

Grahame Martin

Chakra Prescribing and Homoeopathy

Reading excerpt

[Chakra Prescribing and Homoeopathy](#)

of [Grahame Martin](#)

Publisher: Winter Press



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<https://www.narayana-verlag.com>



ABOUT THE AUTHOR

Like so many homœopaths, Grahame Martin prescribed remedies long before attending a college and when he did get there he was taught by practitioners who were never taught in a college themselves. This underlines his belief that homœopathy is a means to health that belongs to all and, therefore, in the principle that the protection of lay homœopathy is also the protection of the nature of a free human being.

Having studied various levels of spiritualism it was to be the visualisation of miasmatic energy that became the glue that pulled his beliefs together. This philosophy was then expanded upon through the influence of Martin Miles and Robert Davidson, it being a river - the source of which can be traced back to the extraordinary teachings of Thomas Maughan and long before him.

Grahame is a member of the Guild of Homeopaths and continues to prove the new Guild remedies. Under the training of Janice Micallef, he has learnt how to apply his psychic perception to healing. He teaches both the philosophy of using chakras within homœopathy and the new remedies of the Guild using esoteric knowledge and psychic reception. He also holds meditative circles that encompass chakra healing.

Grahame has his practice in South London.

CHAKRA
PRESCRIBING
AND
HOMŒOPATHY

by

Grahame Martin



Winter Press
 16 Stambourne Way
 West Wickham
 Kent BR4 9NF
 e-mail: cpah@winterpress.net

First published by Winter Press in 2007

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ISBN 9781 874581772

Cover design by the author, Sue Smith and Colin Winter
 Illustrations by the author and Kerri Pritchard

Printed by Biddles, King's Lynn

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This book is presented as a collection of natural remedies and as an aid in understanding their use. It is intended for use by professional homœopaths and not as a replacement for professional consultation or treatment.

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FOREWORD

Grahame, through long, hard and dedicated work on himself, his own life experiences and many years of meditative discipline on his own chakras has written this wonderful account on the chakra system. It holds a wealth of deep understanding, inner knowledge and experience on all levels that will help us all.

This book, as well as giving us a wider picture and deeper understanding of the chakra system, is bound to inspire us into looking within ourselves and enabling us to work with our own energy centres more deeply and with awakening consciousness.

Knowledge and understanding of the chakra system is an amazing gift and as we search and experience our own energy centres it is incredible how our lives are enriched, unfold and change for the better. This process will help us to understand that the more we 'know' and experience, the more in the wider context we 'know' nothing. The journey will keep us in humility; allow our hearts and minds to open to the truth; show us that we should never judge each other; allow us to have unconditional love; and how to live in the moment and surrender to God at all times; and to realise that the universe is ultimately benevolent.

Life is an interesting journey, moving us through many different states of consciousness. Throughout this journey we all grow and evolve according to the karma that we have developed: God presents the lessons to us that we require to fulfil our karmic responsibilities in each lifetime.

The blueprint of our karma is grafted into our energy centres or chakras that lie in the subtle body of man. The chakras therefore act as a bridge between physical and subtle matter.

Chakra is a Sanskrit word, meaning vortex or wheel. Chakras, therefore, are wheels or vortices of energy, spinning and vibrating at all times in the etheric body. The etheric body is invisible (to all but the psychic eye) and is the vehicle through which energy flows to keep the physical, mental and emotional bodies alive. The chakras are points of connection allowing vital energy to flow from one vehicle or body to another.

Chakras are active at all times, whether or not we are aware of it, and vital energy constantly moves through the chakras to produce different states of being. These wheels of fate and destiny are as individual and unique as we are. They evolve and open naturally over a long period of time according to our understanding and our life experiences: we are these energies and we evolve according to our experiences and the energy changes within our chakras.

Each chakra is related to a nerve plexus, an endocrine gland, a colour, a sound, a sense organ, a planet, a plane of consciousness and of course a bodily organ or organs. There is also a moral quality held in each chakra and as that quality develops and evolves, the centre becomes more refined.

Modern science will explain this process as chemical changes produced by the endocrine system, or ductless glands, that produce secretions directly from the gland into the bloodstream. This is certainly part of the process, but its cause originates from the energy of the vital force vibrating through the chakras; stimulating the nerve plexus and the endocrine secretions to alter the individual consciousness.

