Hippocrates also, in his theory of the five elements (*earth, water, air, fire, and ether*) mentions ether as the life-giving power of the organism, something related to the superior intellect and to the psyche.

The vital force of the organism is the energy potential itself, humans have, which permits them to develop defence mechanisms and to cope with every day stress. The vital force is the bioenergy contained in the energy reserves of the organism and can be transformed into other forms of energy, according to the needs of the organism.

Is the vital force something that can be measured or proved? The most sceptical of the observers of man would wonder about it. The answer comes in a natural manner, through the observation of the therapeutic results obtained with homoeopathic medicine.

Since a highly-diluted medicine, such as the homoeopathic medicine, has been proven for more than two centuries to be medicinally active, we cannot but conclude that this energizing medicine acts on the energy hypostasis of man which Hahnemann called the "Vital Force". Certain other phenomena, however, also lead us to the acceptance of the existence of a force that has the capability of being mobilized and to cure

simple or more serious illnesses such as cancer, without assistance or any medicine. This capability of man for self-cure leads to the empiric acceptance of the vital force as an absolutely necessary condition for the accomplishment of self-cure. Another widely discussed phenomenon called auto-suggestion comes to add new indications that reinforce the theory of the vital force. When the patient is convinced about his cure he is indeed cured, probably by mobilizing his vital force, which until then was inactive. It seems that some cure-mechanism was mobilized all of a sudden, which could be characterized as the vital force of the organism.

The placebo effect (curative action of a placebo devoid of any active ingredients) is one more indication of the mobilization of a therapeutic force in the organism without any apparent reason and which could be named Vital Force.

The Greek Professor N. Rasidakis reports: "In two of our research studies, published between 1970-1979, titled "Anxiety, Schizophrenia and Cancer Development" and "An Essay on the Study of the Etiology and Pathogenesis of Schizophrenia, Psychosomatic Diseases, Diabetes Mellitus and Malignant Tumours" we have expressed for the first time, the hypothesis that these four diseases are produced from psychotic anxiety and the reappearance of the life instinct. These four diseases were supposed, by Bahnson and Bahnson, to be parts of a unity, but we set the boundaries, proved them statistically and finally named them internationally. These

diseases, no matter how multiform they seem to be, have acquired a special meaning and were explained as a way in which the individual can channel its anxiety in an effort to achieve psychobiologic balance and homoeostasis in its struggle for life. This transmutation of anxiety, we believe, represents the level of a regression of a certain ontogenetic and phylogenetic evolutionary phase and is manifested by the way that the organism reacts, according to its character structure."

"The consideration of another disease, the Continuity of Cancer, permits us to ascertain similar phenomena in many cases. Intellectually endowed individuals seem to react more favorably to a psychotherapeutic effort against the disease."

"If the psychotherapy techniques can manage to mobilize and to activate the powers of the organism against the symptomatology of cancer development, the intellect facilitates very positively these developments. Should we then see the intellectual apparatus as a factor of resistance and a fighter of the disease? This fact has already been detected and determined statistically from several analyses of the personality of cancer patients, within the framework of their psychotherapy. "

"The above findings permit us to support the notion that intelligence significantly affects both the course and the prognosis of malignant tumours the same way, it affects the capability of the organism for reaction to the degree that it exerts decisive influence over the defense mechanisms against schizophrenia, so that by

using the terminology of psychiatric epidemiology we can talk about a common factor between these two diseases."

The vital force is, in as many words, a power permitting man to exploit the therapeutic energy of the potentized homoeopathic medicines and is marked by certain specific properties:

a) It mobilizes the regenerative ability of the organism that attends to the restoration of every day physical and psychomental wear.

b) It undergoes transformations and can change from one form of energy to another.

c) It has the capability to form and to shape the properties of the human organism, giving birth to new models of psychomental expression and this because of the ability of the psychomental organon of man to mobilize and to direct the vital force.

d) It has the ability of adaption to the internal and external conditions, so as to perpetually preserve the homoeostasis of the organism.

The vital force also has the property of expression. A result of this property is the pathological picture of a morbid syndrome, i.e a whole range of symptoms and signs that determine the specific syndrome and which is nothing but the cry of nature for help, as expressed through the ailing organism.

In the study of nature we often wonder: which is that power that cures a sick animal that does not have the benefit of being attended by a doctor, but isolates itself in a quiet corner, avoids food

even when offered to it, drinks very little water and by lying low it tries to give the opportunity to this mighty power of its organism to fight and to prevail over the disease?

This power is considered to be the vital force of the organism which, perhaps to this day, appears as a mystery because it has not been measured with scientific instruments. Despite all this, the progress of science is so rapid that very soon this too will be done.

Naturopaths claim that by trying to assist the vital force of the organism and by imitating nature, they avoid giving food or give very light nutrition, when someone is in the acute stage of an illness. By doing so they do not weaken further the vital force of a person by forcing it to decompose and to assimilate food, especially when it is heavy or foul. The vital force can, therefore, direct all of its strength to the fight against the illness, since the reserves of the body energy suffice for several days of fasting without undrenourishment of the organism.

When the vital force is in its natural and balanced state then the state of the living organism is called "Health". When it is deranged, then the state of the organism is called "Illness". When the vital force stops functioning, or simply vacates the material body and the body becomes inanimate, then this state of the organism is called "Death".

Longfellow says: "What the string is to the bow the vital force is to the body. The Vital Force is

the potency or that energy which, when present and active within the body, produces all phenomena of health or illness, within the material body. When, however, it leaves the body, man is considered dead despite the fact that all his systems, the organs and the tissues remain intact".

Tale said that unwillingness to accept the existence of the vital force would appear to him as unreasonable as the inability to distinguish a living organism from a corpse.

Hahnemann called the vital force "totalitarian" because it is self-powered and an "autonomus potency", because it is the energy that keeps the organism intact and without which life could not exist in the material body. It is the vital force that gives life to material organisms and is responsible for all phenomena and functions of the body in both the state of health and that of illness. When the material body becomes unsuitable for the use of the vital force the vital force simply stops functioning.

In the state of health, the vital force revives the material body and preserves it in a harmonious order. A healthy person is aware neither of the existence of his internal organs nor of their function while constantly being intellectually occupied.

The Vital Force maintains balance between mind and body. The harmonious cooperation between them is assured in such a way that absolutely nothing can be done without the

consent of both. It protects the body from the numerous health damaging effects, to which the body is constantly exposed. The atmosphere, the water and the various foods are contaminated by bacteria, viruses and other virulent factors. The vital force continuously protects us from these unhealthy factors. It is for this reason that man does not become ill, even when he comes into contact with pathogenic microbes, when his vital force is strong.

The Vital Force is a tireless protective power which, however, can become disordered because it is constantly exposed over long periods of time, or because of the greater power of the morbidic influences, or finally, because of the burdens of everyday life. There comes a time when man begins to be aware of the existence of one of his organs or of its function. His physical balance is disturbed. He then begins to suffer from altered feelings and functions. These altered feelings and functions, called signs and symptoms, are produced by the vital force. They are its way of expression. These signs and symptoms are considered to be the external manifestations of the internally disturbed vital force. The natural balance and cooperation between the psychomental organ and the body is lost. The illness does not have by itself a trully separate hypostasis. In reality, there are no illnesses, but only patients (people in a state of illness.)

Since the altered feelings and functions are the result of the disorder of the vital force, in order to cure the patients, the doctor has to restore the harmonious flow of the vital force.

As previously mentioned, the vital force is a power of self-preservation. It protects the body from ill effects and is capable of securing its own harmonious flow in the body and consequently health. In this way, during recovery, the natural process for the restoration of the balance between body-mind-psyche takes place and the temporary disorder of the vital force is restored to its natural state of being.

Diamond in his book "The Body Never Lies" says that the muscular power of an individual is influenced by several substances that touch the mucosa of the mouth before they are swallowed and that it is even influenced by symbols or intellectual pictures. His research concluded in a long list of alimentary substances, symbols, shapes, notions e.t.c that strengthen or weaken the individual, that is they increase or decrease its muscular strength. Up to this point this phenomenon may not seem very strange but it becomes bizzare when exactly the same happens if we put the food, not in the mouth of the individual, but on the skin over the area of the thymus gland, located under the episternum. Observations have shown that when a substance that weakens the individual is placed on the sternum over the thymus gland, the strength of the deltoid muscle is decreased up to 80%. The thymus gland is directly related to the immunogenic capability of man. The influence of the weakening substance on the thymus seems to be clearly a matter of energy.

It can therefore be considered that this influence affects the organism's vital force and

has a direct bearing on the muscular strength of the individual.

From what has already been mentioned it could be supported that the nature of the vital force of the organism is similar to the nature of the psyche, as this has been expounded in a previous chapter. It is certain that an intellectual confirmation is not enough to make the power of auto-suggestion and self-cure work. The individual must be deeply convinced that it can be cured. This means that other mechanisms as well must be mobilized beyond the intellect i.e. psychic mechanisms. It becomes apparent that psychic logic must be mobilized which as a superior logic not subjected to intellectual models, has the capability to mobilize and to direct the vital force of the organism, which in turn mobilizes the immune system of man, the reticuloendothelial system, the defence centres of the cerebrum and so on.

Professor Rasidakis says: "We must believe that very soon cancer will be defeated for good. In this fight against it the winner cannot but be the strongest power on earth, the spirit and the human psyche."

The explanation of the law of the Vital Force allows us to perceive that this law absolutely respects the Natural *Law of Duality* and presents significant correspondences to it. Already, it has been said that our natural universe is a universe of duality, a universe of continuous succession and recycling of Yin and Yang. We therefor see

that in this universe two separate and extreme forms of energy are expressed, which are first "the pure energy" in itself and secondly the matter, in other words the very same energy in its uttermost condensation. Referring to the homoeopathic law, the vital force presents purely the psyche, in other words the pure energy which is one of the ingredients of man.

Let us proceed to our analysis. There is another law of Homoeopathy that concerns therapy. This law is the *Law of the Similar Medicine*, the *Similimum*, which says that "one and only one is the medicine which is needed every time for the therapy of a patient." This homoeopathic law comes into exact correspondence with the *Natural Law of Truth*, which says: "Truth is one and only one for every moment that the human being lives." And this is so, because all the natural dimensions change within quanta of time and nothing remains constant, except for an infinitesimal period of time. If, in other words, we were to say that this very moment the room temperature is 26,3 degrees Celsius, we would be saying the truth. However, after one fraction of a second if we were to say that the room temperature is 26,3 degrees we would be lying. This is so because within this period of time certain changes have taken place and the temperature also has changed. We see, therefore, that the Law of Truth as well as the Law of Similimum in Homoeopathic medicine are characterized by the idea of uniqueness, the idea of the instance in time. The only reality can therefore be that truth is one and only one for

every quantum of time. This law also has a philosophical correspondence to the old Taoist maxim that says "you cannot enter twice into the same river". This means that if you enter now into the river and again after a half hour, in essence you have entered into another river. The composition of the molecules and the analogy of the elements of the river has changed in the meantime, this river is different from the previous one. The first time that you entered the river you came into contact with certain molecules. In your second entry you came into contact with other molecules. Let us see one more example.

As we know the homoeopathic medicines are used potentized to bring about the cure. Let me refer for a while to the process of potentization to remind you a few things. After collecting the homoeopathic raw materials their processing takes place. This processing is called *Potentization*. Potentization consists of two phases:

- a) The dilution
- b) The vibration

In the first phase, the homoeopathic medicine is diluted in a 1:10 or 1:100 ratio. The solvent used is distilled water or ethyl alcohol, or a mixture of both. We dilute one part of the crude element into 10 or 100 parts of solvent and we have the first dilution of the homoeopathic medicine.

Now comes the second phase. It is the phase of vibration. The solution we have formed is transferred to a jar with a volume 2-4 times

greater than the volume of the solution. This jar is fitted on an electric vibrating apparatus which vibrates the jar with its content. These vibrations have great intensity and frequency that is analogous to the medicine being prepared, according to the rules of homoeopathic pharmacopoea. The result of these intense mechanical vibrations is that the contents of the jar are shaken and hit the interior of the jar with great force. When this phase is over we have the final homoeopathic medicine, ready for medical use and prepared in the first potentization.

What we have then is:

dilution of the medicine + vibration of the medicine = potentized homoeopathic medicine.

The process of potentization is repeated several times. However because, potentization is preceded by dilution after a certain number of potentizations we reach very high dilutions. In the 20th potentization, for example, if we have used the centissimal dilution, the initial substance of the solution will be in a $1:100^{20}$ dilution. If we repeat this potentization process 30 times, then at the 30th potentization the dilution of the initial substance will be $1:100^{30}$ (thirty zeros). Imagine for a moment how high the dilution of the initial substance becomes in the 1000th potentization (one thousand zeros after the figure 100)

We therefore reach a point where we wonder how it is possible for this minute dosage of natural substance contained in the homoeopathic

medicine to be effective and indeed therapeutic for the organism.

That the homoeopathic medicine is therapeutically effective is a common experience of millions of people who have benefitted by Homoeopathy over the last 200 years, a period of clinical practice that leaves no room for doubt. Its action is due to the capability that every organism possesses (and especially its vital force), to be stimulated and to react under the influence of infinitely minute dosages. We know very well that allergic phenomena can be produced in a sensitive person by the action of minute dosages of antigen. A person sensitive to penicillin can enter a state of allergic shock even with dilutions of the order 1:10.000, or 1:100.000 or 1:10.000.000.

A person sensitive to flowers' pollen can present an intense allergic hyperergic reaction just by passing from a great distance from a pine forest in blossom. This reaction is due to the minute dosages of air-born pollen coming into contact with the body. We see then, that the immune system of humans is capable of being stimulated by minute quantities of substances and as a result the reaction of the organism is infinitely greater and spectacular.

The example of the immune system of the organism allows us to believe that there is also another organic system which becomes stimulated by infinitely smaller dosages and that is of course the vital force of the organism, the nature of which is described in a separate chapter of this book.

The theory of inoculations comes to reinforce the above mentioned position. We know that minute quantities of antigen when inoculated are sufficient to stimulate the immune system of the organism and make it produce great quantities of antibodies. As mentioned earlier, potentization is characterized by two phases: *dilution and intense vibration*. This process is carried out with the aid of modern apparatus.

We, therefore, see that Homoeopathy uses as a way of action the road of the infinitesimal dosage. This comes in direct correspondence to the *Natural law of the Least Friction in Action* which says that: "*every action must take place on the basis of less possible frictions, or otherwise on the basis on the least possible consumption of energy.*" Here is, therefore, how Homoeopathic action respects the law of least friction, through the infinitesimal dosage.

Man has long regarded illness as a punishment sent by the Gods for some of his sins. There is both right and wrong in this. What is right is that man has sinned, not in the religious context, but in that he has not acted on the basis of the Natural Law. He has breached the Natural Law.

Hippocrates says: "Nature is the doctor of illnesses. Nature finds by itself the means of therapy, without reflecting upon them, such as the blinking, the movements of the tongue and other such movements. Nature without any previous instruction and without any previous enlightenment does what it should."

On the other side it is wrong to believe that the Gods have sent illness to man as punishment.

In reality it is man himself, who has created the prerequisites for his punishment. He himself has inflicted punishment upon himself because by breaching the Natural law, he alone has created the illness. In this regard, there is a significant correspondence to nearly all the great religions of the world. These religions often report that illness is the result of the breach of the law of God by man.

Which is the law of God? Could it be that all religions confirm the same view? The breach of the Natural Law brings about illness in correspondence to the fact that breach of the law of God brings about illness. This correspondence becomes better understood if we consider God as being the immaterial, energetic hypostasis of nature.

Hippocrates says: "All the illnesses exist in the same way, but their seat is different. The difference and the dissimilarity of the parts which they affect create the impression that they have no resemblance between them. Nevertheless, the form of all illnesses is one and the same."

Question: "All what you have told us is very important and wonderful. I do wonder, however, if it is a prerequisite for one to become a homoeopathic doctor, that he accepts this kind of analysis and views and is compelled to act on the basis of these. Could one make another analysis and still apply homoeopathic therapy, or would

he be imperfect as a doctor ?

Answer: This question is very important and it certainly requires a lengthy explanation as an answer. I will, nevertheless, try to be as brief as I can. And I would rather give an explanation with the use of an example. Let us assume that one is learning English. After learning 200-300 words he has the ability to communicate. He can go to England and he will definitely find something to eat, a place to sleep and can satisfy his basic needs. This person will be able to say that he speaks English. Let us take another person who has studied more the English language, has learned one thousand words and many more expressions than the first person. When this person goes to England apart from satisfying his basic needs he will have the ability to participate in some discussions which will broaden the horizons of his knowledge. This person will have the ability to make a closer approach to people and will also have far greater chances for communication than the previous person.

Let us now look at yet a third person. A person that studies the English language deeply, studies English literature and has the command of thousands of words, of expressions and tends to know this language perfectly. As can be understood, this person will have the ability to use the English language in the best possible way and this will be for the benefit of that person and of the people with whom he comes into contact. The communication will be better, the

interpersonal relations of this person will be at the highest possible level. Comparing therefore the first person, with the scant knowledge of a hundred words which are crudely put together to form a sentence and to express a meaning, to the person that speaks fluently the language, we easily see the vast difference between them. We could say that both the first and the second person speak English but the difference between the two is immense.

The same happens to every science, to every sector of knowledge. Let us come, however, to Homoeopathy. One could read the *Materia Medica*, learn 10 to 20 medicines and then start to classify all the human idiosyncrasies within these 10 to 20 medicines. Those idiosyncrasies which accidentally fall within the scope of these 10 to 20 medicines will be benefited. All the rest will not, but this particular man can brag about being a homoeopathic doctor. By contrast another doctor who has studied the *Materia Medica* which includes 3.500 homoeopathic medicines and has gone deep, to the greatest possible extent, into the idiosyncratic pictures of all these medicines, will have the right not only to brag about being a homoeopathic doctor, but also to prove it in practice, in the best possible way. The second of the two will benefit many more people and will deserve the title of homoeopathic doctor. This, therefore, is the reason why every homoeopathic doctor must know in great depth all these theories that compose the theoretic structure of Homoeopathy. This will give every homoeopathic doctor the ability to practice

homoeopathic therapy to the great benefit of the patients.

