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INTRODUCTION

Homoeopathy is a holistic and individualizing system of alternative medicine.

It is subtle in its nature due to the dilution and potentization of natural substances, which are given as medicines. Hence, it is difficult to quantify it and it can be quantified only by its effect. Like Homeopathy, the Mind is also a subtle aspect of our existence, which can be quantified only by its functions of perception, emotions and intellect (sensations, feelings and thoughts). The two topics of discussion in this book, Homoeopathy and Psychiatry, are similar in nature, yet many practitioners of homoeopathy find psychiatric cases the most difficult to treat. This book aims to demystify the mystery surrounding the treatment of Psychiatric cases with Homoeopathy.

Everything that happens within the body of a living being is an expression of a corresponding information pattern within us. In a way, this software programs us all differently and makes us unique as individuals. It is this very software that presents us with the various messages manifested in the body or in the mind. The material body is the stage on which the images of our inner reality are reflected and force their way into expression. This unconscious inner reality is thus made visible to us. When we suffer from physical symptoms, the diseased parts of our body are not ill, they are the manifestations of a more central disturbance. The concept of ‘mental illness’ is completely misleading since Mind is never the primary seat of illness. It is just that the symptoms manifest themselves on the psychological level. The apparent illness can be either ‘Somatic’ or ‘Psychological’ depending on the level at which the inner reality chooses to express itself.

In Homeopathy, we believe that the mind and the body are affected at the same time. We believe that the problem is not in the mind or body, but in the vital force, which is at a deeper level. Since
the disturbances in the vital force affect both the mind and body at the same time, the focus of the treatment should be to cure not just the bodily or mental expressions of this disturbance, but also something deeper; the disturbance in the vital force itself. If the vital force is primarily disturbed, we need to understand why this disturbance chooses to express itself physically in some individuals and psychologically in others. This will become clear, as we understand the Personal Evolution Model (PEM) in a deeper way. The concepts to be discussed in this book can be applied effectively not only in psychiatric cases but also in patients suffering with somatic complaints.

In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purpose of our existence.

Aphorism 9

Aphorism 9 clearly states that achieving health frees us to seek the higher purpose of our existence. During the many years of my clinical practice, I have found myself questioning and seeking answers whether illness has any higher purpose at all? With time I have realized that every remedy prescribed has a role to play in the spiritual development of the person needing it. I believe that at every level of development the individual has the complete potential to realize the highest spiritual Self.

So, let us now see what is new in this book.

In Homeopathy, maximum emphasis is placed on individualization. We can individualize a person based on his inner age, which is the developmental age from which a person functions in his life. This can be different from his actual age. So far, we did not have any single base on which individualization was done. The inner age,
which reflects the *level of individuation* of a person, in my opinion, can be one strong base by which we can individualize a case. This individuation is what I have termed as *Personal Evolution*. For this, I have taken many of the observations of Psychoanalysts and Developmental Psychologists like Freud, Erikson and Carl Jung and incorporated them in the development of this *Personal Evolution Model* (PEM).

The four Elements (Water, Earth, Air, Fire) have been well accepted as the basic constituents of everything in nature. It is well known that these Elements, in various combinations, produce different, specific personality traits. The incorporation of the understanding of these *Basic Elements* and their correspondence with *development* has been elucidated further in the book.

Jan Scholten and Rajan Sankaran have worked extensively on the Mineral Kingdom. Their brilliant work has thrown much light in understanding the rows of the Periodic Table from the developmental perspective. A similar understanding was needed for the 18 columns of the Periodic Table, which has been elucidated in this book. They are nothing but 18 different ways of coping with the specific issues of each row. These too can be understood from the developmental perspective.

With regards to Plants, I have tried to bring together the work of Sankaran and Yakir under one common understanding. Sankaran’s Sensations of various Plant families can be easily understood and used with Yakir’s plant chart. This chart is based on the evolutionary understanding of plants in terms of human development. I have also added my understanding from the Periodic Table of Minerals to the Yakir’s plant chart.