It is, remember, the balance of these secretions within the body that determines who we are as individuals and that enables us to fulfil our karma.

Whilst we are incarnate, man is ultimately a soul occupying many bodies: physical, mental, emotional and spiritual. The physical body is the part of the soul that manifests and completes its karma through the lower world in each incarnation. Indeed, man chases in each lifetime the vehicle of expression that enables him to journey through his chosen lessons and responsibilities.

Each chakra corresponds to a different layer of the auric field. The seven main chakras therefore link with the seven main layers within the auric field. Hence, if there is a disturbance in a chakra, there will also be a disturbance in the corresponding level of the aura; blocking the flow of life force energy and therefore dis-ease on some level will inevitably

occur. This can be 'healed' by working with the chakra energy positively and as the energy begins to spin correctly the block and disease in the chakra and the aura will clear and health and vitality will return.

Ultimately we are all masters of our own destiny. The blueprint of this destiny lies hidden within our individual chakra system. By becoming aware of this enables us to be who we are and to follow our own destiny. This information lies within these secret wheels of fate and the energy field flowing through the life force within our chakra system.

We can awaken to evolve our chakras by individual or group meditation practice, through the lessons that life presents us, through genetic predisposition and conscious awareness of our path, and through complete trust and faith in life's unfolding patterns of change. It is important to remember that we are individuals so none of our experiences will be completely identical.

Through a deeper experiential understanding of the chakras we can help ourselves, each other and the planet and also positively effect the universal consciousness.

As we move through a deeper understanding of ourselves, we radiate light and positive vibrations into our chakras and our auric field, which is a wonderful experience. We become more conscious, healing occurs and we are given God's wisdom and power to use with integrity. On this journey we can only move and work with complete humility, with an open heart and mind to all humanity. We experience new horizons and belief systems and welcome change. We recognise that every soul has a special place within universal consciousness and that we are all an integral part of that whole.

We must at all times work without personal ego and for the greater good of all mankind. To journey into these spheres with wrong intention is never a good idea.

Chakra unfoldment is not an easy journey: it makes us face ourselves; and it makes us responsible for ourselves and for our health on all levels. However, it broadens our horizons, makes us much less judgemental of our fellows and we become more humble and heart-centred.

Grahame has experienced an inordinate amount of change on his adventure through these mystical wheels of fate. We must thank him for his journey that has allowed this book to unfold and come into our lives. Grahame has worked individually and in groups, experientially and intuitively, 'listening' to his guides and teachers on the higher levels. We thank him sincerely for his dedication, integrity, humility and especially for the healing and inspiration that this work contains and will bring to many lives.

This is an amazing book, let it inspire you to journey into your inner realms and the realms of universal consciousness and let your experiences unfold according to God's Will.

May God bless you all

Janice Micallef, Bexley, 2007

INTRODUCTION

A chakra is nothing more than an area of consciousness. There are many different schools of thought that differ in the position and number of both the major and minor chakras. This book concerns itself with the seven major chakras that are central to the spiritual practices that have been native to the people that have visited, participated in and inhabited the island of Britain for a long, long time. They are however, to be found in practices all over the world. These seven chakras pertain to seven differing regions of the body and all that is contained within those regions. They act on the physical body or matter, and on the etheric body, the astral body and the spiritualised bodies via the endocrine glands and the nervous system. So they are in effect master to all that is possible and not simply agents of the particular sphere to which they belong. Their interaction is the making of the whole human being, for in truth they cannot be separated.

The seven major chakras line up along the spine in order that spirit can dip in and out of them. Being manifested conscious energy, they are associated with each of the seven levels of awareness that make up the human constitution whilst here on Earth. Together and when in balance, they are the factory for producing purpose which manifests both in the physical world and the spiritual one. When balanced they enable Self to be in a state of 'now', not complete but at one and in focus with the task in hand, which may be to heal: this is to produce what is known as divine intervention or the spiritual purpose. Being centres of consciousness means that we add and subtract from them constantly and therefore they have the means to heal all locked away inside their mystery. Other than these seven chakras and the subdivisions of these chakras located elsewhere around the body, there is nothing more to being human. This may be why homœopaths have become so fascinated in their study, for their philosophy provides a structure for the prescribing of a homœopathic remedy.