It is not necessary that one accepts this philosophy here and now. You can challenge it if you want. But with good intentions. We should not challenge for the sake of challenge. The challenge must be part of a healthy thinking process which arrives at a problem and seeks to discover the essence of things. Take your examples from practice. You will then see that all these are ascertained and are not only dry-cut theory. They are the road that leads medicine to find its own Natural destiny.

Hippocrates says: "Medicine is absolutely adapted to Nature".

Through these examples I believe that what has become apparent is the need for a complete and in depth knowledge of Homoeopathy as well as of every other medical or non medical science. Let us not forget that someone with incomplete knowledge is dangerous both to himself and to the others.

Chapter 3

ABOUT ILLNESS

About Illness

Today we shall talk about illness. It is difficult for one to give the definition of illness just as it is difficult to give the definition of health. Despite this, however, it is easier for one to talk about illness than about health. You see, many people today have the experience of illness. By contrast the feeling of perfect health and the experience of complete health can be perceived only through writings and theoretical approaches to the subject.

In reality, the absolute, perfect health is a rare thing. This happened because over the centuries on Earth the human being has undergone various influences, external -environmental- as well as internal, mental. These influences have greatly altered his cast both in the material and in the energetical level.

Man, today, carries the effects of human experience over thousands of years and is burdened with certain sensitivities (weaknesses), predispositions and certain specifications which, under special conditions, both external and internal, lead to illness. In other words the entire experience of the human race is "inscribed", today, on the bodily and also, by extension, on the "energy" genes of man. When man is born he has to face new living conditions,

a new external and internal environment.

Let us look at things right from the start. When a child is born, we could simply say that it is accompanied by a morbid passport. Just think that at its birth there is a passport, a health-book in which its morbid predispositions are written. The material of this health-book originates from the corresponding material of its parents. Its parents definitely had certain morbid predispositions and these, combined in a certain analogy, create a new quality, a new state of predispositions, which is now carried by the child.

Let me clarify a little the term morbid predisposition. It is used, here, to mean predisposition for an illness. These sensitivities, these morbid predispositions are not always inherited in a direct way. We know that there are hereditary illnesses which are directly transferred through the genetic material. These illnesses have been studied extensively and so today medicine has the ability to exercise, in some cases, eugenics.

For example, medicine recommends to a couple of heterozygous persons suffering from thalassemia to be careful because they have a great degree of probability to have a child that will suffer from thalassemia. The same happens with many other known hereditary illnesses. However, apart from the directly inherited information there are other predispositions which are inherited in an indirect way. They are combined, however, in varying analogies and

constitute a new morbid predisposition. The form, as well as, the intensity of the morbid predisposition depends on this analogy. In other words, the analogy of the morbid predispositions that come from the father as well as from the mother will now form the final morbid predisposition that is passed on to the child. We still do not know which is the determining factor of this specific analogy. What we can say with certainty, coming from clinical observation, is that "the analogy of morbid predispositions originating from the parents determines the final morbid predisposition which the child will carry."

Let us now go back to the newly born human being. Its health book carries certain morbid predispositions. These are characterized by a quantity. In some people these can be many, while in others few. They are characterized by a sort of relationship, or compatibility with certain organs, or systems. For example, one has a morbid predisposition that concerns mostly the digestive system. This person will have a sensitivity in its digestive system, while another person with a morbid predisposition that concerns mostly the circulatory system will have a sensitivity in his circulatory system. We therefore see that the morbid predisposition has certain basic characteristics: the quantity, the location and the intensity. The morbid predispositions that every person carries are not of the same intensity. Some morbid predispositions appear with greater intensity and others with lesser one. These three factors

determine the morbid "profile" of a human being. We have its morbid predispositions, these being many or few. We have their special placement in organs and tissues. We have their intensity, which is sometimes greater and sometimes smaller.

Let us now examine a human being that has morbid predispositions located in vital tissues, such as the nervous tissue, in great quantity and intensity. The morbid profile of this person is heavily burdened. It is easily perceived that this person will be a patient who will fall ill at a young age, its sickness will be rather heavy and will concern the nervous system. Concurrently, because the quantity of its morbid predispositions is great, this child will be, more generally, prone to illness and very sensitive. It will have a sensitivity, for example, in the respiratory system and will suffer frequently from common colds. It will also have a sensitivity in its digestive system and will oftenly present diarrhoea and other disorders of the digestive tract. At the same time its more intense and basic sensitivity, which concerns the nervous system, will soon end up in a serious neurological problem.

Let us now see another example, somewhat extreme. Imagine a person with very few morbid predispositions, of small intensity, which concern the digestive system. We will have a person with very good health, which will be very productive in his daily work and will not fall sick easily. It will be one of the many children of the

countryside, which grow up in a village without special care, exposed every moment to the changes of weather conditions, without any special protection. Despite these adversities such children present very good health, a robust structure and they seldom fall ill. By contrast the weak, sensitive child of our previous example, with the intense morbid predispositions, will be falling sick often, even if the conditions of its environment are almost ideal. Slight changes in the environmental factors will suffice to upset its sensitive and fragile health balance. The second child will have a much easier life, but at the same time will be subjected more to the danger of abuse of all these actions and habits that exceed the endurance limits of the organism. A person prone to sickness takes many precautions for his health, while a strong person often puts his qualities to test and treats his organism in a thoughtless and, sometimes, brutal manner.

Hippocrates reports: "If one, however would take care to perform every action according to one's strength, one would guard one's life from every mishap, knowing one's self well and realizing clearly one's idiosyncrasy, thus restricting the thirst of desire and viewing in a spirit of self efficiency the opulent Nature that nourishes everything. Just as the appetite of the obese is an obvious peril for the health, so is the dimension of successes a dangerous situation; and we see celebrated people suffering with their misfortunes."

The person of our second example, presents a

morbid predisposition in the digestive system and specifically the stomach. If this person keeps correct dietary habits and burdens to the least possible degree its digestive system, then he will avoid illness in the future, despite his morbid predisposition. If, however, this person follows a bad manner of nutrition with erroneous and incompatible combinations of foods, it is, then, as if he challenges his morbid predisposition. In some phase of his life, when his reactive ability will have become considerably "weakened", due to external as well as internal factors, this person will fall sick. This person will indeed present an illness of the stomach e.g. gastritis or ulcer e.t.c.

It is, therefore, perceived that on the one hand there is the morbid predisposition of the human being and on the other the possibility to face the challenge of this predisposition in an appropriate manner. As a result the illness does not appear, if the predisposition is of a relatively small intensity. Even if illness will appear, however, it will be milder and more easy to treat. This is how one of the paradoxes we see in life, daily, can be explained.

Medical statistics report that smoking is hazardous to health and that smokers are risking, to a high degree, cancer of the lungs. This is, of course, correct and the ill effect of smoking, to the lungs, is positively indisputable. Despite this, however, we see a person who smokes 10 to 15 cigarettes a day for four or five years to present, suddenly, cancer of the lungs.

On the other hand we know an older person, say fifty seven years old, who has been smoking for forty years 50 to 60 cigarettes daily and this person not only does not suffer from cancer of the lungs but has an enduring respiratory system that does not present even dyspnoea. When we see these contrasts we begin to wonder how correct is the medical warning against smoking.

The answer is that this medical warning is definitely correct, and we can better understand it if we bear in mind the "morbid passport" of the individual. The first person of our example, the light smoker, appears to have had an intense morbid predisposition for an illness of the respiratory system. If this person did not smoke his morbid predisposition would probably never have appeared and he would not have suffered cancer of the lungs. Now, however, by smoking, even lightly, he has stimulated and aroused his morbid predisposition, which existed in an intense form in his organism and finally he fell sick. On the other hand, the second person appears to have had no morbid predisposition, whatsoever, with his respiratory system. His respiratory system, being free from morbid predispositions, endured the great quantities of smoke. This allowed the person to perform its activities intensely and productively, to relieve his organism from the various toxins and never present a respiratory ailment. You will therefore well understand that there are certain factors that act on our morbid predispositions, which can stimulate them, "awaken" them, until finally illness appears.

Let us now see what are these factors, let us classify them into two kinds :

1. "*external or environmental factors*" and
2. "*internal factors*"

Let us first look at the external factors. The changes in temperature, mostly the sudden ones, the changes of humidity in the atmosphere, the various winds, the more general climatic conditions and such influences constitute the external factors which bear an effect on our organism and irritate, stimulate our morbid predispositions. Man has the ability to defend himself against these factors and maintain to the maximum a homoeostasis in his external environment. This way man can avoid the possibility of illness. As you know in Homoeopathy, the elucidation and the exploration of the effect the external factors have on man's health plays a great part in the correct diagnosis. All these external factors are considered, in Homoeopathy, to be modalities. As the term implies, they are factors that modify health and this is why they are studied meticulously and with great interest .

The external, environmental factors that affect our health do not have only passive character. There also exist external factors which can be characterized as "active". The later depend on the personal will and habits of the individual. The "active" external factors are related to the biological functions and to the extend to which man respects the limits of his biological functions.

For instance let us look at food. In order that food be nutritive and play its part correctly it must contain certain elements and be given to the body under certain conditions. If man does not respect these two factors concerning food, that is the quality as well as the conditions under which food should be taken, then he creates an external "active" factor, which will stimulate his morbid predisposition. If man eats dirty, unprocessed, or, overprocessed food, in a hurry, in a state of tension and anxiety, this food will definitely not play a nourishing part to the body, instead it becomes a poison which the organism is called to neutralize, using a part of its energy. This kind of food becomes a burdening factor which stimulates the morbid predispositions of man. The same happens with the satisfaction of all the biological needs.

Hippocrates reports: "I, however, have discovered the way with which one can foretell illness before man falls ill. It is from the excess, either to the one or to the other direction. Ailments do not appear suddenly in people but are gradually accumulated and manifested with intensity".

Let us talk about sleep. Sleep has certain specifications in order that it can yield results. We must sleep certain hours, in relation to the orbit of the sun, under conditions of relative quietness and calmness. When we reverse things and turn night into day, sleep only a few hours, simply because we cannot do otherwise, because our body cannot endure more, then, definitely,

our sleep will not offer what it is meant to offer. Then sleep becomes a source of irritation that stimulates our morbid predispositions. In a short period of time we will fall ill. Apart from whatever therapy will be required the doctor must help the patient to gain conscience of his own personal participation in the phenomena of illness so that the patient will decide to sleep and eat in a natural manner.

Let us now look at the internal predispositional factors. These internal predispositional factors are strictly related with the human mind, the intellectual function. As it has already been said the mind is the predominantly logical and intellectual instrument of man.

However, very often the mind assigns to itself a higher authority with the result that mind becomes a critic of everybody and everything, and judges with criteria that are mostly based on the human law. The human law is imperfect and guided by objectives and interests. When mind, therefore, reaches its conclusions and creates its intellectual structures, based on the human law, it is then that it creates the prerequisites of illness and acts as a morbidic predispositional factor. What happens in this case also is similar to what we observe at the body level as well. When the functions of the body and the satisfaction of the biological needs are not in line with the laws of nature, the laws that determine what is right and what is wrong, in relation to our biological functions, then we have illness.

The laws of nature and nature, more generally, determine the specifications, the limits and the endurance of the body and the mind.

Hippocrates says: "Generally, the head is the root of human illnesses and it is from the head that the most serious illnesses originate; truly, at the top of the body, the head resembles a suction which sucks the remnants of all the substances that are introduced into the body and the fine liquids. We must, therefore, be careful with these parts. We must watch over them in such a way that the illnesses that appear do not find a suitable soil on which to grow. You can achieve this with the care and the order that you display. Thus, if you do not indulge unrestrainedly in sexual acts, or in gluttony, or in excessive sleep, which relaxes extremely a body that lacks exercise, but you have your attention turned to the signs appearing on the body and you observe when each of these appears, so that you can take the necessary precautions against the illness which is being prepared to manifest itself, then, by using this therapy, you will never happen to fall ill"

If man would follow the natural law in the course of his activities, that is if he would act according to the specifications of his body, then he would enjoy a much better health, at both the bodily and the psychomental level. His food, for example, should be as simple as possible, without exaggerations and combinations of incompatible elements and should be taken

under conditions of calmness and comfort.

Nowdays, however, we see man adopting habits that are of a completely opposite nature. We see man consuming, excessively, incompatible combinations of food that contain substances of animal and vegetable origin in erroneous analogies. Man consumes his food during a short break from intensive work, full of anxiety and turns more and more to composite and quick meals. This occurs because man acts on the basis of the human law. This law dictates that we should make an excessive consumption of food, to follow the fashion of this era of consumption and also that we should consume, daily, animal protein. This law of purpose also dictates that we had better spent the time aloted for nutrition to earn yet more money, and to spend more time with our profession than to spend a little time to relax and enjoy good simple food. What we therefore see is that man satisfies his biological needs on the basis of the human law, acting for the benefit of social, business and financial objectives and interests. He, thus, ignores the basic interest of man himself which is the preservation of health. This mode of action becomes a predispositional factor, that irritates the morbid predisposition of the organism, mobilizes it, with illness as the final result. Man, thus, ruins his organism, to earn more money so that he can, then, spend them on doctors in order to get well again.

The same correspondence exists in the mental level as well. The natural law, defines the

competences, the limits, and the authorities of the mind. The natural law wants the mind to be a purely logistic instrument. The mind must be the fair, the impartial referee in the game of the recycle of energy into matter and vice versa. The mind, which is neither matter nor pure energy, is called upon to become the arbitrator of the function of both the bodily and the psychic hypostasis of man.

Mind has the ability to create mental structures, as we have mentioned previously, which, most of the time, are distinguished by arbitrary concepts. In other occasions they are directed by objectives and interests. For example, before a person decides on what action he will take, he usually tries to judge whether this action is good or bad. As we know, however, the meaning of good and of bad is not clearly defined. The human law is now called upon to judge if an action is good or bad, so that the individual can proceed with it, or refrain from it. How will mind, however, take the responsibility for this judgement? With what criteria will mind judge the action? What will be the material on which it will base its judgement? Public opinion, perhaps? The human law? But the human law often teaches contradictory things, since it has been created by humans to serve their interests which are contradicting.

Let us make here a parenthesis with an example. Think of a man who is in a place of our world and is offered hospitality in a home. This guest meets the young and beautiful daughter of

the host and in a few days they fall in love with each other. The young man has sexual relations with the young, adult daughter of his host. This act, however, represents, for his host, an affront to his morals and an abuse of his hospitality. The unwritten human moral law gives him the right to pull his dagger and start chasing his guest. His own human law dictates to him that he has the right to, even, take a human life, in a case where his honour has been offended. And so the guest, who is being chased, starts running. When he reaches the harbour he takes refuge in a ship that is putting out to sea and so escapes his hunter. This ship is on a long voyage and finally it reaches another place of the earth. The young man in our story gets off the ship at this place and there he is offered the hospitality of another man. Having nothing better to do he accepts the offer of hospitality and follows the man to his house. There, however, finds another young and beautiful girl. The element of love pervades the atmosphere and so the two young people, the guest and the daughter of the house, become involved in a love affair.

The young man remembering the bad experience of the past, avoids a sexual relationship with her, so that he does not offend the honour of the family, of which he is now the guest. After a few days, however, he faces an enraged host who, is ready to pull his dagger to kill the young man because he has offended the honour of his family! The young man of our story apologizes and says "but I have not offended the honour of your family, I have not even touched

your daughter, I have not made love to her, so how have I offended you?" and his host replies "this is precisely why you have offended us. We offered you our hospitality and we even offered you our daughter. We consider it an honour for us to have a sexual relationship with her because it shows that you accept our hospitality and participate in it. That you have not done this is a great insult to us, a great dishonour". In this case, the situation of the young man of our story is very difficult. He is in a schizoid situation and of course does not know what to decide.

The final result, however, through this example, is that in every part of our planet there are either written laws that constitute the jurisprudence of every country, or unwritten laws that constitute the morals and the ways of people. These determine the way people act. The citizens must act according to the laws, the morals and the ways of their country. These morals and ways, as well as laws, are subject to continuous changes. These changes, however, are, I repeat, determined by the prevalent objectives, needs and interests which every Government serves with its laws. Because the human mind is circumstantial and supports different and opposite interests, most of the time, it presents vast and often conflicting differences from place to place e.g. some Governments want to increase the population of the country and so create laws inducing people to have large families. By contrast, other Governments discourage the population growth and so create laws that benefit families with a smaller number

of children. In this manner the human law often presents a certain racism e.g. In many countries the law forbids the entrance to people who do not bring in substantial amounts of money. Many countries are considering the possibility to adopt laws forbidding the entry of AIDS carriers e.t.c.

We realize therefore that the legislator of the human laws becomes a pursuer of an objective and legislates under the pressure of this objective or interest.

Question: "Should not the legislator support the benefit of a society?"

Answer: "Definitely. This is his role. I do not, at all, challenge this role of the legislator. What I challenge is the way in which the legislator carries out his work. If he were to bear in mind the natural laws which are unaltered, eternal, and undoubtedly support the harmony of the universe, things would be better. If the legislator were to take the natural laws as an example then our laws would be closer to perfection and more stable. Now, however, our laws change in the anxious pursuit of purpose, which most of the time is set by circumstantial interests. The legislator, thus, appears to follow the daily "do-undo", endeavouring to support it legally.

By contrast, those of the human laws that are based on a certain philosophy, which bears in mind the essential nature of man, remain unaltered and strong through the centuries and are valid even today.

