

Review Article

An Overview of Miasmatic Correlation with Human Body and Nature

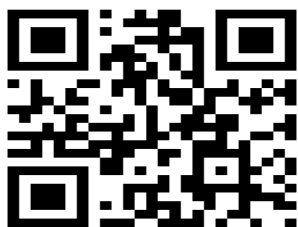
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ABSTRACT

Miasma used to be the main theory for what caused diseases, and it came before the modern idea of germs causing diseases. People started to learn about how infections and diseases spread in the 12th century. They discovered that infections can be transmitted through the air, water, or by coming into contact with an infected person. It was an obvious step for Hahnemann to pick up the term “miasm”, in view of its widespread use, and to refashion the definition to encompass his entire theory on the origin of chronic disease. He included the importance of certain germs but also emphasized a long-lasting and miasmatically induced transformation, caused by disruptions in the energy field or vital force surrounding and inside the body. According to Hahnemann and later in homeopathy, the word “miasm” refers to both the energetic and contagious characteristics. Homeopathy is really good at combining science with the energy and vital force. The concept of miasm has been one of the most controversial subjects in homeopathy ever since Hahnemann came up with his miasmatic theory. Infact, it has never been fully appreciated because it has never been fully understood and the text of Organon remains quite unintelligible unless viewed in the light of modern discoveries. The aim of this article is to highlight the opinions of various author regarding miasm and to develop a conceptual scientific correlation in the light of modern-day perspective.

Keywords: Miasm, Chronic diseases theory, Anti-miasmatic medicine and 5 elements of nature



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INTRODUCTION

Hahnemann put forth his new idea about miasms causing chronic disease, even though many people disagreed and had different beliefs. His own homeopathic colleagues were against him and they believed in his earlier warnings about illness and healing. In the 1800s, science grew and came together. Hahnemann had to be smart to be accepted in a place where people questioned him a lot about his idea that energetic and spiritual forces are important for the body's health.

His lively show may be a vital aspect of the hypothesis of miasms as the basic cause of incessant illness. The emerging belief in the material and chemical model of the human

body and illness was diametrically opposed to Hahnemann's concepts – and also to all approaches based on an energetic or spiritual point of view. In the 1800s and 1900s, Hahnemann's basic ideas about miasmatic model grew and changed in various ways, which we will talk about in this article.

Hahnemann discovered new things about chronic diseases, which changed how doctors thought about them and how they gave homeopathic treatments to patients. In the course of time, the innovative thrust of Hahnemann's work forked in two directions. The main path led simply to an expansion of the three miasms, with remedies continually

“allocated” to one of these three. Afterward, all ideas, sicknesses, and almost all the information needed for suggesting homeopathic treatment were put into three groups called miasms.

Some homeopaths focused on using miasmatic concepts in all of their work. The way people thought about miasms differed depending on the school, but the basic idea of three major miasms kept growing. The other heading taken in creating Hahnemann’s work started moderately early, but as it were accepted major significance within the late twentieth century, as a concerted endeavor was made to move past classifying everything into fair three miasms.

Another way of developing Hahnemann's work started earlier but became really important in the late 20th century. People tried to go beyond categorizing everything into only three miasms. The primary such extra miasm, which was presented as early as the nineteenth century, was tuberculosis. We are going presently see more closely at the verifiable follows of these patterns and a few of their results.

First Publication of the Theory:

Hahnemann first published these ideas in the first edition of *Chronic Diseases* (1828) and the fourth edition of the *Organon*, the earliest edition of this work to include the concept of miasms in its presentation of homeopathic methodology. Hahnemann had therefore begun to use the term miasm to denote the underlying, profound level of disease that he claimed to have recognized in the cases characterized by relapse.

Hahnemann is saying that the miasm is a problem in the vital force that happens before the illness shows up. It's like a disruption or a problem with the body's energy. The idea was that infections that patients contracted in the course of their lives left an energetic impression, precipitating relapse to the original symptoms or the emergence of more serious and chronic illness. Later in his career, Hahnemann also proposed the possibility of a hereditary element in the emergence of chronic disease. We can clearly see that his thoughts about treating long-term illnesses are influenced by his practical challenges. This is evident in

everything he writes during this period.

He notices that homeopathic medicine can effectively treat acute and epidemic diseases. However, he wonders why it can't bring about the same success in chronic diseases, even with the help of remedies that match their symptoms. He finds it strange that the force created to restore our body is so successful in curing severe acute diseases but not chronic ones. He wonders what's stopping this success.