The notion of a chakra can be traced back to many various sciences, spiritual beliefs, philosophies and religions. The wisdom as to their relationship to the energies of the body is as old as language itself. Like

religions, languages have common factors for they originate from primal sources. Within them will be the crystallisation of wisdom of which the mystical knowledge of the seven energy centres – the chakras – is a major attribute in deciphering what lies behind human existence.

The purpose of this book is to be both a source of information and also primarily within the energy it evokes, a journey book for the development of the reader. Each chapter has been written both to instil knowledge and the essence of each chakra in an energetic way, which is not only homœopathic, but is also the very nature of working on each chakra. Therefore, contained in each chapter is the means for the reader to work on their own equivalent chakra and this will happen during the progression of this book.

When anything new is formed, be it in any medium, (just so happens to be a book here) it will evoke a response, as it contains its own energy so there is nothing new in my intention here. What has been intended though, is to try and evoke the pure energy of each chakra in order that the homeopath or any other practitioner or simply the spiritually curious who wishes to further their path, may receive a sense of its presence. Through this the feel of a chakra can be recognised. Its language and communication, not to mention its resonance and its aura, can reveal qualities that if out of balance can be understood and worked on. One is able to perceive disharmony within and it is hoped that in healing, these imbalances can be seen in one's patients, not just intellectually but intuitively. This imbalance may be observed within individual chakras or as a collective. In doing so, one is instantly projected to a point from which to prescribe or simply to send healing energy or light. Balance is the refining of both strengths and weaknesses, so both will require exploring but it will be the weaknesses that will require the most attention.

If there is information within this book that is unclear or difficult to understand, then this is an opportunity to meditate on it and thus allow understanding to filter through on some level, for the chakra will

still continue to be worked on whether you are fully conscious of the process or not. This is the same for patients as they often present what is confusing to us, so one can just stop and meditate on it in order to receive an answer. However, simply allowing each chapter to wash over the reader will enable a communication to be energetically established and this will reveal itself when it is ready or necessary. This often happens during prescribing and this book will help the practitioner to think in the way of chakras or enable the intuition to open up to the chakras, the prescription, or hopefully both. When meditating on anything, one opens oneself up as a channel. It is thus very important to visualise and maintain in your mind's eye a circle of white light rotating anticlockwise around yourself or around the whole group if meditating together. This will provide protection whilst being in such an open state. This light should be dispersed when closing down from the meditation and the person should concentrate on being back in their body and back down on Earth, re-establishing their natural protective aura, completely sealed around them. This is a necessity and should be achieved before once again opening the eyes, as it is not safe to be in this kind of open state in what is essentially an uncontrollable world.

Each chakra contained in this book is a reflection of my discovery, research, what I've been taught, and that which I have channelled. To achieve this, I myself also had to work extensively through each of the seven main chakras, such is the nature of how this energy is obtained and thus how universally important it is in the healing process. The seven main chakras and their contents are central to all health, vision and wisdom through the expansion of consciousness that is the course of planetary development. Thus their inclusion makes inroads into all forms of healing and homœopathy is no exception. To understand the human constitution, an understanding of the seven chakras, along with each of their glands that make up the endocrine system, is imperative. This becomes clearer when studied next to the body's functions. Both are fundamental to existence and without the endocrine system being balanced, it is impossible to truly know who you are. Therefore, it stands

to reason that the wisdom unlocked by an understanding of the chakras will become a necessity for all healers. Like the miasmatic philosophy of homœopathy, their essence is all encompassing and of course understanding the nature of the seven chakras inevitably widens miasmatic knowledge and thus aids in the perception of them, both in our minds and also as a tool for prescribing.

This book is intended to be a support for those who wish to ally their prescribing to using the seven chakras in order to heal. There is no particular method as it is the very engagement in energy work that is the key and what is required comes through the practitioner. The practitioner is not the healer but someone who is able to allow healing energy to come through, which in homœopathy reveals itself in the remedy selection. The purpose of understanding the seven chakras, which can only come from working through them, is the means by which one's personal development unfolds and thus the experience is used to help others: it is this that makes homœopathic prescribing easier. This book is designed to offer the information and the means to develop in order that the chakra structures may become clearer, stronger and deeper as they are aligned with the human development of consciousness. This will then help open up the portals to enlighten perception.

