

## DR MASI, THE MIASMATIC DYNAMICS AND PLUMBUM

Son of a homeopathic physician, Masi noticed while reading patient files, that some of them benefited from the same remedy for years, if not for the rest of their lives, even for different pathologies in the same patient.

He related this to Hahnemann's idea that there is but one single disease behind multitudes of pathologic outputs: psora <sup>1</sup> (Chronic diseases 124). This is no longer scabies, a nosological disease suppressed or not, as in his first writings, as this would have to be rendered possible by a pre-existing sensitivity ! Psora then becomes the way of living an internal susceptibility of the being, which, if our sensitivity is lived in a negative mode, disturbs the thoughts which in turn will induce an inadequate way of doing. Feeling, thinking and acting therefore become only one. <sup>2</sup>

Through the symptoms of the proving, and the questions *por qué* (for which reason) and *para qué* (with what intention) for each symptom, we must seek an understanding of the dynamics between perceptions, thoughts and actions, that Masi calls the Miasmatic Dynamics. This path will lead us, make us discover or deduce, as it is with the search of a clandestine emitter in radiogoniometry, the key theme of the remedy.

According to the sensitivity to that theme in the here and now, the patient will be at peace or in suffering. In the latter, Masi said that the patient sees reality through deforming glasses. And the patient will logically adapt his thoughts and actions to his perception, his vision of the situation, objective or deformed.

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Here now is how I can describe my understanding of the miasmatic dynamics:

The little human being, at the onset of his life, is essentially biological and must acquire his humanity more and more to develop more than the typical functions of any living being: nutrition, growth and reproduction.

1-In Hahnemann's latent psora, or primary psora for Masi, I can perceive peacefully my natural limits of substantial composite (Organon 15), my limited biological body (inevitably mortal) – with a potentially unlimited spirit. If therefore I accept to constantly be in a way of humanisation and perfectibility. My intelligence and imagination will seek with the help of my social environment through education, philosophy, pedagogy, spirituality, to understand and accept this highly human path of pursuit of progress that Hahnemann describes in §9 "*In the state of health... the spirit endowed with reason which inhabits this organism can freely use this living and sane instrument to attain the higher purpose of his existence*". Attain, strive for and reach... (*dem höhern Zwecke unsers Daseins bedienen....*)

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<sup>1</sup> § 124 Hahnemann Chronic diseases. PSORA "deadly vulnerability" asserting that nobody is free from it.

<sup>2</sup> cf Organon § 10; and Kent's Conf XVII-XVIII-XIX

As the Argentinian philosopher Marcello GESTNER explained, it is because the biological and intelligent human being's existential anguish cannot be totally soothed by temporal answers like power, richness, insurances, strength, diplomas, plastic surgery... that Hahnemann dares consider the spiritual aspect necessary to our humanization path, and to our work of accompanying homeopath dear to Masi: "*Nevertheless, human, how noble is thy origin, great thy destiny, high the goal of your life! Are you not destined to approach by sensations which assure thy happiness, by actions which raise thy dignity, by knowledge which embraces the universe, of the great spirits which all inhabitants of all solar systems worship ?*"<sup>3</sup>

2- Masi calls primary psora the suffering symptoms without relation or projection into reality: anguish, anxiety, fear of knows not what, sadness, weeping without reason...

3- Our reality of perfectible imperfection, may be perceived as too painful whether consciously or not. So called fragmented psora of Hahnemann, *secondary psora* of Masi. If this necessity of becoming human is not accompanied, oriented, we will seek relief in the less painful possible management of our biological finalities, and through our action, we will find ways of escaping and compensating for an immediate comfort, in reaction to the core of the suffering that Masi has regularly found in well developed provings: sensations of loss, nostalgia, guilt and deserving of punishment.

3a- In as much I have the means and my environment allows it, I can deny what is making me suffer and persuade myself that I am not suffering or demonstrate that I am stronger and insensitive: this is **egotrophy**, the hypertrophy of ego. Certain schools having called this *sycosis*, Masi rejects this term because of it's ambiguity with nosological diseases, hypertrophic, which secrete, which proliferate, gonorrhoea, warts... even more so with the ambiguity with the term psychosis, when egotrophy is more an attitude and a dynamic of life.

For example: *As I cannot be head of class, I value myself and strive to become first in sports, or first clown of the class...*

For **Plumbum**: *These limits are insufferable to me, only the weak submit stupidly to laws, respect what is forbidden, but I don't care, I have all the rights...*

If this victorious attitude does not lead to a sufficient relief, my suffering comes back, it is the painful *psoric crisis*. I can then enter into denial and destruction.

3b- I can then start pursuing all the means to destroy my temporal environment to which I attribute my suffering: others, germs, strangers, etc. , entering into **heterolysis**.

For example: *As I can't be first in class or in gym class, I will steal the books of the first of class so that he may not prepare for exams.*

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<sup>3</sup> Hahnemann, "Esculape dans la Balance", Études de médecine homéopathique, J.B.Baillière, 1855)

For **Plumbum**: *Limits are intolerable, I destroy and I fight against all and everything that tries to center me, limit me, orient me, oblige me...*

3c- If I feel overwhelmed and incapable in my temporal environment to confront what I believe causes my suffering, I escape by turning against myself and I run away, I fall back, I encyst, I destroy myself. This is **egolysis**. Masi gives up also the term syphilis for the same reasons given previously for sycosis.

For example: *as I am nowhere the best, I am a nobody, I skip classes, I get myself dismissed, I take drugs...*

For **Plumbum**: *Whatever I may do anyhow, it's never all right because there is always something that prevents me, jams, therefore there is no use to try, I give up...*

Here are now succinctly the dynamics of Plumbum Metallicum.

**Plumbum's suffering, erroneous perception of reality:** in Allen and Hering

Sensation of loss: *believes he is someone else, loses his freedom when confronting what is forbidden.*

Nostalgia: *he misses a distant friend, he wants to go back home, visions of castles and palaces...*  
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Sensation of Guilt: *feels he will be caught red handed, he will be arrested, regrets having converted to Protestantism, must confess, dreams of stealing fruit.*

Worry of being punished: *of being assassinated, poisoned, that a regiment of cavalry will fall upon him, despairs of his salvation...*

And among the most original symptoms which may explain or enlighten the dynamics:

*"I am not mad, but the idea of being forcibly restrained is enough to drive me crazy".*

*Dwelling on forbidden things, the desire for these things disappears as soon as they are allowed. He talks alone about wine, and C. Hering writes : When alone, he talked much to himself,... generally about wine, which he would not take part in smuggling into the hospital.*

To us, two symptoms of disrupted sensitivity seemed to be:

- Allen: *"I am not mad, but the idea of being forcibly restrained is enough to drive me crazy".* And Hering *"... would steal (...) to obtain stimulants, but from the moment their prohibition was withdrawn ceased to have any desire for them..."*

From this we draw, with clinical confirmation that the fundamental problem of Plumbum seems to be the gut intolerance to limitation in his choice, his decision, his movements and his freedom. The principle itself of limitation, interdiction, puts him in an altered state, depersonalizes, provokes and induces him to transgress what is forbidden. He then cannot

control himself anymore, the temptation to break the rule takes the better of him as soon as he sees it or feels it. He then does what he should not do as he is no longer himself. His consciousness is overwhelmed and the self-mastery becomes impossible when confronted with this sensitivity to what is forbidden.

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Let us now see the clinical cases produces by my colleagues !  
Plumbum studies are available (Loutan.guy@bluewin.ch)