This made him think that there might be a more serious type of illness, called an "unknown primitive disease". It has more symptoms than the ones he usually sees in treating "short-term cases". Individual (in contrast to epidemic) acute complaints were therefore grasped as acute exacerbations of an underlying chronic state, rather than self-contained and independent acute “episodes” – a startling and audacious claim. The homeopathic doctor cannot expect to permanently heal the different signs of this type of illness based on the assumption that they are well-defined, separate diseases that can be cured forever.

In addition, the state was not self-limiting: But that the original malady sought for must be also of a miasmatic chronic nature clearly appeared to me from this circumstance, that after it has once advanced and developed to a certain degree it can never be removed by the strength of any robust constitution, it can never be overcome by the most wholesome diet and order of life, nor will it die out of itself.”

In Hahnemann's time, the only diseases that many people knew about and understood well were the sexually transmitted diseases syphilis and fig-wart. These diseases caused long-lasting and difficult to treat symptoms. Although these were the basis of his model, he also postulated the existence of equivalent nonvenereal underlying complaints. When searching for this underlying disease, Hahnemann looked through the medical records of his patients a second time, trying to find some common factors in their histories to explain the initial cause or the nature of their illnesses. He discovered that in a lot of his cases, patients had experienced a rash with blisters that caused itching at

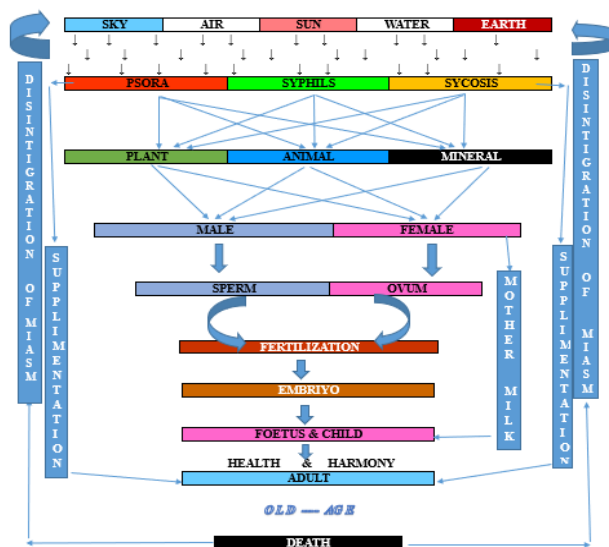
some point in their past. Even when this rash wasn't documented, he found out through questioning that it had actually occurred. In expansion, localized treatment of the skin hasty appeared to coincide with the rise of constant indications. Hahnemann was not the as it were one who thought this – he given in Persistent Maladies to comparable cases within the restorative writing of his time.

He was sure that using creams to treat the itchy rash might be causing the ongoing issues. So, he started trying out different remedies that treated all of the symptoms of the rash. He achieved much more success in treating his patient's long-term illnesses and was given a reward for it. He discovered that his treatments were effective even if the patient didn't recall ever having that problem before.

In these situations, Hahnemann believed that there was a sickness when the person was very young - talking to family members often showed that this idea was true. He gave this condition – the fundamental, non-venereal complaint – the title Psora, determined from the Greek word for tingle. This plus the two main chronic venereal diseases fig-wart (Sycosis) and syphilis constituted his initial three-way classification. Hahnemann believed that Psora was the first miasm in evolution, followed by syphilis and finally Sycosis. Towards the end of his life, he included another miasm called pseudo-psora, which is related to the tubercular condition (mentioned in Hering's introduction to Hempel's translation of the Organon).

At first, many of Hahnemann's students disagreed with his ideas on this topic. They tried to say that the early medicines were not good enough to help every patient.

Miasmatic Correlation with Human and Nature; Miasms in Reality



The 5 parts of nature and how they connect to our bodies:

Do you know how the human body is connected to the five elements of nature?

A lot of ancient philosophies around the globe classify the composition of the Universe into 5 elements: Earth, Water, Fire, Air and Ether (space). These are also called the “Panch Mahabhoot”. Knowledge of these five elements helps us understand the laws of nature.

Each of the five elements symbolizes different forms of material found in the natural world. Solid matter is actively grouped as the element that makes up the Earth. Water is any liquid substance. Air is a gas. Fire is a natural process that changes one form of matter into another. Ether is the main element and is the foundation of more meaningful spiritual experiences.