The book is not intended to be an intellectual pursuit, even though the intellect will benefit from it. Consciousness only occurs when the pursuer is ready. This is part of the development that will come clear when working on the ideas within the book. This book, therefore, is not only for health practitioners and homœopaths but also for all those who wish to work through their seven chakras and these people will come to it when they are ready. As already stated, it is a journey book to which homœopathic philosophy has been applied. Take the homœopathy away and it contains that which will enable everyone's development, so there are two ways of reading it. If you pass it on, do so with love.

Lastly, the order of colours for each chakra are as follows: starting at the base chakra – yellow, the sacral centre – blue, the solar plexus – red, the heart chakra – green, the throat chakra – dark blue, the brow chakra – orange and finally the crown chakra – purple. This system is different from that of the rainbow, which is a system of colours that are said to make a direct bridge to the emancipation of Earthly existence. The colour system used here is ancient and the reason why they pertain to a particular chakra will become clear as each chapter is read but the key to their understanding is to be found in the concept of service. Coupled with the energetic resonance and information within each chakra, they are, about releasing and transforming the difficulties and stubborn patterns of human karma that inhibit us all. This ability to release human karma means that the seven chakras and their purpose are found in the centre of the majority of faiths and religions. The chakras are imperative in both esoteric and occult philosophy. This book helps the reader to understand some of the connections and harks back to the origins of such philosophies that have often been lost. Locked inside the true meaning will be the energy that has the power to induce the flow that we all need, offering a different way of perceiving the world.

If you have any questions during your journey through this book, please contact me by email via www.grahamemartin.com

HOW TO USE THIS BOOK

The Short Version

1. Read the book from beginning to end, rather than dipping in and out.
2. Start a new chakra chapter on a new day.
3. Observe the thoughts and events that occur when you are reading/working on a particular chakra.
4. Be careful to 'close down' after each reading.

The Longer Version

Just as the chakras overlap energetically, so a similar structure has been necessary in the creation of this book. There will be information or terms mentioned in a chapter, which may not be explained fully until in a later chapter. Though not easy on the reader, this is unavoidable, so as to avoid distraction away from the pure energy of the chakra: the detail will surface as the book progresses.

When evoking the energy of each chakra it is of the upmost importance to focus as specifically as possible on the quality of that chakra and pick up what it contains even on its periphery. However, it can be a thin line between what is starting to spread into another chakra and maintaining its own integrity. This can, of course, be the very nature of the chakra. For instance, the sacral centre, being ruled by Jupiter, is very expansive so one may get confused in knowing where the boundaries lie. The reader may benefit from writing down a term that is not explained when they come across it and either exploring a definition online or waiting to see how I have used the term later on in the book. Alternatively, one can allow the essence to simply wash over oneself whilst reading.

This book is designed to take the reader through each of the seven chakras and thus enable them to work on each chakra sequentially. This has been carefully constructed in order that the flow of this process is maintained. For the flow to be achieved, this book has had to steer away from being merely an intellectual exercise: it is rather a 'journey book'

that uses the knowledge of ancient energies to evoke deep healing in the reader. If this is denied, and if it is judged solely intellectually, then its purpose, which is to induce the chakras energetically, will be missed. The book works and has to be accessed and thus assessed by other means. The intellect will, however, be required to assimilate the process as it unfolds, although this will become superseded by 'direct knowing': the intellect should never be used to hold back this process.

It will often be the subtleties, and even the areas that seem initially to make no sense within this book, that create the energy of the journey, for they prompt the unconscious. This is the point to the book – it reminds us of what we have forgotten but that is held in the unconscious and by making conscious – by remembering, we grow. There is no doubt that the reader has to work at it, but regular meditation will greatly help with the clarity required.

Like all journeys, this book has to build and this is how the chakras interrelate, so the next chapter will explain more about the previous one. As with all chakra work, one needs to be patient and this book has been written to develop patience. It also enables the reader to pace oneself, for with this work one needs time to absorb and adjust. It is a process and one simply cannot handle everything at once. The end result should be of a collective, in which all the parts of the book, where possible, have been fully covered. This ties together the seven chakras in a holistic way. It is this unification that completes the journey. One recognises this completion when the seven chakras are perceived as one.

It is imperative to 'switch off' the chakra and close it and yourself down not only after you have finished reading for a time, but also at the end of each chakra section to give yourself a break. This is the most important point within the 'How to Use this Book' section. The opening up of one's chakras will be a natural occurrence that happens during the process of reading each chapter. I suggest this is done in a comfortable place in which one has control of one's environment. The emphasis here must be in the closing down, as it is not wise to keep a chakra open all the time. The chakra, however, will remain active as one works through the consequences of it having been called on.