What interests us, as doctors, is that the law, the morals, the customs and by extension the way of life in a society become a cause of illness when they are repressing and disrespectful to the personality and the essential nature of man. When the law serves objectives and not the homoeostasis of the individual within society, then the members of this society are prone to illness. A vicious cycle is created. The society makes its members ill and then, this same society, spends enormous amounts of money to cure them, to send them back to active life, so that they become ill again. Therefore, the law and the social life, in general, can be regarded as predispositional, illness-generating factors. This fact is perceived by many members of the society and it creates in them the intense desire to escape to a quieter place, to regain the lost paradise. All these things a doctor must bear in mind.

The young man, in our story, under the intense shock that he suffered the first time, could develop a serious psychological problem, assuming, of course, that he had some predisposition on the psychological level. This shock repeated, in his second adventure, creates even greater prerequisites for illness. The conflict of man with the prevailing laws, the morals and the customs, can become a predispositional factor and can stimulate a morbid predisposition not only at the body but also at the psychomental level. The young man of our story could present a gastritis, or, a colitis and at the same time an intense psychological

problem. I say this because we know that the psychological factor can create an organic illness, one of the many that are found in the area of psychosomatic illnesses. It serves a purpose to make an effort to show how much the body affects the psychomental condition and vice versa. To see, in other words, how much the body and the psychomental condition of man exist in a state of interdependence and interaction.

The West German researcher H.J. Baltrusch summarises, as follows, his research, of the last three decades, on the psychosomatic view of malignant neoplasm: "A psycho-social stress can play an important role in the appearance of a malignant tumour. A high percentage of cancer patients showed clinical manifestations of the malignancy when they could not cope with a difficult situation, a significant psycho-social change, which resulted in an imminent or actual danger of losing an important human relationship, or, after mourning and depression which are followed by despair and the unbearable feeling of helplessness."

The cancerous individual, described by Baltrusch, has inhibitions, is pathologically flexible and easily adaptable, conformist, attached to the norms, depressive and obsessive. Additional characteristic of the cancerous personality is the tendency to refuse and repel unacceptable emotions and to hide emotions and psychic tendencies. At the same time it suffers from a profound inability to express anger and anxiety which this type of person conspicuously hides under a mask of tranquility and calmness.

We know that when someone suffers from an ulcer and has stomach pains, this also affects one's psychological situation with correspondent repercussions. On the other hand, such negative emotions as anxiety, agony or other disturbing feelings, have an effect on the physical functions and manifest themselves with such symptoms as palpitation, blush, stomach pain, trembling e.t.c. The diagnostic data collected by the homoeopathic doctor concern essentially the patient who is faced hollistically, as one being expressing itself at the bodily, mental and psychic level, since these are inseparably connected, interdependent and interacting.

The metabolic or respiratory acidosis or alcalosis also produce various psycho-mental reactions, ranging from excitation to apathy. Fear, anger and several other emotional situations increase the CRF (the factor regulating the cortizole secretion in the blood.)

Prolactine secretion is stimulated by anxiety. Thyroid hypofunction causes psychomotor retardation, lower emotional tone and sometimes psychotic manifestations. On the other hand, hyperthyroidism often produces irritability, overactivity and emotional sensitivity. Cortizole hypersecretion (Cushing's syndrome) produces irritability, changeable mood, and often psychotic disturbances of the manic-depressive type.

Anorexia nervosa often produces amenorrhoea. In this case, the psychic factor affects the hypothalamus of the brain and causes inhibition of the secretion of genetic hormones.

Psychological factors also affect the virility of a person and affect its sexual disposition. Psychological factors also affect the immune system with the result that individuals, in a state of psychic stress, are more easily infected from virulent factors.

It therefore, becomes, apparent that the mental functions affect the body function and vice versa. The subject we will now discuss will be mainly the effect of the mental function on the psychomental and the bodily level of man and the relationship of this effect on the health and the illness.

Let us examine however another example. Imagine a lady leaving her apartment in a pleasant mood, brimming with vitality and feeling creative and industrious. As she walks out of the building she meets an acquaintance. Because her general disposition is very good she greets him with a big smile and a touch of humour. The other person abruptly turns and answers "What is good about this day? Everything is just black and miserable. Why don't you leave me alone in my misery? I'm in no mood for greetings and goodmornings". The man's reaction to her greeting has an immediate effect on the lady of our example. She begins feeling somewhat upset, a tightness in her stomach, a blush on her face and her blood circulation increases.

Soon she starts feeling her pulse beating and a certain weakness at the hands and the legs. She feels unsteady on her feet. On the other hand, at

the psychomental sector, what transpires is the following: surprise, a sense of insult, rage, nervousness, anxiety and finally a disposition to shut herself off from the world, or, a disposition for revenge.

The lady continues on her way and we now see her arriving at the office. Her boss greets her but she is immersed in her thoughts, mulling over the incident, judging, analyzing and criticizing. She barely notices her boss is greeting. She mutters a faint good morning and goes straight to her desk.

Still immersed in her thoughts answers greetings with a faint good morning, in a formal tone. Her boss is by then annoyed. He gets back at her saying "What is with that long face you are wearing this morning, we cannot work in such an atmosphere. We must be pleasant. Our customers expect us to look pleasant. My nerves are not in a good state, I cannot tolerate seeing you like this all day. What is on your mind? What is bothering you?"

The repercussion of this reaction, to that specific person of our example, is again very intense. The same bodily and psychomental picture is beginning to repeat itself but in this case we have the element of oppression. An element which dictates on the woman that she must not react, she must not say anything. On the contrary she must suppress herself and wear a mask with a smile, because this is what the circumstances demand. And indeed our lady is trying to get out of this psychomental syndrome with its reactions. She is trying to wear the mask

of the merry person. Finally, if she does not succeed, she will leave on the pretext of going to the powder room. She will break into tears all by herself, she will knock at the wall with her hands, she will curse loudly at everybody and everything, at all those who, today, or, in the past, have given her a bad time. She will be calm for a while and return to her work. If, however, she restrains herself and manages to defer the explosions of anger and reaction she will sit there working all day. She will be feeling, all day, this hollow volcano boiling inside her and seeking ways to burst out. Her life will continue in this manner. Other adversities of daily work will be added. She will end up at her home in the evening where, as usually, she will let out all this bodily and nervous tension she has suppressed throughout the day. The victims of this behaviour will be those around her and especially her children. This is an example, a story that happens every day in the life of most people.

Using this example we shall try to analyze the way with which the mental function acts on the the bodily as well as the psychomental balance of the person.

Let us, however, take things from the begining. The lady displays a disposition to communicate with her acquaintance who was walking past the door of the building, and greets him in a very good mood. The man reacts in the manner we have just described. From then on the problem begins. The lady feels that this particular gentleman is obliged to greet her

back in the same manner. She does not, however, take into consideration the personal conditions of this particular person's life and, of course, has no compassion at all towards this person and this is why she feels offended. This, however, is a daily phenomenon in life. Everyday, all of us act and expect the repercussion of our actions. We benefit and we expect to be benefited, we love and we demand to be loved back. We give and we demand to take. This is where an important error in our life begins. As we know there exists the natural law of action and reaction. When one acts in a certain way he will, in one way or another, receive back the repercussion of this action. In our example, the lady believes that, since she is happy and greets somebody happily, the other person is obliged to greet her back in the same happy manner. She bases, in other words, her reaction on the erroneous human law which dictates that "when you give something the recipient must give you back something similar." This law, evidently, acts on the basis of the arbitrary law of "the expectation of result to action." Can you imagine, however, what would happen if the natural phenomena would occur according to the same law? What should the sun do when, after greeting us with pleasure and shine, we confront him in the worst possible manner? Should the sun, then, cease to provide the light? We do not see, however, something similar happening in nature. Natural action takes place irrespective of the circumstantial moods of anyone. Let us not forget that the human circumstantial moods are the results of

many factors, mostly insignificant and without any real sense.

When, therefore, the lady in our example acts she is in a state of anticipation of the benefit of her action. This benefit is the good behaviour of the other person. If she does not receive this benefit, then, through the obvious interactions, we have described previously, the lady falls sick. When this situation reoccurs several times at the end the burdening factor, the predispositional factor, will stimulate her morbid predisposition and she will present, for example, an ulcer, a colitis, or a psychomental disturbance. It is not an accidental occurrence when a person goes away to be close to nature in order to calm down and regain his self possession. This is an instinctive action, which, however, is one of the most outstanding proofs of what we are analyzing.

Man, within his social environment is, daily, under the influence of various uneven factors, which are the result of the mental process of his fellow humans. Almost nothing, is stable, no basic jurishprudence exists. Everything changes at a maddening pace without the existence of a natural point of reference. This entire situation creates the feeling of perpetual anxiety and of immense insecurity. By contrast, within nature man can live under conditions that are more appropriate, more stable, more homoeostatic. The natural law is stable, unaltered and repetitive. Man knows the risks, his rights and obligations within nature. On the basis of these

he can regulate his actions.

This way, man; in the homoeostatic environment of nature gains calmness and finds balance, self confidence and feels secure. Nevertheless, at some point of time, man must return to his social environment and play again this crazy game of contemporary social life. All this interaction, however, requires the expenditure of enormous amounts of energy, both bodily and psychomental energy. When man does not replenish this energy, through the natural manner of the satisfaction of his needs, he is permanently in a state of need. His morbid predispositions have, thus, the opportunity to grow and to create illness. I must emphasize here that man is, often, in a state of need, when he must face a real danger. When he is past the danger point, then he regains his balance. This, however, does not happen today. Man is constantly under the threat of a danger. Most times it is not a natural danger. It is a danger created by the dangerous and unnatural way in which man uses his mental instrument.

Question: "As you have mentioned the human law, the morals and the customs, are very often a source of misery and a source of negative psychological influence for man. What should we, therefore, do? Should we not follow the law, the morals and the customs?"

Answer: Thank you for your question because it gives me the opportunity to say the following: We must absolutely follow the law and we must

also respect the morals and the customs. All these constitute a specific manner, a common code of action, which creates the prerequisites for people to function as a social entity. It is not possible to have society without the application of specific laws and without respect for specific morals and ways. If the laws did not exist a state of anarchy would be created, which would lead to nowhere. What is important is that we respect the law, the morals, and the customs, having however conscience of the fact that they constitute codes of behaviour and are subjected to changes to which we too must adapt. We must, in other words, realize that the existence of the laws, the morals and the ways is a natural consequence of our very existence. A concrete reality which we must accept symbiotically, co-exist with it and not compete with it.

As I have said, in a previous lesson, I do not challenge the law. What I challenge is the way and the process with which this law is being legislated. And I challenge the process because it takes place without any consideration, whatsoever, of man himself, of his true nature and more so, of the perfect natural law.

All this mental structure from which man draws his ways of behaviour, we call **MAN.I.N.A.** This term is one of the terms that I created because I believe that it better expresses the meaning of this social game. **MAN.I.N.A.** means *Man's Intellectual Normalities and Abnormalities*. Which is interpreted as "Mental imbalances and balances of man."

Let us, however, analyze the term. The MAN.I.N.A of every person is made up of all the mental materials which the person has gathered, has accumulated in his mental storehouses and which, finally, constitute a logical structure. They constitute a special construction which plays a decisive part in the ways a person acts both in relation to itself and to the others.

As we know, when a person is born its mind is like a blank paper. From then on various writings are inscribed in his mental space. They originate, mainly, from its close family environment

The child learns certain ways of social behaviour and these constitute the first material for its MAN.I.N.A. Of course, a child which learns that "if it does not eat its food will be eaten by Mr. Horrible", will later in life, when it becomes an adult, dispell the myth of Mr Horrible. However, it is not an exaggeration to say that an instinctive reaction, that it must absolutely do something so that it does not become prey to Mr. Horrible, whichever Mr. Horrible, continues to exist within it. We see, therefore, that this particular person becomes a victim of a mental inbalance, which is related to the desire of its mother to make the child eat all its food. This imbalance takes deep roots inside its intellectual space and is reproduced, later, under various forms and in various phases of its life. This material, this information constitutes one of the stones that will build the entire structure of its

MAN.I.N.A.

As the child grows it reaches the age of puberty. Until then the material of its MAN.I.N.A is constantly enriched. The material originates mainly from its school, and the circle of its personal friends. This person, therefore, reaches the age of puberty with a plethora of information and a huge storehouse of materials for its MAN.I.N.A. The age of puberty is, for the human being, a time of great decisions. It is the time of the personal revolution of every young human being. In the age of puberty the person decides which will be its personal path in life and on which elements the person will base itself. The person, thus, selects, under the influence of many factors and finally it retains a great part and rejects another part of this material. The person finally reaches the stage where it has laid the foundations of its MAN.I.N.A and has built its basic sturcture.

The person then begins its personal life as an adult. In everyday life, various views, various attitudes of its MAN.I.N.A are either being reinforced or weakened. It depends on the environment the person moves in and on the way the person analyzes these daily experiences. As time goes by, because the person feels the natural need for a certain stability, in the incessant flow of facts and occurences, the person tends to make the sturcture of its MAN.I.N.A as strong and as stable as it can.

Subsequently, it often arrives at dogmatisms and fanatisms for no other reason but to preserve

the balances it has established with great effort and expenditure of psychic energy. This explains therefore, why man often displays a great amount of inertia vis a vis new ideas, new social trends and this is also the reason why man often adopts hostile and rigid attitudes towards them. This attitude of man, vis a vis himself and the others, reduces his ability to approach his fellow humans and inhibits his communication.

Today, the knowledge that originates from the various sciences increases at a hectic pace and our technology constantly confronts us with new conditions to which we cannot easily adapt. Our inability to adapt is mostly due to the fact that the MAN.I.N.A of every individual is rigid, dogmatic and fanatic. It is this MAN.I.N.A which is responsible, to the greatest extent, for the misery of the human being and it is this MAN.I.N.A that makes the person consider itself as the only privileged possessor of the truth. It is MAN.I.N.A that turns people to fanaticism, so much that even for religious matters we witness widespread destruction and slaughter, in the name of love and of peace. It is MAN.I.N.A that makes the followers of a religion believe that their religion is perfect and makes them regard as enemies all those who do not advocate the same religion. It is MAN.I.N.A that creates the antagonism between political systems. It is MAN.I.N.A that leads man to the conclusion that in order to preserve peace he must create the most destructive weapons. It is MAN.I.N.A which creates every sort of vendeta, daily, in the life of man.

Question: "In our example, the young man from the moment he fell in love with the first girl would have felt very repressed if he had no sexual contact with her. What would have then been preferable, that he would be repressed, or that he should have ignored the morals and the customs?"

Answer: I think that in most cases there is a "middle of the road" solution. In this particular case, the young man could have "legalized" his feeling for the young lady so that he, too, could have enjoyed all the positive feelings originating from his love without offending the morals and the ways of the social environment into which he was living. The person of our example acted impulsively and perhaps, hurriedly. If, however, he would have thought not only of himself, but also of his social environment, he would have found the solution that would have left both parties satisfied.

Question: "What if the girl's parents rejected him?"

Answer: At this case he would have had the opportunity to present his arguments and with his example make them change their mind.

Question: "What if, for no valid reason, they fanatically insisted on rejecting him?"

Answer: Then he would know what type of people they were. He would then decide. If, according to his judgement, his existence in a

place with so much fanaticism was impossible, he would leave. If, on the contrary, he decided that the presence and the positive attitude of the girl towards him was going to make up for the negativity of her parents, then he would stay.

Let us not forget, however, that, what is required for communication between people is good intention and a disposition for understanding. Those who are blind with fanaticism and those who are stupid are two categories of people one cannot communicate with. Their mind is blind, or incapable of making any coherent thinking. From the medical point of view we have seen many young people who present impotence and various psychic problems after this kind of family conflicts. Parents are obliged to correctly advise their children. They have, however, no right, whatsoever, to oppress them and to try to alter their children from individuals to puppets who will satisfy their own secret and subliminal desires. Parents should respect the personality and the freedom of their children. In medical practice we have often seen young people resort to drugs or to sexual wanton or even homosexuality, in order to revenge their parents. Their degradation makes their parents suffer. With the destruction of themselves they make their parents suffer and thus take their revenge for the oppression and the excessive restrictions their parents have imposed on them. However, is it worth it? Very often these people are cured, without the administration of medicines, after we explain to them the mechanism that leads

them to destruction. We make an indepth analysis of their MAN.I.N.A and this turns out to be their deliverance.

Question: "In the second example, with the lady, we saw that while she was taking positive action, by greetng politely her acquaintance, she received a negative reaction. How does this concur with the law of action and reaction, where every action has an equal and similar reaction? In this instance the reaction was neither equal nor similar."

Answer: "The law of Action and Reaction has two legs. We could characterize the one as being that of immediate action, which is related to the present and the other as being that of an indirect action, which is related to the future. When, in other words, we hit the table with our hand, with a force of 50 kg, the immediate result of the Law of Action and Reaction is that we will take, immediately, an equal reaction of 50 kg to our hand. We will feel a sense of pain which is generated from these 50 kg of force. The indirect result of our action will appear the next day when our hand will be bruised and will start turning blue. The next day, therefore, we will see the indirect leg of the Law of Action and Reaction. Similarly in our example the lady took an action. At first let us see whether her action was indeed good or bad. It would have been better not to talk at all to this particular person. Speaking to this person would only cause an irritation of its nerves. Therefore, the specific action of the lady, although it was full of smiles

and affability, for the person it was addressed to, was a bad action. She therefore took a result which was also bad. Initially we decided that the lady's action was good, but from our point of view, not from the point of view of the man who was the recipient of her behaviour. This action would have been good, for example, to another person who at that point of time would have welcomed communication and smiles. Then his reaction, naturally, would have been equal and similar. In other words, this person would have answered with smiles and affability.

We, therefore, see that the natural law acts correctly. A bad action brings a bad reaction. The lady, however, became sick because she interpreted things in a wrong way, in a way which was dictated to her by her MAN.I.N.A. The totality of the mental balances and imbalances acted more like an imbalance and thus led her to conclusions that were negative, and disturbed her homoeostasis and finally caused sickness.