The Components within the Human Body are closely related to the 5 components of nature Everything in the world is composed of five different elements in varying amounts. The human body is made up of these 5 elements in different amounts. 72% water, 12% earth, 6% air, 4% fire and the rest is ether. Usually, the percentages of the first four elements remain constant but the percentage of ether can be enhanced. Each component is mindful for diverse structures within the body.

On Earth, there are hard parts in our bodies called teeth, nails, bones, muscles, skin, tissues, and hair. These things provide support and power to the body. Water forms

saliva, urine, semen, blood, and sweat. Fire forms hunger, thirst, sleep, the vision in the eyes and complexion of the skin. Air is responsible for all movement including expansion, contraction, vibration, and suppression. Space is a very hidden part of everything and can be found inside the empty spaces in our bodies. It exists in the form of waves, light, and cosmic rays.

The "Prana" (vital force) in the human body is also directly connected to these 5 elements. The law of nature demands these elements to be in balance.

Imbalance of the 5 elements of nature is the cause of most diseases

Chronic diseases are caused by impurities or imbalances in the body's elements.

1. Imbalance of water element: This is visible as excess mucus, cold, sinusitis, swelling of glands, edema of tissues, blood thinning or blood clotting.
2. Imbalance of earth element: Shows itself as general weakness in the body. Loss of calcium from bones, obesity, cholesterol, weight loss, and weight gain, muscular diseases etc.
3. Imbalance of fire element: Manifests itself as fever, skin diseases like inflammation, increase coldness or heat in the body, excessive sweating, hyperacidity, show digestion and absorption of nutrients, toxins in the body, diabetes, etc.
4. Imbalance of air element: Leads to skin dryness, blood pressure problems, lung disorders, dry cough, bloating, constipation, lethargy, muscular spasms, depression, etc.
5. Imbalance of space element; Is visible as thyroid disorders, throat problems, speech disorders, epilepsy, madness, ear diseases, etc.

Many doctors, including Hahnemann, noticed that when a strong medicine is given to quickly relieve the symptoms of a disease, it can cause new and stronger problems or make existing problems worse. Gradually, he discovered an effective means of this original malady an antipsoric medicines such as *Sulphur*, *Hepar Sulph.*, *Sepia*, *Phosphorus*, *Lycopodium*, *Calcarea Carb.*, *Silicea*, *Baryta carb.*, *Carbo veg.*, *Carbo*

animalis, *Graphitis*, etc in the treatment of psoric miasm.

To cure sycotic miasm, he indicated the use of *Thuja* (if further repetition required then other potencies like viii.,vi.,v.,ii. are used most efficiently for a change of the modification of remedy will facilitates and strengthens its ability of affecting the vital force) alternating with *Nitric acid* (after 15,20,30,40 days when the former dose of action have exhausted) and for syphilitic miasm *Mercurius*.

Discussion:

From the beginning, Hahnemann did not stop after discovering the law of similia. Instead, he continued searching for more scientific answers in different areas. He was also the first among physician who connect biology and psychology with physics in a practical system of medical therapeutics giving an impulse to study and research in biodynamics which has indeed gain momentum continuously ever since.

Many authors have tried to explain and understand the concept of Hahnemannian miasm theory to keep the flame of knowledge about health and diseases burning and to improve how we treat them.

Some of the practical utility of Miasmatic theory includes:

- When a person has a combination of a natural disease and an artificial chronic disease, or they are experiencing physical and emotional stress, the miasmatic prescription helps to improve the damage caused by these conditions.
- In cases where there is a paucity or scarcity of symptoms (one sided disease) the totality is difficult to ascertain, proper anti-miasmatic prescription due to its centrifugal action brings suppressed symptoms into the surface.
- A connection is made between the current problem and past experiences by looking at the person's medical history. This helps us understand the person's overall health condition.
- Antecedent miasmatic manifestation are brought back by similimum prescribed based on miasmatic.
- Hering's law of cure cannot be reliably followed without understanding the

miasmatic theory. The correct miasmatic prescription will try to remove the underlying weaknesses and reverse any suppression. 12.

'Most of the time we fail to select the true basic remedy because we first fail to understand the miasmatic phenomena and the relation, they bear to each other and to the life force.' –J.H Allen

CONCLUSION

Every doctor's main concern should be understanding miasmatic phenomena because it helps them understand the human body the most. It is also very important to understand and connect the ideas used in the past with what we have discovered today.

In homeopathic books, we often find many similar ideas. To catch up with modern science in the 21st century, we need more studies and experiments in different fields, combined with homeopathy.

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