It is advisable to close down regularly, by first closing one's eyes and imagining that each chakra is a coloured light or candle. This should be visualised as this light belonging to the part of the body where the

chakra lies. For example, the throat chakra would maintain the light at the throat, so it is from this position that it should be closed down. The colour should pertain to the colour of the chakra and in your mind's eye it should be switched off or blown out. Depending on the chakra and your relationship to it, this can prove difficult at times, but you should persist until confident that it has closed down completely. Once this is achieved, your aura should be re-sealed using the mind's eye, making sure there are no holes. Finally, you should feel completely back in your body with the feet firmly on the ground. It can be useful to remove your shoes and really feel the earth under the feet. Again, it is good practice to do this each time you finish reading and most importantly at the end of each chapter. It is also good to have a rest.

If you are confused and unable to understand a particular chakra, then this may be because you are working very deeply with the energy of that chakra. By closing down and leaving the chakra for a while, you can then re-read the chapter without the initial intensity and this should help. This refers particularly to the brow chakra, as the pituitary gland may not be able to both adjust to the process and absorb the information into the brain at the same time: it's as if the mind goes blank. Rest will cure this occurrence.

When this book is read initially, it should be in the sequence in which it is written - chronologically in the same way the chakras run up the spine, from base to crown. Only after this process is completed should an individual chakra be delved into at random. During this initial read and subsequently, if a chakra is dipped into and out of as pleased, it is necessary to make sure the light of the chakras prior to the one presently being read are also switched off when closing down. This should be achieved by starting with the most recent - the present chakra and working one's way back down to the base. This is because where one is on the evolution of chakra work is also an amalgamation of the work done on all the stations before, so the previous chakras will automatically light up to support the current position. For example, if one finishes at the end of or during the heart chakra, that should be switched off using the exercise above, and then switch off the solar plexus, followed by the sacral centre, and finishing with the base. A simple way to remember this is that whenever you close down, finish with the base chakra.

MIASMS

So, to summarise, by the simple act of reading this book one becomes open to its energy. The reader does this naturally because this energy is not in reality new but is the making of them. The process is constructed to be taken in a chapter at a time, and then once having absorbed the energy of the chapter, one waits.

Pausing provides the time and the space to allow the consequences of the absorbed energy to develop. This cannot be rushed.

The information contained in Chapter One will explain this, as this is, in part, how one forms a good base chakra. As each chapter is read, its consequence will provide the tools to enable the reader to progress to the next chapter. For example, a good base is required to explore each chapter.

We live in fast adrenal driven times but in order to get the most out of the latter chapters, the discipline gained in the first few chapters should be adhered to. Once again, this is not achieved intellectually but by appointing the time and the space for the energy of each chapter to be integrated, achieving stability. This is like painting a picture, as each brush stroke is the making of the final image. How one starts anything will determine the finish. Each brush stroke needs to fit with its adjacent, each colour should add to the whole. But the surface must often be allowed to stand, to breathe and be given life. This provides the time to reflect upon it (or let it dry), without which, one is left with a muddy image.

There is much to each chakra and much to clear and balance. Chakras can even be spinning in the wrong direction. The consequences of this are what needs to change, so try to be patient as we work and rework areas of the canvas.

Miasms are energies of destiny. The core of their energy is shaped by consequence – the decisions that one makes in previous, present and future incarnations. They are the results of living on Earth and have formed through the separation between Self and the Divine. Miasms are forces of a negative amalgamation of space, time, matter and spirit. They manifest from the illusion of this separation, from being here on Earth, which masquerades as reality. Homœopathy does not rely on the notion that the world is out to attack the human constitution through an onslaught of bacteria or contagious viruses. It does not believe disease can be ‘caught’ but is propagated within, given the right circumstances, though this is not to deny the existence of bacteria. These ‘right circumstances’ are the forces that pull Self down into a state of ill health. These forces will determine Self’s disposition to any given disease, depending on Self’s own relationship with them, their mix and activity. This process is also true of the group as well as the individual, for these circumstances can also be induced collectively through fear. Fear in itself is tremendously powerful and is both created by miasms and used by them to further their cause.