We see that the judgement of an action as good or bad is based on relativity. This relativity leads people, who see the same thing, to regard it others as good and others as bad. If someone were to throw on your head a bar of gold weighting 2 kg would you consider it good or bad? I believe that, if you were slightly injured you would forgive him and you would consider it as good because he would have made you rich. If, however, you were severely injured and this injury caused your death, the person would have

been unforgiven and would have gone to prison, although he had offered you gold. As you can see every action is not a simple and "dry". Its classification, as good or bad, depends on the intention and on the manner in which it is carried out.

In medical practice we often hear complaints, mostly from teenagers, concerning the offers of their parents. They say that although they have everything, their parents offer them everything, they feel alone and deserted. This reminds us of the former example. When parents offer to children simply out of a sense of duty, in an impersonal, more or less, manner their offer is like throwing gold at their children's head and injuring them.

Question: "In other words everybody is playing a game? Does not anybody express his true idiosyncrasy? And why is this game of MAN.I.N.A so "popular" among people? What is it that stops people from expressing their true idiosyncrasies?"

Answer: It must first be said that we cannot generalize things. Of course, not everybody plays the game of MAN.I.N.A. There are many people who express their true idiosyncrasy which has both its positive and its negative elements. This, in anyway, is human. No human being is perfect and no one could present one's self with only positive elements. I believe, however, that all of you have personal experience of this self inhibition and the suppression of certain

manifestations. You impose, on yourselves, this suppression on your manifestations, on your actions, even on your verbal expressions, just so that you can adapt within a group of people i.e your company, your family, your school or your work. Therefore, if you examine your personal behaviour, you will see that many times you are pretending. One time it will be because you do not want to hurt your parents, with a thought that is contrary to their beliefs. Another time because you do not want to come into conflict with your boss, simply because you have a different point of view. A third time because you do not want to be thought of as irritable and a grumbler and so on and so forth.

Referring, therefore, to daily life we see too many examples and too many circumstances where the personal disposition for expression is restricted and suppressed. This, however, often becomes necessary. In other words, it is necessary that all people regulate their personal behaviour and their personal expression according to certain general trends that prevail in society. These trends originate from the morals and the customs. I had said, when answering a previous question of yours, that man definitely must respect the law, the morals and the customs. Without this respect we would end up in anarchy and in a state of social confusion. This self-inhibition, however, must be controlled. The human being, quite right, begins an effort of respect for its environment. Then it gets carried away and finally it regulates all expressions and ways of behaviour on the basis of

this self-inhibiting tendency. The final result is a person that is more than molded. A person that does not express its true self. A person with many subjugated feelings that, when accumulated, are exploded with a loud bang. Finally of course, this damages both the person and its social environment. This damage is of a greater degree, than it would have been, if at certain moments, the person would have expressed itself more and felt satisfaction from this expression. The free expression of the thymic of a person, as is reported by Plato as well, is an intense natural esoteric tendency. Man finds solutions to escape from this suffocating prison of pretences within which he lives everyday. He has adopted several pretexts for letting out his feelings such as jokes, anectodes, carnivals, all sorts of parties, festivities and other manifestations of this type. In this way man finds the opportunity to express his idiosyncrasy and his personal nature.

Through humour, jokes, anectodes, and the narration of a funny story, man has the opportunity to express his true idiosyncrasy. The way he tells a joke, the way he participates with his facial expression, the emotional charge he will give and various other factors, all these usually characterize his pure idiosyncrasy. They are produced by his spontaneous expression. With the excuse of a joke, a funny story, man has the possibility, to throw the mask away. For a few moments, as long as the narration of the funny story lasts, man lives his true idiosyncrasy. When the funny story is told he wears again his

story is told he wears again his mask. He takes his serious expression and begins again to discuss about professional or social subjects, seriously and with deep reflection. I believe it is right to say that the true idiosyncrasy of a person is revealed at the moment he tells a story. There are, however, persons who refuse, for various reasons, to tell jokes. These persons present another idiosyncrasy which moves within the medicines of the *Materia Medica*, where the inhibitions are of a high degree. The same happens in a party, or in a festivity. The human being after consuming some alcohol, which loosens, considerably, its inhibitions and resistances, begins to express itself more freely and comfortably. It is then that the person expresses its idiosyncrasy more than its MAN.I.N.A.

It certainly is not easy to completely distinguish these two elements. When a human being expresses its MAN.I.N.A it also expresses elements of its idiosyncrasy. When, again, the human being expresses its idiosyncrasy, under the conditions we have just mentioned, his expression also includes some of the elements of his MAN.I.N.A. There are no extreme, completely clarified situations. In the expression of MAN.I.N.A or in the expression of idiosyncrasy opposite elements are introduced and included. Now let us come to the other leg of your question.

"Why has the MAN.I.N.A game become so popular?"

I believe that social conditions have established

this game. To begin with, there exists the notion of public opinion, which is the opinion of the majority of the social community. Public opinion is not a singular, inseparable structure but the totality of the ideas and views of the majority of a social entity. Public opinion creates rules of behaviour which the person tends to follow and in this effort adopts a behaviour which is not in accordance with its idiosyncrasy.

The social and the religious systems, are sources that provide material for the formulation of public opinion. Public opinion is also, to a great degree, determined by the personal view of the prominent and distinguished persons of every society. This way man is compelled to adhere to public opinion, in his daily behaviour. He adopts the dogma "what will people say" and he regulates his behaviour accordingly. This action is not to be rejected, we cannot condemn it. We must simply emphasize that this tendency is expressed excessively in the actions of man. Clearly man must respect public opinion, the laws, the morals and the customs, but not to a superlative degree. One must not be possessed by permanent anxiety about "what will people say" and especially about things that are not very important. Let us not forget, that public opinion is often misled and can lead to terrible group errors.

Let us mention a few examples. The Abderites, the compatriots of the great wise man of ancient times, Democritus, had once believed that their fellow Abderite had become mad. They

had reached that conclusion because Democritus had retreated from society and at the same time was laughing heartily with every good or bad thing that was happening around him. The Abderites called Hippocrates to cure him. When the two great men met Democritus said to Hippocrates: "Have you come here to give me Helleborus, because you have believed those silly people who are of the opinion that the labour of wisdom is madness? You find me writing about the disposition of people, about the poles and about the stars. And after you have understood the perfection of the structure of all these things and how far one is from madness and delirium you were satisfied about my mental situation and you decided the other people are crazy and uncouth. All that is in the air and deceives us, things that are visible and in an incessant flow, all these things, I say, my spirit has brought to light by searching nature with precision. The witnesses are the books that I have written about them. Hippocrates, you must not, therefore, associate with people of uncertain and frivolous thinking. If by believing them, you had given me Helleborus, sense would become madness and then they would accuse your science that it, too, had helped to manifest my delirium; because Helleborus, when given to a healthy person, disturbs its senses, while, when given to a mad person, it is usually very beneficial. Know, you, that if you had found me, not writing, but lying down, or walking slowly, talking to myself sometimes gloomy, sometimes smiling, depending on the thoughts of the moment, without paying any attention to any of the

concentrated and my thinking enlightened, you would have thought that Democritus presented the picture of madness, at least by judging from what one could see. It is therefore necessary that the doctor judges the illnesses not only from the appearance but also from the things themselves and that he must examine, usually, the pace of the illness, if it is in the beginning, in the middle or near its end; and by observing the differences, the season, the age, and the entirety of the body, to cure the illness. Because with these indications you will easily discover the illness."

Many people have terrible anxiety concerning simple matters of secondary importance, especially people who live in the countryside, where people know each other. The mother has a terrible anxiety about "what will people say" if her daughter wears a dress that is somewhat fancy. The father has a terrible anxiety about "what will people say" if his son allows his hair to grow a little longer. If at a certain moment a member of the family gets angry and raises its voice, this person, then, immediately lowers its voice, so that it will not be heard by the neighbours, who will then form a bad opinion.

These are but few examples where the relationship of the person with public opinion becomes one of exaggeration. In other words, there is an exaggerated element into this relationship which creates oppression to the person and disturbs its psychomental homoeostasis. Finally the person turns against society, against this impersonal, monstrous creation. The person holds responsible society for

all its failures, its miseries, its oppressions. In the previous examples surely there could be some flexibility. Definitely the morals of the young girl should not be judged by whether she will wear a dress that is a little fancier or a little modern. Neither will the morals of the father and the son be judged by the length of the hair of the son and by whether they shout at each other at a certain moment because, by being human, they became momentarily irritated.

Let us now see another example. One could have the disposition to go about the streets naked. This is another extreme expression which would, also, not be compatible to public opinion and to the rules pervading the life of a social entity. A middle way, an ideal balance, could be found, nevertheless. This way, man could respect the laws that govern the social entity, but also the laws of his own personal expression. This has been attained, from time to time, by people who belonged to civilized and advanced societies. This is how we see the phenomenon of great personalities in science, politics, or art, expressing themselves in a simple and comfortable manner in their daily life. They apply this law of moderation which determines the balance between the personal elements of idiosyncrasy and the respect for the social entity.

Question: "How is it then possible to restructure the MAN.I.N.A, to make it more natural? "

Answer: As we have already said the

Answer: As we have already said the MAN.I.N.A consists of two elements. The element of balance, which is expressed through the natural law and the element of imbalance which has as its final expression the adoption of a specific social mask. However, the elements for the creation of this social mask, come from the training of the individual. And when I speak of training I mean the broad sense of the word. I mean the education the individual has taken from its family, its school, its social and its work environment. This education has taught the individual to use certain elements to construct the mask and to live with it, depending on the circumstances.

This very phenomenon, could be cured again by education. Education that would start, essentially, from school. Man would learn, through the effort of self realization, what are the essential elements of his idiosyncrasy, of his personality. Later he would learn to respect these elements of his personality and would make sure that they be expressed in such a manner that would be compatible to that of the social entity. We know that modern society is very much under the dogma of standardization. This standardization begins from the simple products of industry and reaches human expression. There is standardization everywhere. It begins even with the distinction between man and woman.

"Man is strong, he must not cry. Man is venturesome. Man is daring. Man is tough. Man

very sentimental. These and many more are prototypes of standardization that create the image of man. By contrast woman is slender, sensitive, affectacious, slightly mystied, emotional, romantic, weak and several other things. The elements of this standardization change with the decades, but they never cease to exist. When a child grows in a family, if it is a boy, we will buy for it a blue rattler, not a pink rattler. Later people will start giving it gifts such as little cars, guns, soldiers and so forth. They thus begin teaching it its role. They begin instructing it. This is why I spoke about education, they teach the child that it must grow to be a man and have specific, standard characteristics of a man. This man, however, very often has the disposition to cry, to complain, to express his emotional sensitivity, things that are absolutely normal for the human being. However, the strict glare of mama and the slogans "men do not cry", "men are not sensitive", that follow, compel the child to curtail its emotional expressions and be repressed. The same standardization, the same repression continues later, in the environment of school, of university, and generally the social environment.

From the side of the woman the same holds true. The same process of standardization. There are some phenomena of resistance against this standardization which creates oppression. One such sign is the woman's feminist movement of the present time. Woman, through the feminist movement, endeavours to show her true

character, that it is not a lachrymose, affectatious, "object of pleasure", but a human being with its own personality. The feminist movement endeavours to show that the woman includes elements that can be expressed through all the manifestations, irrespective of whether they are featured as male or female manifestations, by public opinion and the social entity. While, however, woman has made her revolution today, man continues to be repressed through the various slogans of "musculine" standardization. I believe that man, too, will revolt someday against this systematic "Maninization" that is made on him. Another movement will develop, similar to that of the feminist movement, only this movement will be called masculinism.

Often, people silently repressed for years, revolt at a certain moment. Such revolutions, however, are dominated by elements of exaggeration and extremity in expressing the real idiosyncrasies of the people. At the same time they are aiming at punishing society for the great repression that was brought upon the individuals over a great period of time. The result is that one reaches extreme expressions.

The doctor and especially the homoeopathic doctor who seeks out the deeper idiosyncrasy of his patients must not be deceived by these expressions, whether these are very conservative or extreme. He must search for the essence of the individual's expression, the elements of its true idiosyncrasy. The MAN.I.N.A of the human

idiosyncrasy. The MAN.I.N.A of the human being plays a misleading role here as well.

Question: "How would the lady, in our previous example, have acted if she was free from MAN.I.N.A?"

Answer: We must first clarify that there is no situation without MAN.I.N.A. Man needs his MAN.I.N.A but in a corrected, balanced and natural form. As the term itself implies, MAN.I.N.A means Mental Balances and Imbalances of the human being. The human being must have the tendency to create a balance in its mental instrument and to drive out all the imbalances which originate from arbitrary conclusions which are not based on the natural law. What constitutes the balanced part of the MAN.I.N.A of the human being is that which, from the beginning of time, has been based on the natural law. What composes the imbalance in the MAN.I.N.A of the human being is that part which has been based on arbitrary human laws of purport and interests.

It must, therefore, be understood that the effort of man should not be to abolish his MAN.I.N.A but to naturalize it, to balance it. In other words the mental structure on which the individual bases its action must be in accordance with the natural law. When the imbalances leave the MAN.I.N.A, the human being acts in a balanced way in all the phases of his/her life.

Let us now return to our example. The lady

could have thought that a reaction of the kind that this specific individual had presented, revealed a man with problems. Of course, this man was under the pressure of certain problems. His problems could have been real or imaginary. If these problems had been perceived and evaluated by the balanced part of his MAN.I.N.A then they would have been real. If they were analyzed by the imbalanced part of his MAN.I.N.A, then they would have been imaginary. They would have originated from his plasmatic daily needs.

If this specific person was in a bad psychological condition, because the company he worked had gone bankrupt and now he did not have the means to support his family, then he was under the pressure of a true necessity. If, however, this human being was presenting this behaviour because his neighbour had bought a better car than his own and he now would have to find the money to buy an even better car, then surely he was under the influence of a false need. Eitherway, the man in our story had a problem. And this problem was manifesting itself through his behaviour. The lady had therefore, to make her own diagnosis. She should see that our man had a problem. From there on respecting the personal conditions of this person she could have made the effort to help. She could have tried to make him understand how false his problem was, if his problem was plasmatic, or through financial help, if his problem was realistic. This way she would have presented a balanced reaction; a

balanced behaviour towards an imbalanced behaviour of her fellow human being.

Now, think, what would happen if all people could act in this way. We would immediately see that the immense problems of people would be solved, to a great degree, and that, gradually, calmness and serenity would come about in the intrapersonal relationships. We could say that the appearance of the world would trully change. I, personally, believe that the time will come when people will realize the specific, simple, yet so useful, theory of the MAN.I.N.A. When they naturalize it they will gradually start helping others to feel the happiness of acting under a naturalized MAN.I.N.A, which would be in accordance with the natural law. It would then stop being called MAN.I.N.A and be called MAN.I.N.

Question: "How is this entire theory related to the homoeopathic philosophy?"

Answer: It is a very good and obvious question. Let us not forget, however, that the homoeopathic doctor, must know in depth the cause and the ways the illness has come about in order to offer a solution to the problems of the human being. This way, the approach of the human being, through the theory of the MAN.I.N.A, makes the homoeopathic doctor capable of understanding the way in which the illness is generated, not only in the body but also in the psychomental level. It is through this perfect realization that he can reach a better therapy. It is not only the

MAN.I.N.A that is the cause of an illness. There are many other factors as well. However, I regard these factors as being familiar, since you are instructed about them during your academic education. I did not consider useful to repeat what is already known. I am speaking about the MAN.I.N.A because it adds a renewed and very useful view to those already existing. The homoeopathic doctor who has realized this theory manages to escape the simple mechanical application of Homoeopathy and to elevate it to a function with deeper and meaningful social extensions. That is because an appropriately trained homoeopathic doctor does not simply relieve his patient, he helps him to achieve a deeper cure and even gives him the possibility to naturalize himself, his MAN.I.N.A. This kind of homoeopathic doctor contributes to the creation of more healthy organisms in the social entity, who will, through self-restrain, temper control and the correct view of facts, be able help others, as well, to realize the nature of their problems and to gain release from them.

This is something that is ascertained in daily clinical practice when our patient himself reports that after the homoeopathic therapy feels trully a new, different person. He no longer becomes irritated with little things, has greater understanding and greater disposition to help the people of his close and wider environment.

It becomes clear that the theory of MAN.I.N.A is not addressed only to the doctor. It is addressed to every person who wants to know the

way disharmony is generated in its daily life. It is addressed to the people who want to, responsibly, take possession of themselves.

Let us not forget what Hippocrates said: "But all illnesses are positive and all are human. Every illness has, by itself, its natural constitution and strength and there is not one that is not receptive to medicine or help."

Chapter 4

ABOUT PHYSICIAN

About Physician

Up to here we have talked about the human being and we have analyzed the elements of its constitution. We have talked about Nature, since it is Nature that plays a great role in the homoeostasis of the human being. We have also talked about Health as being a situation originating from the homoeostasis of the human being with nature and finally we talked about Illness.

Now let us discuss another subject that concerns the Physician. As we have already seen, there is a relationship between Man and Nature and when this relationship is disturbed the result is illness. For the restoration of a harmonious relationship between Man and Nature what is needed -at least for the present time- is the intervention of another individual which will play the role of the physician. The physician must have certain qualities. These qualities increase his capability for correct medical action towards the problem of his patient. In order to become physicians we must, therefore, begin with acquiring education: this is medical and multifaced social education because such education permits a doctor to better communicate with his patients.

Hippocrates, in a letter to his son Thessalus

reports: "Be careful, child, in the study of geometry and arithmetic because this will make your life glorious and very useful in human affairs and your spirit sharper and more perceptive, so that you can take from medicine all that is useful. Truly geometry, multiform as it is, by advancing into everything through evidence will be useful to you for the placement of the bones, the dislocation of bones and the rest of the order of the limbs; after you become more familiar with the variety of these things and you begin the repositioning of dislocated bones and operating on bones that are crushed and you begin to treat everything else, you will learn, in the course of therapy, which is the part of the bone that has come out of its place."

The education of the doctor, at least in what concerns the medical sector, begins with his studies at the University medical school. It is hard to distinguish the role of the homoeopathic physician from that of any other physician. It is not proper to segregate physicians into homoeopaths, allopaths and so on.