I have developed a new chart for understanding the Animal Kingdom. Animals can be understood from the perspective of Habitat, Survival strategy, Elements and Evolution. The entire classification of animals into the Vertebrates and the Invertebrates and further division of animals into the Aquatic, Terrestrial and Aerial, based on evolutionary and developmental principles has
been elaborated. This chart, like the other two charts, helps us to *individuate* a person developmentally.

The other aspects covered in this book include:

1. Explanation of the Miasms based on *inner age* at the level of Pathology
2. Fungi and Imponderables
3. A spiritual perspective on Health and Disease. Using disease as a means to find the true purpose of one’s life and becoming aware of one’s spiritual Self- the ultimate human goal.

The book is divided into three major sections. The first part talks about the evolution of Homeopathy and Psychiatry till the present times. The middle part talks about Homeopathy through the PEM perspective. This includes the various Kingdoms, their Charts and the Miasms. Finally the book evolves to take you to the next dimension of seeing health and disease from the spiritual perspective.

In totality, a new working model in Psychiatry has been created to understand various Psychiatric illnesses. This book bridges seamlessly, the ideas of Sankaran, Scholten, Yakir and other contemporaries, with a common understanding, a true integration.

This *Foundation Book* is the first in a series of books of *Homoeopathy & Psychiatry*. This book explores in detail, the various basic concepts of *The Personal Evolution Model*.

All the books in the series will contain many of my clinical cases that were successfully treated. Each subsequent volume in the series will be dedicated to a specific disorder or group of disorders in Psychiatry like Panic Disorder, Generalized Anxiety Disorder, Social & other Phobias, Obsessive Compulsive Disorder, Bipolar Disorders, and Schizophrenia, to name a few. These books will discuss the respective Psychiatric Disorder and concepts in
Homoeopathy related to it.

This book will facilitate my fellow readers to better comprehend the future books in this series. The underlying goal of this series will be to examine the connection between the concepts of evolutionary development, the intricacies of Psychiatry and finally the holistic approach of Homeopathy, which forms an integrated view to analyze and assess patients. The understanding of these connections is what is so beautiful.

A note on how to read the cases in this book
Here are some abbreviations used in the body of the case: D- Doctor, P-Patient, F- Father, and M-Mother.

Points that I wished to highlight as being relevant to the understanding of the case or the remedy will be found in *italics*. An understanding along with rubrics of the homeopathic remedy prescribed will follow the case.

Through this labor of love, I wish to share my insights with all practitioners of any healing science. I recommend the readers to read this book, more than just once, so as to assimilate and imbibe all its concepts completely.

If this book touches the readers in a way where they evolve not only as doctors, but also as human beings, it shall have ultimately achieved its purpose.

Come, I invite you to enter my world!

**Dr. Mahesh Gandhi**
INTRODUCING THE PERSONAL EVOLUTION MODEL

The Personal Evolution Model is all about mapping the ‘inner age’ of a person. The Homeopathic physician is expected to individualize cases and this can be done based on the level of ‘individuation’ of a person. To understand this Model, first and foremost we need to have clear understanding about certain terms like ‘evolution’ and ‘development.’

We can say that we humans as a race have evolved over successive generations. It is a gradual process and it has occurred in various stages. We have and are collectively going through various distinct eras, stages or periods of changes. During each such period, there were distinct issues, we humans were facing and dealing with. Even plants and other things existing in this universe have gone through such similar processes. A common doctrine of life is that everything that takes birth goes through its cycle of activities and then dies allowing others to take its place. All things existing in

Figure 2.0
time and space go through this eternal cycle of cosmic processes of germination, growth, proliferation, death and regeneration. When we study this process of changes that occur in the heritable traits of any biological population over successive generations we called it evolution. In Hindu mythology, God is in the form of Brahma, Vishnu and Shiva. All three of them have specific function of creation, preservation and distruction respectively.