In homœopathy, the understanding of energy gravitates to a central philosophy that differentiates between the forces that lie behind disease. These different forces are called miasms and the pursuit of their understanding establishes further insight into the nature of the human kingdom in relation to the other kingdoms and the purpose to life. Essentially this is humanity’s relationship with the Divine and how this relationship is played out on planet Earth. This knowledge of the workings of the miasms leads to further understanding of homœopathic remedies, including the nosodes (remedies made directly from the disease state of each of the miasms), for they resonate somewhere on the periphery as the vibration of the miasms moves outwards. In the centre of this vortex is the syphilitic miasm from which the other miasms resonate. This is why most remedies have an action upon all the miasms. How close a particular part of this vibration is to the central core of the human constitution at any particular moment will reveal the need for

the equivalent remedy – the ‘like’ or *similimum* in vibrational energy terms. It will partly or completely contain the solution to counter the metamorphosis of miasmatic energy, which if Self allows, will help to unlock the constraints of what is essentially the result of karma.

All of us as guardians of the human race need to constantly remind ourselves that within this world it is wrong to blame natural physical responses such as disease on bacteria for example, when it is the soil of the soul that is the garden in which miasms are planted and cultivated.

Miasms have traditionally been taught within the context of the time line of human history. Their development has been associated with the way in which the human condition has evolved and as it has become more conscious of the physical function of its body. This approach places the Psoric miasm as the forerunner, it being primarily, in physical pathological terms, to do with the elimination of toxins through the skin, the first alternative to the bowels and thus the first negative physical alternate state. The skin also marks the boundary, again in physiological terms, from which Self can be sure where it stops and starts. Therefore this boundary can be considered the initial point that denotes our awareness of being Self and so the subsequent fear of separation, which is too much to bear, leads to its suppression. If we explore a little more of this physiological point of view, the sycotic miasm is then born from the storing of toxins that the bowels and the skin fail to clear, creating lumps and tumors within the physical body. It's thought that from this internalised energy the soul compensates by gorging upon inner desires as a means to tolerate its newfound freedom. According to this premise, the syphilitic miasm evolved as a result of the inadequacy of excess to provide a suitable solution to the torture that the soul feels from the fear of separation. The next physical solution manifested by driving the problem so deep within the tissues that it could no longer be detected, and being so well hidden the soul could convince itself that it has disappeared. In the human quest to understand its function within the universe and thus combat its fears, it utilizes the reactionary force to separation that when unleashed is primarily destructive – the syphilitic miasm.

Within this historical perspective it is thus considered that this destruction led to the formation of the next miasm in which all the boundaries have been demolished through perversity (essentially the improper means to reconnect). This state enables the amalgamation of

all the previous miasms by flowing into one another and by doing so creates the Tubercular miasm. This nebulous, uncontainable energy, finds expression in the tissues by having been buried deep inside, leaving hollow spaces behind as it tries to find an exit route. Once it is discovered that this does not equate to a genuine exit strategy, usually when the energy starts to run out, one compensates for having no boundaries by pushing oneself up a tight alleyway where all can be eventually condensed into the falsification of boundaries – the Cancer miasm. These unreal boundaries are the most dangerous to the physical part of the constitution as cells proliferate under their pressure.

This physical miasmatic development that has just been outlined can be plotted against the seven chakras, starting with Psora at the base represented by the element earth. They continue upwards until they amalgamate to form the Tubercular miasm. Some place this miasm at the heart chakra and others at the throat, but once again this is only a physical slant and so only a small piece in the jigsaw puzzle that indicates how the miasms work together within each of the seven chakras. This is not a true representation of how the miasms evolved, just as the traditional western historical representation of the evolution of humanity is not correct, but a manipulation of time and space that is solely interested in the fitting of physical events. Even scientists are beginning to realise the inadequacies of relying on the assumption of material evidence. It is true that due to the expansion of matter, physical life has adjusted accordingly. However, this reveals very little on how the miasms interact as a collective, as energies of the seven chakras and of the Seven Principles of Man. This book explores this relationship, for it is the study of the interaction of the seven essential life vortexes that are the seven chakras, which reveals miasmatic activity as they are meant to be perceived as the result of human karma.