The physician is one and the same, regardless of which system of treatment he employs. His aim is to re-establish the health of his patient in the most mild and harmless manner. In spite of this, the terms homoeopath and allopath are used out of habit to observe tradition. There are of course several systems of therapy from which the physician may choose the one he deems best for his patient. A necessary presumption for this action is that the physician has full knowledge of

all, or at least of most of the systems of therapy being applied today.

Very often, the physician is ignorant of other methods of treatment and is familiar with only one of them. This, however, deprives him of the ability to select a therapeutic system which could, in some instances, be more effective than the one he has known until now. There also appears, frequently, the case of the physician refusing to be informed about other methods of treatment, which he rejects a priori.

Many doctors, of our age, often appear to have fanaticism. These doctors have been taught one branch of the medical science and turn a deaf ear to the call of any other branch. For these doctors there is nothing better, or more meaningful than what they have learned. This kind of fanaticism, however, is against the benefit of the patient, in what relates to his health. This is so because the doctor confines himself, fanatically, within the framework of his knowledge, and that alone, and keeps his patient away from any other therapeutic system or therapeutic practice that could offer a solution to the patient's problem. Such a fanatical attitude damages, instead of benefiting, the patient. In other instances, a doctor might display a sort of arrogance. He believes that he is the one who restores the health to the patient. This, however, is where, he makes a great mistake. It is not the doctor that cures. The cure is made by Nature's own forces. The doctor is simply the consultant of the patient, the one who understands the language of nature and gives to the patient the

most appropriate advice.

One could say, however, that had it not been for the doctor the therapy would not have been effected. This is correct and doubtless. But we must clarify what the role of the doctor is in a therapy. This is why I keep saying that the doctor consults; it is only Nature that cures and not the doctor. The doctor must be beyond fanaticism and arrogance if he is to better serve the interest of the patient, in what concerns his health.

The physician must develop his ability to observe and understand the Natural Laws that govern the illness and the cure and must accept the various expressions and reactions, bearing in mind that these are part of the idiosyncrasy of the patient.

The physician must not be offended by the idiosyncratic manifestations of the patient, because then he loses his ability to think correctly in order to help the patient. He must maintain the best possible communication with all the patients. This is necessary so that the doctor can perceive subtle elements of the idiosyncrasy of the patient. The homoeopathic doctor is not constricted by the limitations of communication that are identical to the limitations of speech; he is not confined by the limits that speech imposes on communication.

There are people that are introverted or shy. These people report formally their problems to their doctor but do not express themselves, do not talk about themselves, do not analyze their problems even if asked persistently to do so. This,

however, does not constitute, for the homoeopathic doctor, an obstacle to his diagnosis. On the contrary it is in itself an element for his diagnosis. The introvertness, the timidity, the refusal to talk about one's self, the tendency to hide the deeper aspects of one's ego, actually help the diagnosis instead of obstructing it.

The physician must also be unprejudiced. The homoeopathic physician must accurately judge the physical and psychomental qualities of the person in order to form the correct picture of the idiosyncrasy of the patient. There are many people who exaggerate when they describe their symptoms, especially those of pain. There are also those who understate their symptoms, who although suffering intensely, usually describe their problem in much milder terms than what actually happens.

There are also individuals, who present a very calm exterior while actually feeling internally intense anxiety and nervousness. The physician must be unprejudiced, he must not be taken by this outward appearance because then he will miss the essence of the case, which for the specific patient, is anxiety and nervousness and not the external calmness.

The homoeopathic doctor must discover the exact quality and dimension of the idiosyncratic characteristics of the patient. He must also himself be modest and affable, so as not to create special impressions to the patient, who, by developing a behavior adapted to the

psychological climate created by the doctor, conveys erroneous impressions about his idiosyncrasy. A very strict physician creates a heavy atmosphere in which an otherwise cheerful and extroverted individual is compelled to restrain itself and thus convey the wrong impressions about its idiosyncrasy.

Hippocrates when reporting about the qualities of the doctor mentions: "Concerning his image, his face will be reflective but not strict, because, otherwise, it will give the impression of a condensending and hard man, on the other side, however, the one who breaks into laughter and expresses himself with exaggerated hilarity is an individual who can be obstrusive and one must be very careful on that point. Justice must prevail in the relations generally because justice must intervene in many things; the relations between the doctor and his patient are not negligible, the patients are not subdued to the doctor and he must be in contact all the time with women, with young girls, with objects of great value, he must, therefore, in reverence to this have his hands clean. Such must be the doctor concerning the psyche and the body ".

The doctor must also base his diagnosis on his own impartial and unprejudiced judgement and not on that of the relatives of the patient, especially when it concerns children. Parents present, several times, their child with psychomental qualities that are different from the qualities the child possesses. The doctor must therefore be calm, without extreme expressions,

affable, observant, objective, impartial and unprejudiced. All these contribute to a correct diagnosis of the idiosyncrasy of the patient which is the basis of the homoeopathic medical prescribing.

It is of the uttermost importance that the doctor, and especially the homoeopathic doctor, must have naturalized his MAN.I.N.A. The homoeopathic doctor, apart from his classical and homoeopathic knowledge, must have also solidified, the knowledge that is indispensable for him to naturalize his action to the greatest possible extent. This way he can better approach the idiosyncrasy of his patient. The homoeopathic doctor must be unprejudiced, in the sense that he must not be prejudiced against his patient because of personal prototypes of MAN.I.N.A or because of the opinion of others.

When the Abderides called Hippocrates to cure Democritus who, according to public opinion, was ill, he answered them: "Happy are the people who know that bastions for them are not the towers and walls, but the wise advice of the wise men. Because I believe that the arts are gifts of God and that people are the creations of Nature, Abderides be not angry if I also believe that it is not you but Nature that has called me to save one of its creatures which is in danger of being lost to illness. Thus, with less obedience to you, than to Nature and to the Gods, I have rushed to cure the sick Democritus, if this is true illness and not an illusion clouding your thinking, something which I wish is happening;

then this might be a great proof of your affection since a slight suspicion is enough to put you in a state of agitation".

The imbalances in the mental instrument of the doctor can lead to great many disharmonies between him and the patients.

There are, for example, many doctors who pay no attention to simple folk who have no social standing of the kind they would have preferred. In such a case, the doctor seems to use simple folk as undeserving of his medical help. This is a serious prejudice that takes the doctor away from the correct practice of medicine. Such fanaticism, could also exist, from the part of the doctor, connected with purely religious or political criteria. When we emphasize that in Homoeopathic medicine, especially, the doctor must be unprejudiced, we mean a special emotional attitude which the doctor must maintain towards his patient.

It is often said that the doctor must suffer with his patient. If, however, the doctor suffers with his patient, in the common sense of the word, he finally becomes incapable of helping him. His bodily, as well as psychomental condition, begins to be influenced from this feeling of co-suffering. The doctor must face with unlimited interest the problem of his patient but he must be unprejudiced towards him. Let us, however, give the meaning of this prejudice. To begin with, when the doctor likes or dislikes certain of his patients he immediately acts in a prejudiced manner towards them.

When a doctor allows his emotional state to pour out into his relationship with the patient then, again, acts in a prejudiced manner. But let us give a few examples.

In the first case the doctor faces an old woman who is a little difficult, persistent, and asks him many irritating questions. Many times the old lady seems to dispute his knowledge and this behaviour reminds the doctor of his grand mother, who had in the past behaved in this difficult and repressive manner and had created some subliminal psychological condition. This sense that is now surfacing from his contact with this particular patient influences him negatively. He wants to get rid of the old woman, as soon as possible, without giving special attention to her problem. We see, therefore, that the fanaticism and prejudice, which is created from the part of the doctor against his patient, finally cause harm to the interests of the patient.

Second example. The doctor receives a young patient with the problem of drug addiction. This patient seems to be a good fellow who has been misled but now seems to regret the past and wants to start a new life. This patient reminisces the doctor of a dear cousin of his with whom they have shared some good times in their teenage years. This way, he is favourably predisposed with sympathy vis a vis this particular young man, hence, attributing to him many positive qualities, which the young man may not possess but simply pretends to have.

As far as the homoeopathic diagnosis is concerned, this makes the doctor prescribe a medicine which is totally out of the real idiosyncrasy of the patient. A medicine that will not help the young man at all. Apart from this, because the doctor feels sympathetic to this particular young man, he also gives him some money to support him financially. However, this man does not use this money for a positive reason but only to buy some more of the drugs he is addicted to. We, therefore, see how the doctor, through his prejudice and his emotional slip, not only does he not help the patient, but also contributes to his damage. Let us, however, give another example.

We have a case where the doctor is confronted by a very beautiful woman patient. Her external appearance is one of a very beautiful woman and her manners are such that cast the spell over the male doctor. This woman falls absolutely within the MAN.I.N.A of the doctor concerning woman. The erotic element automatically springs up, from his part towards the woman.

If this doctor does not have the ability of self-restrain, it is possible that he will express his erotic disposition. The specific patient will consider herself offended by this expression and leave without even giving a case history.

On the other hand if the doctor tries to restrain himself he will be in a state of mental cloudiness. And let us not forget that the erotic disposition is one of the most important factors of mental confusion. When the patient is narrating her problems with the digestive system and mentions that she has frequent flatulence

and intense rumbling in her abdomen with lots of odorous gasses, with pain and other such manifestations, the doctor doesn't listen and does not understand any of these, immersed as he is in his erotic disposition. He cannot imagine that this ethereal existence is a patient. We see, therefore, how this unrestrained and uncontrolled emotional preference towards the patients creates a sort of intense prejudice with the result that the patient's interest is affected negatively.

Hippocrates reports "the perversion of the morals is inseparable from the perversion of judgement." Elsewhere he reports "as for medicine the one who despises virtue, doubtlessly despises his art."

The doctor must therefore be unprejudiced. Of course, the doctor as a human being, also has his emotional vibrations. He has an emotional world within him vibrating which creates certain "charges" in his relationships with other people. However, the doctor, especially the homoeopathic one, must be trained to control his emotional impulses during the examination.

A doctor who is prejudiced and simply co-suffers with his patient reminds us of this story: "someone, watching his house being on fire, is sitting outside it sobbing. A passer by instead of helping him sits beside him and sobs with him."

When the patient talks about his problem he doesn't do it to make us cry with him. He does it

to give us a complete picture which will mobilize us to give him the correct therapy. In order that this be done the doctor must be unprejudiced, uninfluenced and calm. This can be achieved, especially by the homoeopathic doctor, when he has naturalized his MAN.I.N.A. When, in other words, he has erased to the greatest possible extent the imbalances which his MAN.I.N.A. had contained. The doctor has been brought up in the same environment, like all of us, and has been subjected to the same influences which we all have so he too has a MAN.I.N.A. to naturalize before he can be effective as a homoeopathic doctor.

It becomes clear that the doctor must not only be a scientist, an expert on a certain science. He must also indulge into the field of his personal evolution. In other words, he must have spent a lot of time promoting himself to the higher evolutionary levels and, most of all, he must have developed to a high degree his self realization.

If this is not achieved the doctor might even become useless or even dangerous, for the patient. Let us bring another example. Let us assume that the patient comes to the doctor, and apart from his health problems, also talks about the hard time he is having with his day. He talks about his bankruptcy and many other adventures that have disturbed his health. He begins blaming and criticizing the Government which, in his opinion, is responsible for his illness. If the doctor is pro-government and fanatic about his political ideas, he will definitely find it

difficult to take seriously this particular patient. In an extreme case he may even not reveal the correct therapy, in order to punish the patient for his anti-government feelings.

Many times, these reactionary mechanisms function subconsciously. The doctor may not be thinking consciously to punish the particular person, with his own way, but subconsciously this entire reaction is created. His judgement is clouded and he loses the special, deep, understanding which is needed for this function. He finally is led to erroneous conclusions and inappropriate therapy.

It is therefore deemed necessary that the doctor must have concerned himself with the naturalization and the control of all these unconscious reactions which could become an obstacle in the correct medical practice. The doctor must also have the ability to penetrate deeply into the psychosynthesis of the idiosyncrasy of the patient.

This is more than necessary in the case of Homoeopathy. We know, that, in order to administer the homoeopathic medicine one must know in depth the idiosyncrasy of his patient. He must have, in depth, knowledge of both body and psychomental information, which will lead him to the correct diagnosis. As far as the bodily symptoms are concerned, it is easy to judge their objectivity, since the patient has no special reason to alter these data.

In Homoeopathy, even the individual's

preferences for food are important, the position of sleep, the effect weather conditions and weather changes have on the individual, the times of the day e.t.c. All these are data which the patient can objectively transmit. A great degree of subjectivity comes into play when the homoeopathic doctor tries to explore the psychomental symptoms and the psychomental expressions of the idiosyncrasy of his patient. It is known from clinical experience that if we ask many people if they feel jealousy very few will admit it. Those, however, who in fact feel jealousy are many more. Nevertheless, either because they feel embarrassed about it, or because subconsciously then cover it and repel this particular element of their personality, they are not able to present it objectively to the doctor.

Hippocrates says: "Why is it certain that the information many people try to give to their doctor, about an illness, is dictated by personal theories rather than a positive knowledge of things? Because if they had this positive knowledge they would not have fallen sick, given that the same spiritual ability is required to discern the causes of an illness and to have the capacity to apply to them all the therapeutic means that prohibit their development."

The same happens with all the negative feelings. If you ask somebody if he is bad, or if he ever expresses malice, what he is more likely to answer is that he does not, or even if he admits to a few of these he will justify them by saying "I am good, it is the others that irritate me and

give me the right to do some bad things." The same happens in the case of fears. Often man refuses to express his fears while the woman emphasizes them. It is in the MAN.I.N.A of the man to play the role of the fearless, while it is in the MAN.I.N.A of the woman to play the role of sensitive and frightened. Of course, these prototypes change continuously as times go by and social systems change. Nevertheless, the same constrictions, the same difficulties, the same vagueness continue to appear in the practice of the medical profession, especially, that of Homoeopathy. How will then the doctor go beyond this framework of subjectivity? How can, the doctor, clearly and objectively observe the elements of the idiosyncrasy of his patient? This is another great problem, especially, for Homoeopathy which aims at the approach of idiosyncrasies. It is under the influence of this difficulty that many homoeopathic diagnoses are lost.

Therefore, it becomes clear that there is an immense need for the doctor to transcend the external expression of the MAN.I.N.A of his patient and to approach the real qualities, those that constitute the idiosyncrasy of his patient. Let us not forget that every person adopts a role in life. This role is dictated and maintained by many factors. For example, there is the specific MAN.I.N.A of the manager. The human law says that the manager must be dynamic, he must have good and articulate appearance. He must be comfortable in his contact with others, he must be intelligent and know how to flatter

those he discusses with. Such a manager comes into our practice with a health problem. As this man is accustomed to wearing his mask with all the characteristics we have already mentioned he covers his true idiosyncrasy and presents a typical appearance completely out of his own reality. Before this man started to become a manager he may have had a totally different way of expression. Perhaps, he was a sensitive, emotional, romantic young man who was singing with his guitar carefree, simple and affable. By studying, however, the art of the manager, he learns to adopt certain manifestations, certain expressions which are indispensable for his success in this profession. These same expressions he presents now to his doctor as well, who is called upon to offer therapy on the basis of his psychomental expression. However, the image of this man could lead to 100% erroneous diagnosis. It, therefore, becomes necessary for the homoeopathic doctor to be able to find the idiosyncrasy of his patient which is covered by the MAN.I.N.A and a great number of false feelings. And we call these false feelings because they are acquired, plasmatic feelings, which do not express the essence, the emotional world of this man. In the example of the manager we could say that he expresses a feeling of superiority over the person he is discussing with while in reality he does not feel this feeling. It is simply a manner of behaviour which he has learned and which he pretends with great success. This, however, can slip the homoeopathic doctor if he is not educated and does not know how to transcend the MAN.I.N.A

MAN.I.N.A of his patient and to reach his true idiosyncrasy.

We also know that there are many people who possess a great ability to act, people who can manifest and pretend the characteristics of a personality, depending on the objectives they are trying to attain. This game between people is played mostly in the area of love. It is there that one human being wants to conquer another. The human being therefore tries to learn what are the characteristics of the personality that would move the other. In the case, for example, that the man is trying to attract a woman and to have a sexual relationship with her, he starts by finding out her likes and dislikes. Then, when he knows what are the characteristics that move her more in a person, he decides to adopt them in order to attain his objective. This interaction takes place in some people coldly and conscienciously, while in others subconsciously, under the pressure the sexual need creates. The same, however, happens, to a greater or lesser degree, to the woman. And so we arrive at the point where we have two people trying to mislead each other, pretending to have some characteristics which do not really belong to them. And of course, their own genuine characteristics might be better and more essential than those they pretend to have. And this game with the masks pervades daily our lives, at most levels of communication. It is, therefore, natural that this game from the part of the patient does not stop, not even in the presence of the doctor. We know that there are patients who want to impress their doctor favourably.

They adopt certain characteristics and express themselves in a special manner that will create a good impression. Other patients deem it necessary to establish a friendship with the doctor and so they treat him friendly and intimately, while in their personal lives they are lonely. They are the types that are lonely, lonesome and aloof. Other patients, want to please their doctor and manifest it in various ways. In heterosexual relations a woman patient could fall in love with her doctor and visa versa. In this case, the woman will adopt a special behaviour which will be governed by the sexual predisposition. And while the game with the mask continues daily and incessantly, the homoeopathic doctor is called to uncover his patient, to find his idiosyncrasy, indeed in the most mild manner so that he doesn't offend the patient. The homoeopathic doctor must surmount all these obstacles and go under the mask, to see the reality; he must discover the true idiosyncrasy of his patient.

Hippocrates says: " He who wants to acquire a precise knowledge of medicine must possess the following qualities: genius, teaching (he must have been taught by a good teacher), the appropriate environment, a good foundation for knowledge from his early years of age, hard work and time. First of all he must possess genius because if nature does not help every effort is in vain. But if the natural ability leads to excellent results then the teaching of the art, which must be followed sensibly, becomes easier, even more if one has acquired good foundations

is, also, required for a long period of time, so that the learning that has been implanted in him finds an easy and fertile way to yield richly. "

Here, I must make a parenthesis to refer to previous questions of yours. You had once asked me if all these theories, that we have expounded in our lessons, are necessary for the practice of Homoeopathy. I had said then that they are more than necessary because they give, to the homoeopathic doctor, all the required knowledge so that he can transcend through his own personal MAN.I.N.A and secondly that he can be unprejudiced towards his patients and thirdly so that he can go under the mask of the MAN.I.N.A of the patients. If a doctor does not possess this ability the results of his work will be very poor.

There are homoeopathic doctors who know some of the medicines of the Materia Medica, there are others that know even more. Finally, there are those who, apart from the knowledge of the Materia Medica, have also the special knowledge to approach the human idiosyncrasy and can not be misled by the mask of the MAN.I.N.A of the patient. They are all homoeopathic doctors but the results for every group are different and cover a great range, from the minimum to the maximum. There are certain doctors in Homoeopathy who refuse to offer their help to certain patients, especially, when they are suffering from heavy illnesses. They allege that their therapeutic art does not have results to that particular illness. However, the daily clinical practice proves the falsity of

such allegations. These doctors having a restricted knowledge and few abilities refuse to accept it and blame Homoeopathy as being ineffective. This, however, turns against them since it gives rise to the question "why have you then chosen to practice a therapeutic method which is ineffective?"

Homoeopathy is a very potent therapeutic weapon and can help any suffering organism. When a doctor, who calls himself homoeopathic, selects his patients on the basis of their illness, he breaks one of the most basic laws of Homoeopathy which says that: "Homoeopathy cures the patient and not the illness". Such people therefore, demonstrate their ignorance. Such doctors are advised to seek the help of their more capable colleagues. It is harmful, however, that they accuse Homoeopathy as being ineffective and present it as having limited therapeutic potential, when in fact the limitations apply to their own knowledge.

Hippocrates says: "Others accuse medicine because there are physicians who refuse to undertake the therapy of hopeless patients, using the argument that the cases they (physicians) undertake to treat could have been cured all by themselves and that the physicians abandon those who have real need and if there was indeed a real art of healing it should heal, it should cure all the illnesses equally."

When, in a previous lesson I had said that the doctor must be unprejudiced I meant that he

must be unprejudiced about social problems as well. A doctor who belongs to high society and follows the established social trends finds it positively difficult to sympathize or support a young man, who follows an anarchist or a punk movement. This man represents, for the specific doctor, a marginal individual which, according to his perception, may not even deserve any therapy. This, however, is a fanatic point of view which is incompatible with the medical profession. On the contrary, a doctor who has spent his youth in anarchist or extremist youth movements, when he becomes active in his professional field, it is very probable that he will be prejudiced against the conservative tie-wearing gentleman who comes to seek his help. This person probably represents the establishment against which he fought during his youth. It is likely that this doctor will find the chance to take revenge from the establishment, giving wrongful instructions and giving a hard time to this particular person. He expresses in this way, once more, his revolt, his reaction to the establishment. This, however, is a fanatic attitude, towards the patient, which is incompatible with the very meaning of the word doctor. This is, therefore, why I often emphasize that the doctor must be totally unprejudiced. He must get over the imbalanced elements of his personal human MAN.I.N.A He must have spent a great deal of time in the effort of self realization. He must be beyond every standardization which will bring him to the position of the judge and censor. Such a position is incompatible with the medical profession. The

is incompatible with the medical profession. The doctor is not a judge. He is not a critic of the behaviour of his fellow humans. He is, simply, a calm, reflective, self-restrained observer of the expressions of an idiosyncrasy. An objective elector of the form of the treatment which is more beneficial for the condition of his patient. The doctor has no right, whether directly or indirectly, to become an expressor of any concept of social justice, seen through some narrow perspective.

The doctor must always feel that he is confronting human pain, which it is his duty to relieve. This is the reason why he must always be unprejudiced, impartial, and he must not judge or blame. He must transcend the superficial elements of the human MAN.I.N.A and penetrate into the deeper elements of his idiosyncrasy. It is this way he performs, in the best possible manner, his medical work.

The doctor must also have a special quality, the quality of teaching with his example. The doctor must be able to apply in his life everything he claims, everything he talks about. We have heard many a joke and have seen many cartoons about the doctor who recommends to his patient to give up smoking, while talking to him with a cigarette in his mouth.

Hippocrates says: "It is in favour of the doctor when he has a good color and is in good health, depending on his nature; because most people think that those who do not have healthy

must also be generally clean, his clothes must be modest and he must have a pleasant fragrance, which does not cause suspicion; all these take the patients pleasantly. As for his moral the prudent man, must be discreet and, even more, he must also have his life in an excellent order; this is why it is of basic importance that his reputation, his morals, must be excellent and spotless and, he must also be serious and compassionate, because impertinence and improvisation provokes despise. He must keep in mind the freedom which the patient gives him; because the same things when rarely presented to the same people are appreciated "

Medical science apart from its purely practical aspect is interwoven to philosophy. This philosophy has certain rules many of which we have already mentioned in our lessons and these rules the doctor must follow. When the doctor says one thing and in reality he does something else, he creates, subconsciously, the disposition to the patient to resent the doctor's advice. He drives the patient to ignore his advice. This way the doctor, indirectly, is harmful to the patient.

Question: "How do you explain the relationship of dependence that exists between patient and doctor ?"

Answer: All right, lets take it from the begining. Yes, I do believe that there is a relationship of dependence between patient and doctor and this is so because the relationship of the patient and the doctor begins under

conditions of need. The patient is in a condition of need and under the pressure of this need he resorts to the help of the doctor. Therefore, the patient depends on what the doctor will advise him. The relationship of dependence, however, is nurtured by both sides and is attributed to both, the patient and the doctor. The doctor from his part, very often, takes special care to strengthen this relationship of dependence, because his human ego, is, thus, satisfied, but also because of financial interest.

On the other hand, the patient, under the pressure of need, has no other choice but to depend on the doctor. The patient in his effort to react to this dependence, often goes from one specialist to the other. He tries thus, to cross-examine opinions and to compare therapeutic forms. This, however, is like balancing on the edge of a knife.

The patient risks falling prey to medical professionalism which, often, exists. Since the patient does not have the necessary scientific knowledge to assess correctly the different medical opinions he has heard, he runs the risk of falling into a state of confusion. He might thus do nothing about his therapy. We must, here, remind ourselves that, several times, professional competition in the medical field, leads a doctor to criticize the work of a colleague, in order to demonstrate expertise and to thus, firmly establish the good impression he hopes to make on his patient. Afterwards, in order to demonstrate with deeds his interest for the

patient, he begins prescribing a long list of drugs. This is how we end up with the phenomenon of polypharmacy.

Of course, for the phenomenon of polypharmacy, both the patient and the doctor are to be blamed. Patients often believe that a good therapy is one that includes many drugs. This is an impression that echoes the public opinion. This impression is erroneous. The patients believe that a good doctor is one who prescribes many drugs and so doctors feel compelled to make such long prescriptions. Doctor and patient co-exist inseparably. Thus have a relationship of inter-influence and for the results of it both are responsible; each to a different extent. I believe that the dependence, which the patient feels for his doctor, in the present time, is a temporary phenomenon, which in the future will cease to exist. And it will cease to exist when the medical profession will be abolished.

Question: "Do you believe that the medical profession will be abolished?"

Answer: Yes, you have heard correctly. I believe that some day the medical profession will be abolished.

Question: "Under which conditions will this come to reality? And which will be the principles that will govern therapy?"

Answer: It will happen when the conditions will be favourable for the evolution of the human

race. Let us, again, use an example. Imagine a society where people are very advanced and where, from the first stages of their evolution, they learn how to approach their idiosyncrasies, how to approach deeper their own self, how to be conscious of their own personality, through special training, with special lessons of self-realization. We will then have individuals who will know, very well, their own self. They will know their morbid predispositions. They will also know the factors that destroy the dynamic balance between their organism and nature and how to get rid of the imbalanced elements of their MAN.I.N.A

Think, now, about these people in a certain society which is free of commercial interests, a society which will not sell to its members junk for food, which will not pollute the air with every kind of pollutant. Imagine people who will be taught, from their primary education, the composition of foods. From their primary education they will also learn the correct dietary combinations. What will all this mean?

It means that we will have individuals that will possess all the knowledge which the contemporary doctor is expected to have. These individuals will not need another human being to study, on their behalf, their organism and to reach conclusions about what is best for them. These individuals will be doctors to themselves. They will be able to go through this process all by themselves. They will be able to hold, in their own hands, their health. They will be able to decide with great objectivity what is more

decide with great objectivity what is more beneficial for their own health. This image, this situation is prevalent today, however, among a very small number of individuals. We see, in our daily practice, people with a great knowledge about themselves, about the human being. They often cooperate with us about the therapy which they will follow. This phenomenon today is very rare. But the very existence of this phenomenon reinforces my view that the medical profession some day will be abolished.

Some day man will stop confining his interests on the quick acquisition of wealth and material possessions, which he, oftenly, does not even have the time to enjoy because no sooner has he acquired them than he is forced to transfer them to the doctors in order to regain his health. When man will understand that it is better and more beneficial for him to spend more time with himself he will acquire, through self-study the self realization. He will be led to discern better than anybody else what is beneficial for his health and what is not.

This person will be able to utilize all the experience of the medical science acquired through the centuries and will, thus, have the capability to select, from the therapeutic armory of medicine, what his organism requires the most to fight disease. The only medical branches that will survive, will be those of orthopedics and of surgery. The surgical part, probably of all the specialties, will continue to be necessary because it constitutes a mechanical operation on the body of man, which in very many cases is

indispensable for the saving of a life. Diagnostic branches of medicine will continue being very useful to man. However, the moment will come when many people will be visiting the diagnostic centre on their own, and will be taking all the data and information which contemporary diagnostic techniques can offer them and from there on they will be determining their therapy on the basis of their self-realization. When this phenomenon will become general, through an evolutionary process of mankind, then the time will have come when the profession of doctor, with the present meaning of the word, will be obliterate.

Consider this view as prophesy which we, in our time, will not have the opportunity to live. Our distant decendants will have the possibility to live such an experience.

Hippocrates reports: "The man who is endowed with prudence must, after reflecting on the fact that health is the most valuable asset for the human being, learn how to utilize for his advantage the personal experience he gains from his illnesses."

Chapter 5

ABOUT THERAPY

About Therapy

We have talked about all the factors that participate in the therapeutic effort. Man, Nature, Illness and the Physician. All these are factors that are related to therapy. Man with his illness, nature as an arbitrator and participant in the balance and the homoeostasis that was lost and the physician as a consultant. All these factors, all these dynamic parameters are directly related and take part in the interactions of therapy.

Now let us try to define therapy. This is not an easy job. It requires a bird's eye view of the phenomena that constitute the illness. Our era is justifiably called the era of standardization. It views therapy as an effort to fight certain symptoms that the patient presents. In this manner, when the patient has a migraine, what is considered therapy is the stopping of the pain. When the patient is feverish we must give him an antipyretic and this is called therapy. When he has diarrhoea we must give him something against it and this is called therapy. Is this view correct? Homoeopathy believes that this view is not correct and this is so because it is based on a different philosophy. Fighting of symptoms can not be viewed as therapy.

According to the Homoeopathic philosophy, the symptoms symbolize the language of Nature,

which is trying to tell us that something is happening to the body and is warning us to take our precautions. If somewhere an alarm is sounded due to a fire, to stop the siren does not mean that we have overcome the situation; by suppressing the symptoms the balance does not come back to the organism. On the contrary, the illness is suppressed and is shifted to more refine, to more sensitive tissues. The suppression of the symptoms gives a temporary relief but leads to a deeper disturbance of the organism. Something similar happens when the doctor simply tries to treat only the symptoms, because pain, diarrhoea, fever, cough and all the known symptoms and signs are the various "sirens" which the organism activates to declare that something is wrong within its system, that an activation is going on at certain points of the organism aiming at restoring the health. Let us not forget that the organism has excellent defence mechanisms which are immediately activated when there is an attack from morbid factors.

Nature has endowed organism with all the required defence mechanisms with which he can confront all the hitherto enemies and even the unknown ones who will appear in the future. The organism has all the mechanisms that are required to face alone the morbid factor.

From this point of view any intervention seems to be redundant. It is indeed this view that leads many doctors to the practice of medicine without the use of drugs. They, too, support the view that the human being is in balance with Nature.

There is an homoeostasis between man and nature and this is what preserves health. And when some of the human habits and ways burden the organism and bend its resistance this homoeostasis with nature is destroyed and illness, follows. The doctors' aim is to restore this balance. They thus, create in the organism such conditions that will save energy so as to be used by the defence mechanisms of the organism against the disease. When a person is sick they recommend a diet so that detoxification can take place which, along with the preservation of energy, that would be otherwise used to assimilate the food, increases the amount of energy which can be used to fight the disturbance.

The sick person has always been impatient and uneasy. This is natural from one point of view because no person wants to live with pain or with various other disturbing symptoms. The sick person does not understand the nature of his illness and does not help with his attitude his organism to to get rid of it. Instead the patient wants to stop as soon as possible the expression of the symptoms caused by the illness. The sick person is searching for the magic pill which will, immediately, relieve all symptoms and make him strong again. Of course, this is something that happens only in fairy tales and in science fiction. A period of time, either short or long, is always required before an illness emerges. A time of hardship and an oppression of the organism which now presents damages which can not be repaired in a very short period

of time. In this case of course I mean chronic illnesses. The acute illnesses mostly appear acutely and violently. Most of the times they have a background of prolonged hardship of the organism which has created the prerequisites for the sharp peak of the problem. We would say in other words that the acute illnesses are peaks of a long time disturbance, which acutely appear in some different form. And while the patient is bed-ridden, full of symptoms and desperately calling his doctor for help, the doctor is confronted with a pressing problem requiring a solution. In order to find ways and means for the immediate relief of his patient the doctor searches among those that will automatically kill his pains.

There are two elements that characterize the relationship of doctor-patient.

- a. The element of necessity, which leads the patient to the doctor
- b. The element of intense pressure for immediate relief which is exercised from the patient on the doctor.

We must remember that the doctor is acting under this pressure. The patient is in a state of great need and at the same time in total ignorance of the phenomena that have provoked his illness. He blames his suffering on any factor, transcendental or otherwise, but never blames himself. He searches for a solution to his problem, a solution that is beyond himself. He runs from doctor to doctor, to practical doctors, to exorcists e.t.c. From every one he asks an

external intervention that will relieve him from the problem. When he arrives at the doctor, most of the time, things are really hard. The elements of necessity in the patient and pressure to the doctor are very intense.

Hippocrates mentions: "Someone who is in danger is not satisfied with what we can do for him but asks from us more than we can do about him. We (doctors) always have to deal with two things: the patient and our art; the patient is something obscure to us and the medical art has certain limits."

The study of history reveals that many doctors have lost their heads in the past because they could not cure some rulers or other persons of great power. The foolishness of these people was immense because, with their foolishness they made themselves ill and then they killed someone who had no responsibility for what had happened to them. Let us not forget however that even in our present "civilized" era, there are many who want their doctor's head to roll if their therapy is unsuccessful. In this manner they transfer their responsibility for many mistakes throughout their lives and the responsibility for their present problems to a human being which is totally remote and has no participation in this responsibility.

The relationship of doctor-patient begins under very unfavourable conditions. The patient suffers and demands. The doctor is pressured and fears. His good reputation, his good name will be well

founded when there are satisfied patients. The fear for the life of the patient and his own social standing will be removed with the relief of the problem of the patient. Under these conditions the doctor is transformed to a professional searcher of powerful substances which can offer merely relief. He becomes a circumstantial reliever. So let us not assign all responsibility to the doctors for the wrong path which medicine is following today.

As I have already emphasized the patient and the doctor are the two ingredients of a bipolar. They are directly connected and influence each other in a close relationship. The greatest part of the responsibility for a failure in the therapy is due to the patient, who by completely ignoring his nature, exerts unbearable pressure on his doctor and places him under direct or indirect threats. He, thus, forces him to escape from the natural destination of the healer and to become a reliever. Relief, however, does not bring the cure of a problem. The illness relapses and perpetuates. As for the patient, he blames the doctor for all his problems. If this relation of patient-doctor continues, medical science will be led to yet greater impasses. This will happen against the interest of humanity. As it can, therefore, be seen there is an urgent need for this relationship to change.

Hippocrates says: "The doctor, truly, begins his work with a strong mind and a strong body, bearing in mind his present condition in such a way that anyone who has been cured will confess

he has got rid of his illness with the ability of the doctor; but because the patient is not aware of his illness or of the causes of his illness nor of what the outcome will be of the present condition, nor what had happened in cases similar to his, he is ordered to do what he must, suffering at that time and fearful of the future, full of his illness, empty of food, desiring what is pleasant for his illness rather than what is useful for his health, not willing to die of course, but not having the strength to endure any more. Which of the two is more probable now, to accept that the patient, disposed in this manner, will or will not carry out the instructions of his doctor or for one to accept that the doctor working in the conditions we explained before, will give the wrong instructions. Is it not more natural for the doctor to give the correct instructions and for the patient not to have the strength to discipline himself and by not disciplining himself to finally lose his life? Those who do not use their reasoning assign the cause of these things to people who are not responsible and absolve the real culprits."

From the part of the patient, to begin with, there must be information and education. Every person, during the long years of education, acquires various forms of knowledge. It is necessary to have also the knowledge about the function of the body and to learn about the deeper complicated nature of himself. The knowledge of the function of the organism is extremely useful. How will one be able to nourish, to function, to rest and to preserve this complicated organism without the necessary knowledge? Every human

being cruelly mistreats and abuses his organism for many years and after he falls ill he holds the doctor responsible if cure is not achieved.