The spiritual nature of human evolution has been ignored by historians, glossed over by academics and controlled by religions. This evolution will manifest as miasmatic disease when mankind chooses to ignore it, as miasms in themselves are able to influence consciousness. This also includes Divine consciousness or to be conscious of the Divine as opposed to Self. All the other lower kingdoms therefore, do not manifest disease in the same way, for they do not have the capacity to question Divine Will. However, with such consciousness humanity does have this ability, as co-creator, to place its influence over these lower

kingdoms. It is only through humanity that disease can be introduced to the other kingdoms here on Earth.

This rationale places the forces of destiny that manifest miasmatically in a different context to that which can be obtained and be perceived by the five senses. The Psoric miasm may be the least cruel of the miasms to the physical body, perhaps because it is in direct cognition with the earthly element that in its creative sense is the making of the soil of the Earth. Therefore at present it is easiest for the human form to find harmony and unravel the secrets of its home, but the consequences of the Psoric miasm can be detected more deeply within the human psyche on the higher planes and if unresolved will flow over and affect both the next generation and of course the next life after reincarnation. This can hinder much in the way of possibility for the purpose of a life. When the Psoric miasm is looked at within its consequence upon the higher planes, the true extent of its pain can be ascertained.

Miasms therefore do not simply pass their way through the bloodline and along the ancestral stream. The consequence of one life also feeds into the next as essentially this dictates the necessity for rebirth. The energy of past events bleeds through the time barrier in the form of miasmatic inheritance and is thus contained within more than just the physical and etheric bodies. Therefore, if miasms pertain to the other bodies, they have the means to draw on energy resources that go back a long way. The drawing of such energy happens simultaneously, as essentially in evolutionary terms there is only what we know to be the present. Therefore when treating using homœopathic philosophy one can only deal with what is presented but one has also to be aware that it is only the tip of the iceberg. Miasmatic energy is fed parasitically by past patterns on which they gorge and it is thus within their interest to maintain these patterns as it is from these that miasms are kept alive.

It is because miasmatic damage manifests in the 'here and now' that much can be done to free the soul of its constraints. This is why we are only a meditation away from our past lives, from one's history, from healing the past, as all in reality is happening simultaneously. This is what we are as a whole. It is only when miasmatic energy transcends on the spiritual plane that spirit, through the soul, is no longer limited by their bounds.

In this book, the syphilitic miasm is presented as expressing itself through the other miasms. This is a different way of looking at the evo-

lution of the miasms and questions the more traditional point of view with regard to their function and growth. Central to this is the notion that miasmatic activity is safer on the human constitution when acting on the physical end of the chakra line and much more devastating when acting on the spiritual. All the miasms are the product of the separation of Self from the Divine. It is the varying ways the different energy centres that we call chakras inter-relate, which not only differentiate the miasms from one another but also explains how they coexist and thus pertain to a particular chakra. Like the chakras, we only differentiate the miasms so that we can access them to further human consciousness using the limitations of the human brain.

Miasms fascinate us even though they are the result of negative karma. We need to enter their dark world to understand them, for they are a means to healing and by healing we enter the light. We gain from them much insight that is innate to the human individual purpose. This purpose uses the mechanism of reincarnation in which spirit has its part in the evolution of all the planets and not just Earth. Miasms test our understanding and thus the structures that humanity places on the cause of disease and therefore the subsequent treatment. They place the responsibility of this not simply on the actions of Self but also on the group. Both are of miasmatic making and the greatest cause of miasms are actions created out of fear.



Chapter 1 The Base Chakra

THE BASE CHAKRA

There is a process to life, which evolves one's spirit working through each chakra in reverse order to when they were first visited by spirit during the act of incarnation. So in effect, we re-climb the ladder, exploring what was once known but then forgotten by the conscious mind. This enables Self to replace that of the old with the new. All ladders need a firm footing and the purpose of the base chakra is to provide this for the child and later the adult. A good base chakra provides the opportunity to explore life in all its diversity, in short, to take a firm grip of the reins and take it on. The importance of this footing cannot be stressed enough, and when taking the patient's case an assessment in relation to the quality of the childhood should be carefully addressed. How is the level of trust, as opposed to fear, learnt through the patient's construction of their base chakra as a child, and subsequently how does this now reflect in the conduct of their everyday needs?

The base chakra marks the beginning of a spiritual quest: to rise from material limitations of physical life. To do so means the lessons of Saturn (the governing planet of this centre) must be thoroughly mastered, for it will not allow the student to pass through its gates until it feels that the definition of physical truth, as opposed to illusion, has been imbedded in the personality. There are many adults who have yet to master this initiation. We know in homœopathy that the more the patient is present and integrated, the easier it is for them to evolve through their treatment. This is the cut and dry of this centre; it either works for you or it doesn't. There is no room to haggle here, no maybes or loose loitering around its periphery, for it requires full



attention if Self is to progress. It is fairly easy to ascertain the connection between the development of the formative years and the way they play out in the habits of later life. Poor development or function of the base manifests in two different ways: the soul either hides within the base chakra or the spirit has a problem accessing it. In either situation, there is a fear of allowing Saturn to participate naturally in life. Avoidance does not push the will of Saturn away and thus it is applied over and over again until its lessons have been learnt and the gate opens on Self's voyage to the next chakra. The repercussions from Saturn's relentless pursuit, if ignored, lead to devastation, as all that is held dear is lost. By the time that Saturn has outmanoeuvred the avoidance of Self by removing each obstacle placed in its path, Self, if having relied solely on material gain, can then find itself ill prepared and incapable of change. Saturn's lesson is that of flexibility. It forces Self to make the decisions that are necessary, those that Self is reluctant or feels incapable of taking. In challenging personal rules it removes the need for excuses – the false gods that Self accumulates in order to justify its reluctance towards the new.

To be stuck in the base centre results in the action of holding on to what one's got, be it a little or a lot. This is to be a slave to the material world and indicates a lack of trust in the process of life. It does not mean that the material world is not important, as it sustains our purpose for being here. However, there is a point to this relationship and that is to loosen its solidity in order that Self may shine brightly through it and not have it govern its shine. Or to put it another way, it is the sunlight that makes our planet so green, not the green that makes the sunlight. Material possessions should be gained to assist Self, but instead they have become the means by which to express power and to reflect status. Status is the primary mover in material dominance and is motivated by the fear of loss. There is a universal law that states: change can only happen for the better. It has no other motivation and the energy of the base is the preparation for such changes, of which there will be many during life. Those who cling to the material world like a life raft find it impossible to locate dry land on which they can explore the challenges that life presents. It is only through letting go that one can correct the old, pointless cycles of the personality, which is part of what Self is here to undo. The more materialistic humanity is, the further it will be from its purpose, and this will sadly be reflected in the wishes of Self. However, within such a materialistic world the child may be born into

or attract great wealth to support its purpose for being here. This can bring about great change, for which this wealth will be needed. The test of Saturn will be to prevent this wealth from becoming the motivation. The material world and Self should operate in harmony, otherwise nothing of note will be achieved. In the West this has become more of a challenge, for society has placed great importance on possessions. Saturn has only one outcome in mind, to teach Self trust, so that it may pursue its purpose. Some of the remedies required when facing difficulties here are *Lycopodium*, *Silica*, *Clay*, *Earth* and *Yellow*.

The inability to get into one's base chakra makes the physical manifestations of life's natural needs difficult to cultivate. It is impossible to catch the bus if you haven't made it to the bus stop. The stability that this centre provides is simply not available for construction if the spirit is not around to benefit. This also makes homœopathic remedies very difficult to use on a person who is not in their body and therefore not present to receive them. Often in this case base remedies, especially *Sulphur*, will be needed to re-establish the connection of body and spirit, often before other remedies will work. These will root the person to their base, enabling them at last to make an assessment as to the state of their lives, which have been continuing whilst they have not been around to make any purposeful decisions. It is fairly common these days to hinder a child's development by throwing them out of their body and away from their base chakra. One major cause of this is vaccinations. Can the spirit of a child really be expected to hang around during an attack of insidious, negative karmic material that directly bypasses the immune system and thus besieges its home? In this way we could say that the energy of the crusades is still among us. Violence on TV will also do this, as of course will fear instilled by their trustees. We can now begin to see how much the base chakra has influence over the yet to be developed emotions. There is much in this modern world to which the child has to be wise and not overly open. But then sometimes a new child enters the family with its own karmic quest for protection in mind, unconsciously making demands, one of which may be to not be vaccinated. This throws the family into turmoil, for on a conscious level they don't know or can't see what is motivating this new form of questioning within them. The child will thus change the dynamic of the family by reminding it that things need to be different.

It may also be said that part of this inability to touch base can be a



Grahame Martin

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368 pages, pb
publication 2009



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