Let us not forget that every gadget, or every appliance that we buy is accompanied by a leaflet explaining its function. It offers the necessary information about the prescriptions of the product and the correct way of handling it. People can study all the necessary information. However, never has anybody been interested in the specifications and the limits of his own organism. Neither does one keep any of the necessary conditions for the good function of the organism. When one falls ill one often turns against God as if God, being his creator, had to give him a warranty card. And when the doctor cannot cure his burned out and ruined organism he holds doctor himself responsible and turns against him.

Hippocrates says: "With all these it would appear that it is a proof of great importance for the existence of the medical art if a honest doctor would not cease addressing the patient in the appropriate manner, recommending him not to torment his mind with the thought that the end of the therapy will come quicker. Because we have the supervision to all over which is necessary for the health; if the patient accepts our orders he will never make mistakes. The patients suffering from pain, speechless and deserted lose their lives. He, however, who has undertaken their treatment if he reveals the accomplishments of the medical art, which are in accordance with Nature, without altering

Nature, drives away the dissatisfaction that has overwhelmed the patients or the suspicion which immediately follows. The good condition of the organism is of a certain nature which provokes with natural ways a movement not strange but full of harmony; it acts with a spirit, with the heat, with the processing of the juices, with every way, with diet generally and with everything, unless there is a shortage from birth. If there is a certain shortage you must endeavour to restore its original nature, what has been reduced; because reduction, even if it is over a long period of time is something contrary to nature"

The patient must therefore have:

- a) the appropriate knowledge of his organism
- b) to act on the basis of the prescriptions of his organism
- c) to know that his relationship with the doctor must be based on trust and understanding and not on threat and fear
- d) to do everything his doctor recommends
- e) be patient because the damages which he had inflicted upon his organism require time to be repaired. When these prerequisites are followed by the patient it is easier for the doctor to act as a healer and not as a reliever.

We see, therefore, that the lack of understanding, in what regards his organism, from the part of the patient and his pressure on the doctor to give him something that will immediately relieve him cloud the judgement of the doctor and he, instead of

searching for the real cause of the illness which he has to confront, he tries, in every way he can, to discover the most active against symptoms drugs that he can.

Hippocrates comments: "All those who accuse medicine that it does not undertake the therapy of patients that have been "tamed" by the illness are provoking medicine to offer its services to both the cases where the offer is permissible and also to the cases where the offer is not permissible. But for this provocation if they are admired by those who are doctors in name only, they are ridiculed by the real doctors. Those who possess experience of the medical art do not care for either the blames or the praises of such stupid people but take notice of those who know in which cases the work of the doctor is correct, when it is over, or when it is not over, it is not correct, and which from the mistakes are to be accounted by the doctor and which by the patient."

The medicine however which is called to stop a symptom on the organism is called to do it by inhibiting some physiological mechanisms which are relevant to the defence of the organism itself. We know, however, very well that no mechanism, no function can take place in the human organism independently and without any relation to the rest of the body functions. All the functions of the organism are interconnected and the one affects the other giving indeed a stimulus for the speed up, or the slow down of the function.

All the functions of the organism are connected between them with the mechanisms of feedback, the hormone system being the central regulator. And all these functions participate in the chain in which they represent the various, distinct but interjoint links.

Every interference with some pharmaceutical substance to one of these links has a direct effect on the next link, but also an indirect result on all the other links of function. This means that every chemical substance that enters our organism, in the form of a drug, to kill a symptom, will intervene on the mechanism of the organism through which the symptom is generated. The inhibition of this mechanism will have direct effect on any other mechanisms which are related to this specific one. And while it seems very innocent to take a small tablet that will kill the pain, in essence with this simple movement what happens is a huge intervention in the "ecosystem" of the human organism which has strong repercussions on his homoeostasis. This way, now, the organism faces a double problem. From the one hand it has to face its illness and from the other the organism has to deal with the repercussions of these chemical substances, which constitute a secondary illness.

Concurrently, because the perceptions of our era want the patient to take great quantities of "nourishing" foods, in other words complicate and difficult to digest foods, the organism is confronted with a third problem. The problem of the assimilation of the foods. It requires great

consumption of energy which, however, is required for use by the defensive mechanism of the organism. Finally the organism mobilizes yet more defence mechanisms and resorts to vomiting or other reactions to get rid of these redundant substances which the organism is called to degrade with an expenditure of energy. From the other hand the doctor by closely watching his patient will now give new chemical substances to stop the vomiting. Other chemical substances to stop the indigestion and to support or to reinforce the digestive function. Other chemical substances to mobilize and activate the small intestine to fight constipation and so on and so forth.

We see in other words an organism paralyzed from the intense effort being at the mercy of the chemical substances which, according to the will and the program of the doctor, regulate the functions of the patient.

Often the conclusion of this entire activity is some permanent organic problem which will lead the patient to a doctor of another specialty. The first doctor has managed, with the various chemical substances, to kill all the symptoms which is the reason why he was called. The doctor is now acclaimed well because he has succeeded to his mission and now passes the patient to another colleague of a different specialty who will continue the work of fighting the symptoms. Finally the patient manages, of course, to be rid of all his symptoms and indeed for a substantial period of time. However, within his organism a new situation is being

formed which is characterized by his dependency on several pharmaceutical substances, which will accompany him for the rest of his life.

From what has been said so far we can see the agonising effort of the doctor to help his patient, who cries out in despair for immediate and effective help. It is known, however, to all, that the course of medicine so far has led the doctor and the patient to a certain impasse.

This impasse originates mainly from the fact that while the tissues of the human organism have only a certain limit of endurance against the chemical substances, the organism, because of addiction, needs, with the passing of time, ever increasing dosages of chemical substances. The doctor finds a huge obstacle in the administration of these chemical substances which is the lack of endurance of the organism to accept the new greater quantities.

Let us take an example. The history of antibiotics can teach us a great deal about this subject. As we know, when the use of antibiotics first begun a new day was dawning for the medical science. It was a weapon of colossal capability which the doctor had in his hands. He had the capability with this weapon to successfully face infectious situation, diseases of every kind, which before would usually end with the death of the patient, because of bad treatment. Today, however, several decades after the application of antibiotics begun, the smile is off the face of the medical world and in its place a bitter expression of disappointment is showing

up. And this is so because the antibiotics, by killing the microbes in the organism have initially given the impression that man has won over microbes. It was later proven that nature willing to preserve its homoeostasis and wanting to preserve alive the kinds of microbes which man was fighting with antibiotics, gave the ability to the microorganisms, through transmutation and other mechanisms, to become enduring to antibiotics. This is how the need for yet greater dosages and new chemical compositions came about. New compositions of semi-synthetic and synthetic antibiotics for the confrontation of the durable microbes. Within a few decades we see that the dosage of certain antibiotics has been increased a hundred times, to make them more powerful.

Let us remember, however, what we said formerly about the endurance of the organism against the chemical substances. Because all the antibiotics have side-effects, undesirable influences on the organism, the increase of the dosages has created stronger and more intense side effects. With the ever increasing pace of today the moment will come when, in order to sterilize the organism from certain microbes, such huge dosages will be required that the body will no longer be able to sustain them. This day is not too distant, because we face this phenomenon even today.

We see, for example, persistent cystitises which require several months of therapy with antibiotics, presenting a temporary improvement but then another course of antibiotics is needed

and so on and so forth. In other words certain patients begin to include antibiotics in their daily diet. These endless repetitions lead to a deadend which proves that there was a significant error in the reasoning according to which man could fight microbes in the organism with certain chemical substances.

One can say that the antibiotic is like a bomb which explodes into the organism and destroys the microbes. At the same time, however, it destroys part of the organism or the organs within which it explodes. In other words, it destroys a part of the liver as well, a part of the kidneys, a part of the bone marrow and the blood and so on and so forth. The organism has the capability to face these minor destructions and to repair the organs that have been affected by the antibiotics, when this occurs rarely and for a very important reason. By contrast, the organism paralyses and cannot react to the repetitive bombardment with very powerful bombs that destroy great parts. This story resembles one who is hunting for rats in his house with a double barrowed gun and every time he shoots and kills a rat he has destroyed a part of the furniture and the walls of his house. After he has killed the rats he has to face the tremendous destructions he has created on his own house.

Question: "From what you have said you seem to accuse antibiotics and generally chemical drugs. Do you mean that we should abolish them, stop using them?"

Answer: This question of yours is a little

premature. It would have been answered a little later with what I was going to say, nevertheless let us discuss it now. I definitely do not accuse antibiotics either the rest of the chemical drugs, because they have offered a very great deal to the suffering humanity. What I want to emphasize is that a very useful tool can be, from abuse, as damaging for its user as it can be damaging for the others. What I mean by this is that the antibiotics and generally chemical drugs have been a great discovery. Their irrational and unreasonable use has turned them from capable allies to terrible enemies of the human being. In conclusion, therefore, I say that many of the chemical substances that constitute drugs could be very useful, if their use was made under the complete control of the doctor and with great circumspection from his part.

Let me complete this with another view, on this subject, the view of Homoeopathy. While academic medicine believes that the causes for infections are the microbes Homoeopathy believes that the microbes are not the cause but only the pretext.

The cause of infection, according to Homoeopathy, is the ebbing of the reactive ability, the reduction of the vital force of the organism. It is then that the defence mechanisms of the organism are weakened and the microbes develop freely, in the organism creating an infection. Homoeopathy is concerned more with strengthening the reactive ability of the organism and not with the fighting of the microbes. Homoeopathic therapy helps the organism

enrich its armoury and reinforces the excellent mechanisms of the body with which the microbes will be destroyed. Homoeopathy restores the dynamic balance between the organism and the microbes which the organism preserved before the disease.

From what has been said one can conclude to a definition of what therapy is. And I think that what is more descriptive to say that: "*therapy is called the result of every action of the doctor who purports abolishing the causes that have brought about an illness with all its symptoms.*" It becomes apparent that when the mechanism which has caused the illness is restored, then surely, symptoms will also disappear.

From the homoeopathic point of view, the doctor must aim for a causative therapy of the patient and not to its symptomatic confrontation. The homoeopathic therapy has a possibility to cure the pain, the fever, the diarrhoea, the cough and any other annoying symptom not with an analgesic, antipyretic, a cough syrup, or a drug for diarrhoea and so on and so forth, but with a medicine that fights the causes of the illness. Homoeopathy is one of the therapeutic systems that cure etiologically (causatively) and not symptomatically.

We have started our lesson today trying to define the dynamics that govern the patient and the doctor and their mutual relationship which aims at the fighting of the illness. And I believe that now we can conclude that the relation of the

patient with the doctor is direct, mutual, cooperative and often long-term. All this previous analysis, I believe, was necessary to set the stage in which the act of therapy will take place.

The homoeopathic treatment, with reverence to its philosophy, endeavours to reinforce the defence capability so that it is the organism that will fight the illness. The therapy is made with the application of certain, standard and inviolable laws which concern both the diagnosis, as a preparatory basic interaction, as well the therapy as a whole.

Many of these laws have been already mentioned. The homoeopathic laws must be applied by therapists who have the appropriate knowledge about the construction and the functions of the human organism. This knowledge can be obtained through the academic medical education or through non academic but serious and long-lasting education. Intuition is a strong weapon in the possession of a therapist but not the only one. Wide and deep knowledge about the three levels of man, which leads to wisdom, is a must for the responsible therapist. Because the homoeopathic medicine seems not to have side effects it has encouraged several uneducated people to concern themselves with Homoeopathy and to administer homoeopathic remedies. This however is not correct for a number of reasons. Some of these reasons are:

a) They have no acquired knowledge and so do not know the way an illness is generated in the organism and the course of the illness.

b) For the same reason they cannot give an idiosyncratic homoeopathic medicine but only for the purposes of relief.

c) They cannot undertake the responsibility of a therapeutic treatment.

d) They cannot cooperate with other doctors whenever this is required

e) Because of ignorance they cannot assess the laboratory findings of the patient.

f) Because of ignorance they cannot recommend certain laboratory examinations and so the patient is in danger.

g) They cannot administer other medicines except for homoeopathic medicines, wherever this becomes necessary.

h) They cannot assess the seriousness and the urgency of an illness. Thus delays can occur which can place the life of the patient in danger.

Hippocrates advised: "Leave by the side of your patient one of your students to supervise him so that you will be sure that the patient follows your instructions correctly and at the appropriate time. Choose a student who has already been accepted in the service of medicine and who will be capable of offering something useful if needed and who can give food correctly. He will also inform you of everything that happened between your visits to the patient. You must never place any of these duties to people irrelevant to medicine."

And here one is confronted with the question: "Why is it that only in alternative therapeutic methods e.g. Homoeopathy, Acupuncture, Herbal

therapy, Aromatherapy and such appears the phenomenon of the existence of people who practice these without having the appropriate knowledge? Why is this phenomenon absent in Allopathic medicine?" The answer to this has already been given. The lack of apparent side effects encourages such acts. As has been already mentioned, the responsibility for this situation lies to a great degree with the patients who, by going to such therapists encourage them. The situation will correct itself when they understand what is beneficial for them, in relation to their health.

Homoeopathic therapy can be applied at home or in a hospital. It depends on the kind of the illness and the needs of the patient. Homoeopathy can be applied to a number of diseases :

- a. Infectious diseases
- b. Diseases of the respiratory system.
- c. Diseases of the gastro-intestinal tract
- d. Diseases of the urinary system
- e. Diseases of the endocrinal glands
- f. Rheumatic and orthopedic diseases
- g. Diseases of the connective tissue
- h. Diseases of the skin and venereal diseases
- i. Diseases of the blood and the cardiovascular system
- j. Gynaecological diseases
- k. Neurological and Psychiatric disorders
- l. Tumours
- m. Acquired Immune Deficiency Syndrome

As has already been mentioned Homoeopathy

cures the patient and not the illness. It therefore addresses itself to every ailing organism irrespective of the nature of the suffering. The former list is simply indicative. Homoeopathic therapy is very effective because it respects and follows faithfully the natural law. Naturally the therapeutic result is completed when there exist a good cooperation between the patient and the doctor. The patient must, as have been mentioned before, correctly follow the therapy to avoid certain factors which can cause relapse of the therapy and have the required patience for the completion of the therapeutic result.

Therapy in the broader sense of the word must adhere to certain rules. We must bear in mind the entire organism and not only parts of it. Therapy must also be preventive. Preventive under the essential meaning of the word. According to the homoeopathic philosophy we shall not consider as prevention the avoidance of morbid factors but the act that will lead to the neutralization of certain sensitivities of man. This way, when the organism will come into contact with the morbid factor will have endurance and will not be affected by the illness. The homoeopathic therapy can be applied for reasons of eugenics.

As we already know Homoeopathy cures the morbid predispositions of the organism. Let us remember for a moment the health book, the special passport with the sensitivities of the organism, which each person carries at birth. Homoeopathic therapy gradually erases the

sensitivities from the health book of the human being. In this way people become healthier and pass on their heirs genetic material which is less burdened than was theirs.

Let us view a child. It was born of two parents who have followed for some time homoeopathic treatment before the birth of the child. It becomes apparent that this child will have less morbid burdences and those that it will have will be of lesser intensity. Clinical experience has proven that the children of people who have been treated for some time with Homoeopathy are more durable and develop better than the others. In this way Homoeopathy helps essentially in the prevention of illnesses. At the same time, the homoeopthic doctor as a special consultant to the patient, could give the correct directions about nutrition. This way he can help his patient to reinforce his organism and to be in a better position to resist illness. I had emphasized that every human being is obliged not only to itself but also to the society in general to know he prescriptions and the limits of his organism and to act with respect for them. Often, however, man does not have the required knowledge to act in this manner.

This way the doctor is oblided to take upon himself the role of the instructor in what regards this subject. I believe that it is within the framework of the therapy for the doctor to explain the various mechanisms to the patient. The mechanisms which participate in the various phenomena of health and sickness. In

this way he helps the patient to assume the correct attitude towards illness and to help in the best possible way for the completion of the therapy. With this action of his, the doctor applies also preventive therapy. The patient has the possibility to use this knowledge in the future as well and to avoid illness.

We have mentioned that the relationship between doctor and patient must be one of cooperation. Very often it becomes a relationship of friendship as well. This way the appropriately trained doctor has the possibility to communicate with the patient at a different level. The patient through the correct theoretical approach, has the chance to realize the morbidic effect of his MAN.I.N.A. The doctor, thus, helps the patient to naturalize his MAN.I.N.A and to even apply preventive medicine.

Hippocrates says: "As for me I am of the opinion that all the illnesses of the soul are states of madness of an intense form which to the same person create thoughts and hallucinations which only with virtue can be cured and cleansed."

It therefore can be perceived that through this help of the doctor, in the naturalization of the MAN.I.N.A of the patient, the role of the doctor as a social worker is justified. The doctor is transformed from a simple professional to a wise director of the social balance of his fellow humans.

We have until now been mentioning the basic obligations the patient has towards himself as well as towards the doctor. It is necessary,

however, to mention also a basic right which the patient has in his relationship with the doctor. This right concerns the information of the patient. The patient must be informed about the therapeutic method the doctor plans to follow.

Hippocrates says: "The best doctor in my opinion is the one who knows things in advance. Knowing things and explaining to the patients the present, the past and what is expected to happen, or what they (the patients) omit to tell the doctor he convinces them that he knows their condition better than anybody else, so that they do not hesitate to entrust their therapy in him. And then he will be in a position to cure them in a perfect way, because from the present condition one can foresee the cause of their illness"

It is a common phenomenon that the doctor refuses every explanation to the patient and dictatorially imposes a therapeutic form. The patient, being in a state of need, follows the therapeutic form without having the right for selection. I believe that this is not correct. The patient has every right to be appraised, to be informed about the therapeutic course he will follow. He must also have the last word in what regards to his therapy. No matter how much the ignorance of medical subjects denies the patient the possibility of selection, we must not overlook the role of the instinct of self preservation which exists in man and which often directs him in his course of therapy.

Very often the doctor behaves authoritatively

and oppressively to his patient in what concerns the patient's therapy. He refuses every other form of alternative solution which could have had his patient except for the therapy which he knows and applies. He often goes a step forward and accuses the various other therapeutic methods in various ways. This tactic disorients the patient and many times becomes the reason for which the patient loses the help of a therapeutic method which could have been very good for his case. In this case the doctor must assume the full responsibility for the results. I must emphasize once more, here, that it is the doctor's responsibility to acquire a round knowledge of his science, to know all the therapeutic systems which could have offered some help to his patient and not to ignore them for the sake of pseudo-scientism. The manner in which medicine is applied today creates the prerequisites for the establishment of a medical tyranny against the patients. Especially in the illnesses which have a high degree of mortality, where the choice of the therapeutic form is of critical importance, greater flexibility is required as well as good collaboration from the part of the doctor.

As we have emphasized the relationship between doctor and patient is one of neutrality. One cannot ask for understanding and collaboration only from the part of the patient. He must ask the correspondent participation from the doctor. In the case where the doctor refuses to discuss with his patient the possibility of any other therapeutic form except for the form which

he advocates, he then shows very bad disposition for cooperation and, of course, the responsibilities for the outcome of the therapy are shifted, to the greater extent, to the doctor. This attitude of certain doctors creates, in the minds of people, the meaning of what is called "medical establishment."

That which is offered as official instruction, as official therapy from the State institutions constitutes the establishment, which is steadily opposed to the coexistence of any other therapeutic effort which could have been very useful. The meaning of "approved by the State" enormously helps the foundation of the establishment. The State which expresses and defends collectively the benefit of its ill members is chiefly responsible for the study and the approval of the yield of the various systems which today are not in the list of the official and approved systems. Based on the results of such a research the State must put together a new list, more realistic and more meaningful.

Hippocrates says: "The theory which originates from a work that has been taught is a good thing. What has been done in a technical manner has accrued from the theory but what has been said but has not been made in a technical manner shows that it has been done by a method which is not directed by art. Illusion without practical application is an indication of ignorance and lack of art. And illusion in the field of medicine causes damage to all who imagine it and destruction to those who follow it,

because if by convincing themselves with words, they imagine that they know the accomplishment that comes from learning, they will accept that they are like adulterated gold whose quality is put to test by fire and of course such a forecast is ruthless. Wherever homogeneous thinking exists knowledge reveals the target immediately. As for the others, time puts out all to a good course or shows the methods of art to those who follow a nearby road. "

The problem could also be overcome to a great extent with the information of the general public. When the person is informed about the existence of various therapeutic methods which could have given a significant help to his problem, he will be in a position to demand, from his therapists, to apply one or more of these methods. This way he will indirectly compel them to concern themselves with the other methods as well and to enrich the armoury against illness with whatever useful the other methods can offer.

It is therefore the task of the State to create the prerequisites for the equal treatment of the various therapeutic systems and the doctors who practice them, so that the benefit of its ill members is not ignored. Finally a correct and complete therapy often requires the collaboration of various therapeutic methods. This collaboration, the physician entrusted with the treatment of the patient, should never deny.

Informational Material

Medical Institute for Homoeopathic Research and Application

ESTABLISHMENT

The Institute for Homoeopathic Research and Application (MIHRA) is a scientific non-profit Society established in October 1985 in Athens with, presently, 446 members.

AIMS

The aims of MIHRA are:

1. The study and research of the Homoeopathic Medical science.
2. The establishment of a centre for the study of Homoeopathic Medicine at post graduate level, under the name "Homoeopathic Medical Academy".
3. The creation of a scientific research centre for research and studies in Homoeopathic Medicine, under the name "Homoeopathic Research Centre"
4. The publication of magazines, books, the organization of scientific lectures, seminars and announcements from all audiovisual means that are available, for the appraisal of the interested parties and the collaboration with all the corresponding scientific Societies, Institutes or Organizations around the world, for the exchange of views and the collection of statistical data.
5. The establishment in Greece of a permanent centre for conventions, lectures and the propagation of Homoeopathic Medicine under the name "International Centre for Homoeopathic Medicine".
6. The establishment of a charitable scientific foundation under the name "Hippocratic Homoeopathic Foundation" which will have the form of a general Homoeopathic hospital.

7. The establishment of branches of the Homoeopathic Medical Academy, the Homoeopathic Research Centre and the Hippocratic Homoeopathic Foundation in other Greek and foreign cities.

ADMINISTRATION

MIHRA is administered by a board of directors which today consists of: Chairman and General Director: Spiro Diamantidis, M.D. Secretary General: Hristos Hatzikostas, M.D. Treasurer: Athos Othonos, M.D.

STRUCTURE

The administrative structure of MIHRA consists of the following departments for which physicians, members of MIHRA provide their work voluntarily: Education Department, Organization Department, Research Department, Laboratory Department, International Relations Department, Public Relations Department.

EDUCATION SECTOR

NOVEMBER 1985: MIHRA inaugurated the Medical Homoeopathic Academy. The educational program of the Academy, called Long Term Seminar on Homoeopathy, has a 3 year duration and includes lectures, educational films and videotapes as well as the attendance of clinical practice. The Long Term Seminar on Homoeopathy purports to provide complete theoretical as well as practical training to the members of MIHRA in the subjects of Homoeopathic Medicine.

As part of this training program Homoeopathic physicians and distinguished professors have been invited by MIHRA and have taught its members. During the Long Term Homoeopathic Seminar the members of MIHRA, apart from Homoeopathic Medicine, have the opportunity to receive training in other diagnostic and therapeutic methods of

Alternative Medicines such as the diagnostic Blood Test HLB, Iris diagnosis, Mora Therapy, Natural Medicine, Chromotherapy e.t.c.

JUNE 1987: Professor S. Jurasunas, director of the International Institute for the Study of Metabolic Diseases and Cancer, invited by MIHRA, gave to its members a seminar with subject the Confrontation of Cancer with Metabolic Methods.

OCTOBER 1987: Professor A. Jayasuriya, Chairman of Medicina Alternativa invited by MIHRA, gave seminars to MIHRA members with subject the Acupuncture and its Applications.

NOVEMBER 1987: A special course of lessons begun, addressed to pharmacists and veterinarians. In the course of these lessons apart from the basic training in Homoeopathy, a more specialized form of knowledge is offered, in what concerns the pharmaceutical technique of homoeopathic medicines and the application of Homoeopathy on animals. The training includes a theoretical and a practical part.

APRIL 1988: Professor D.H. Chand was invited by MIHRA and lectured its members on a number of subjects of Homoeopathic Medicine.

MAY 1988: As part of the 1st International Symposium for the Holistic Therapeutic Confrontation of Cancer "*The entire View on Cancer*", speakers such as: K. Spellman (England), G. Smith (England), R. Kupsinell (USA), D. Marshall (Canada), C. Young (Australia) enlightned the members of MIHRA on subjects such as: Iris diagnosis, Acupuncture, Reflexology, Natural Medicine and other topics. The Seminars lasted for 3 days and took place in the island of Kithira under the auspices of the District Governor of Kithira. The same month the internationally known professor of Homoeopathy S. Ortega gave lectures at MIHRA.

JUNE 1988: The Greek Scientific Society of Phytotherapy-Aromatotherapy, in collaboration with

MIHRA, inaugurated a course of lessons in Phytotherapy and the Homoeopathic Meicine. The lessons where hosted by the professor of Pharmacology, of the Medical Faculty of Athens University .

RESEARCH SECTOR

The members of MIHRA On the basis of a program of the the Department of Research and in close collaboration with and under the guidance of the Institute carried out a number of research projects. These research projects were presented at the International Conventions of Medicina Alternativa, which took place in Malaga 1986, in Copenhagen in August 1987, in Malaga in April 1988, at the 1st International Symposium on the Holistic Therapeutic Confrontation of Cancer in Athens May 1988 and at the 43th World Congress of Homoeopathy which took place also in Athens in May 1988. The subjects of these research works and projects were the following:

SCIENTIF RESEARCHES:

1. Comparative Clinical Study of Homoeopathic and Allopathic Treatment in Diabetes Mellitus.
2. Comparative Clinical Study of Homoeopathic and Allopathic Treatment in Haemorrhage of the Upper Digestive Tract.
3. Homoeopathic Treatment of Multiple Sclerosis.
4. Homoeopathic Treatment of Chronic Psychotic Patients.
5. Comparative Clinical Study of Homoeopathic and Allopathic Treatment on Benign Paroxysmal Vertigo.
6. Homoeopathic Treatment in cases of Chronic Bronchial Asthma.
7. Comparative Study of the Homoeopathic Medicines and Allopathic Analgesics (Aspirin) Effect in Rats.
8. Using Tissue Salts as a support of the Similimum Effect.

9. Identification of the Homoeopathic Idiosyncrasies through the Haematological test HLB.
10. The Treatment of Patients who presented Chronic Proving or Paliation under the Influence of Homoeopathic Treatment.
13. The Homoeopathic Pharmacology of Bufo Rana.
14. Homoeopathic Treatment of Toxic and non Toxic Goitre.
15. Homoeopathic Treatment of the Cancer of Cervix Uterus.
- 16 Homoeopathic Treatment of Stomach Cancer.
17. Homoeopathic Treatment of Cancer of Urinary Bladder.
18. Homoeopathic Treatment of Multiple Myeloma.
19. Homoeopathic Treatment of Primary Liver Hepatoma.
20. Homoeopathic Treatment on Terminal Cases of Cancer.
21. Homoeopathic Treatment of Carpal Tunnel Syndrome.
22. Homoeopathic Treatment of Leukemia.

SCIENTIFIC WORKS

1. The Role of the Physician in the Society of the year 2000
2. The Laws of Nature and Homoeopathic Clinical Practice.
3. Principals of Differential Diagnosis in Homoeopathy.
4. Oranization and Structure of a Modern Homoeopathic Pharmacy
5. The Change of Psychological Parameters after Homoeopathic Treatment.
6. Observations and Views on the Functional Structure of Being as an Idioasycratic Entity.
7. Acquired Patterns of Behaviour and their Role as Acquired Predisposing Factors of Diseases.
8. Miasms and Eugenics - Ten Principals for a

Healthy Future.

9. Psychological Patterns and Cancer - The Homoeopathic View.

10. The Origin of Cancer according to the Homoeopathic Miasmatic Point of View.

11. Code of Deontology and Ethics in Homoeopathy.

SEPTEMBER 1988: MIHRA in collaboration with the Panhellenic Medical Society participates in the EEC program titled "Europe against Cancer" and forwards to the appropriate committees of the EEC proposals for the following research programs:

1. The Effect of Homoeopathic Therapy on the cost of Health System.

2. Comparative Clinical Study of Allopathic and Parallel (Homoeopathic and Allopathic) treatment on children suffering from lymphoblastic leukemia.

3. The study of the HLB haematological test as a screening test for the early diagnosis of cancer. A calculation of the credibility, the sensitivity, the expertise and of the positive value of the test.

CONVENTIONS' SECTOR

MIHRA has participated in the following conventions with scientific works:

1. APRIL 1986: 10th World Congress on Natural Medicine, in Malaga Spain.

2. NOVEMBER 1986: Paneuropean Congress of CIA-MAN on Complementary Medicines, in Madrid, Spain.

3. APRIL 1987: 11th World Congress on Natural Medicines in Malaga, Spain.

4. JULY 1987: International Congress of Medicina Alternativa in Colombo, Sri Lanka.

5. AUGUST 1987: 12th World Congress on Complementary Medicines of Medicina Alternativa in Copenhagen, Denmark.

6. APRIL 1988: World Congress on Complementary Medicines of Medicina Alternativa, Malaga Spain

7. MAY 1988: In collaboration with the International Institute for the Study of Metabolic Diseases and Cancer MIHRA organized in Athens the 1st International Symposium for the Holistic Therapeutic Confrontation of Cancer. Several International Celebrities of Alternative Medicines presented their work in the Symposium. To name a few: R. Defourny (Holland), V. Winter (Denmark), G.S. Blokker (Holland), T. Manifold (England), B.P. Sami (USA), N. Eddie (England) and several others. At the end of the symposium 3-day post event seminars were organized in Kithira island for the members of MIHRA. The same month MIHRA participated in the 43d World Congress of Homoeopathy which took place in Athens by Liga Medicorum Homoeopathica Internationalis (LIGA).

Since its founding MIHRA with its scientific associates has presented 27 lectures to the general public about the scientific potential of Homoeopathy. These Lectures took place in Greece, Cyprus, Holland, Sri Lanka, England and Germany.

8. NOVEMBER 1988: MIHRA organized from November 9-13th in Athens in the auditorium of Physiology of the Medical Faculty of the University of Athens the 1st Week on Alternative Medicines.

OTHER ACTIVITIES IN GREECE

NOVEMBER 1985: MIHRA responding to the proposal from the Health Minister submitted its proposals to the Ministry of Health, Welfare and Social Insurance concerning the inclusion of Homoeopathy in the National Health System.

DECEMBER 1988: MIHRA elaborated and submitted a complete study on the establishment and function in Greece of a World Centre for Homoeopathic Medicine (INCEHOM).

FEBRUARY 1988: MIHRA is represented in the Homoeopathic Committee of the Ministry of Health, Welfare and Social Insurance. The Committee is entrusted with the task to submit to the government proposals on the conditions and the prerequisites for the practice of Homoeopathy in Greece. The representative of MIHRA was elected as Secretary to the Committee.

OTHER ACTIVITIES IN THE INTERNATIONAL AREA

DECEMBER 1985: MIHRA introduces Homoeopathy for the first time in Cyprus.

JANUARY 1986: MIHRA participated in the exhibition of Alternative Medicines that took place in Nicosia and Larnaka, Cyprus.

JUNE 1986: MIHRA became affiliated with the Medicina Alternativa which is the greatest world organization on Complementary Medicines.

APRIL 1987: MIHRA became affiliated with the British Medical Holistic Association which is the largest organization for Holistic physicians in England. Members of MIHRA participated in seminars in Amsterdam concerning the application of the HLB Haematological test for the early detection of cancer. Members of MIHRA were trained in Kolonia on the practical application of MORA therapy.

INTERNATIONAL COLLABORATIONS

MIHRA maintains scientific collaboration and exchanges with the following foundations, institutes and organizations abroad.

- International Homoeopathic Medical Organization
- Liga Medicorum Homoeopathica Internationalis
- International Institute for the Research on Cancer and Metabolic Diseases
- Progressief Meisch Centrum

- Collegio Medico Homoeopathic del Atlantico
- Homoeopathic Natural Clinic
- America Biologists
- Acumedic Centre
- Acupuncture Foundation of Ireland
- Sri Venkateswara University
- The Society of Bioenergetic Research
- The Association of Natural Medicine
- CIA-MAN
- Belgian Royal Homoeopathic Society
- The Institute of Psionic Medicine
- Academie Diplomatique de la Paix
- Institut fur Holistische Blutdaignostic
- Canadian College of Natural Healing
- Tyringahm Naturopahctic Clinic
- Stichting Vrije Universiteit Arnhem
- Institute for General and Family Medicine
- Association on Natural Medicines
- Wimbledon Clinic of Natural Medicine.

BIANNUAL PROGRAM 1989-1990

MIHRA has programed for the years 1989-1990 the following activities:

APRIL 1989: In collaboration with the Medicina Alternativa MIHRA will organize the 16th World Congress on Complementary Medicines which will take place from 26-30th of April, in Athens.

SEPTEMBER 1989: In collaboration with the International Institute for the Study of Metabolic Diseases and Cancer MIHRA will organise the 2nd International Symposium on Holistic Therapeutic Confrontation of Cancer. The symposium will take place in Cyprus.

OCTOBER 1989: In collaboration with the Pancyprriot Medical Homoeopathic Society the 1st Greek-Cypriot Congress on Homoeopathic Medicine, in Athens

NOVEMBER 1989: The 2nd Week on Alternative Medicines, in Athens

MAY 1990: The 3d International Symposium on the Holistic Therapeutic Confrontation of Cancer, in Athens.

SEPTEMBER 1990: The 2nd Greek-Cypriot Congress on Homoeopathic Medicine with Pancyriot Medical Homoeopathic Society.

OCTOBER 1990: The 3d Week on Altenative Medicines, in Athens.

INTERNATIONAL CENTRE FOR HOMOEOPATHIC MEDICINE

MIHRA is planning the establishment in Greece of the "International Centre for Homoeopathic Medicine" INCEHOM, a meeting place for Homoeopaths from all over the world.. Its facilities will enable it to host a great variety of activities and programs, ranging from congresses, seminars and lectures to studies and research programs. The main building of the establishment will include congress and conference hall, auditorium with a capacity of 600 persons, library, laboratory and offices. Traditional apartments around the main building will host the participants and their families. Reacration facilities will be available. In the centre will also be included an area for organic agriculture and experimental laboratory for the preparation of homoeopathic medicines.

SCIENTIFIC PUBLICATIONS OF MIHRA

Published:

Prof. S. Diamantidis M.D: "Homoeopathic Medicine: Theory, Methodology and Applications" in Greek and English.

Prof. S. Diamantidis M.D: "Homoeopathic Philosophy and Hippocratic Medicine" in Greek and English.

Prof. S. Diamantidis M.D: "Biofeedback" Greek and English.

To be published soon:

Prof. S. Diamantidis M.D:

1. "Homoeopathic Pharmacognosy."
2. "The Nature of the Human Mind."
3. "Lectures on Homoeopathic Philosophy."
4. "Homoeopathic Medicine: Clinical Cases."

Dr. A. Othonos M.D: "Behavioral Patterns and Disease."

Dr. H. Hatzikostas M.D: "The Homoeopathic Treatment of Peptic Ulcer."

Dr. P. Drossou M.D: "The Triadic Hypostasis of the Human Being - The Homoeopathic Point of View."

Dr. G. Katsonis M.D: "Homoeopathic Treatment of Psychiatric Cases."

The writers, members of MIHRA, provide free their books to the other members of MIHRA

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