What we see at the collective level is also true at the individual level. The change we all go through at the individual level in our lifetime is called development. We go through the same cycle of birth and death. Both evolution and development are similar processes occurring at the collective and individual levels respectively. We can compare and correlate evolutionary stages with the developmental stages one goes through in his life. The evolutionary stages broadly correspond to certain chronological ages we pass through in our lifetime.

What is interesting is that parallel to these two processes, there is another dimension in our lives. Though we humans are going through similar evolutionary and developmental stages, we all are not completely similar. We as humans share much in common with each other, but each one of us is dealing with different issues in his own personal life. These inner issues can be understood as expressions of his inner developmental or evolutionary stage. This is different in each person and this is what makes us different from each other. The inner software (the other song or the Basal-self) that we have is very different in each one of us.

In homeopathy, we need to individualize every case and this inner program that makes us different from each other, is what we need to understand to arrive at a remedy. Various contemporary homeopaths are trying to study this inner state by different methods and so far we are using an eclectic approach for the same. In the Sensation method we do kingdom analysis first. If the case is of mineral kingdom, we differentiate different minerals from developmental point of view. In plant cases we differentiate different plant families based on their sensations. Animal kingdoms
are understood from the subkingdom differentiation and then we arrive at the individual animal remedy studying the characteristic symptoms of the patient. We allow ourselves the luxury of change of approach in each case. We do not have one single philosophical underpinning that can become the basis of our enquiry into this inner state.

The conceptual model that I propose is to individualize cases on the basis of the level of individuation of a person. I call this as the level of Personal Evolution. Each one of us is making a personal journey on this planet. We are internally, at different levels of individuation and based on this, we are programmed with certain specific issues that become our life script. The Personal Evolution Model uses this evolutionary and developmental understanding for mapping the level of individuation of a particular individual.

All that we sense, think, feel and perceive is a part of our state and an expression of our Personal Evolution.

Figure 2.1
Our *inner age* that reflects our level of Personal Evolution can be very different from our outer biological age. This *inner age* mostly in my opinion remains the same throughout our lifetime. The inner state can make an individual appear childish even if he is an adult. He often remains so, throughout his life.

Similarly, there may be yet another individual who appears wise and mature since he was a child. This *inner age*, which reflects the level of our Personal Evolution, can be very broadly correlated to certain chronological ages that we pass through in our lifetime.

*The Age of Innocence* is the childhood stage where there is a belief that everything will be perfect. Individuals are idealistic and naïve. Take for example, a child who takes it for granted that everybody exists for the sole purpose of fulfilling his needs. If he cries at night, he believes that somebody will come and attend to him; he feels it is his right to expect and receive it. Many adults also function from this stage of development, although biologically their age is far advanced. Their inner age is that of a child. They expect everyone to take care of them and love them like a small child. They are always expecting somebody to take responsibility for them. They share the same relationship with God and they look upon Him as someone whose primary function is to grant their wishes.

*The Age of Disillusionment* is the age of adolescence when we find out that life is not perfect and that things are inherently flawed. For example, as a child grows up he faces reality, he is not the center of the Universe and there are others as well. This is the pain of adolescence. He becomes cynical and an atheist.

*The Age of Responsibility* is the stage of an adult, where one takes onus of himself and his life. This is the time of action. He is no more dependent on anyone to look after him. He operates from a realm of cause and effect, getting either positive or negative results of his actions.

*The Age of Ripeness* is the age where the individual finds that he is far from the world taking care of him and has moved on to where he is there to take care of the world. Instead of wanting others to share
his pain, he wishes to relieve the pain of others. These individuals strive to serve the world and to leave it a better place.

*The Age of Wisdom* extends beyond taking care of the world. Love at this stage is supposed to become universal and when this happens, there is complete identification with the rest of the world. The feeling is that, “People are not separate from me, we are one”. This is the state of self-realization, love and complete knowledge. We all grow old biologically with age but we may not internally reach this inner age of wisdom.

The beginning of the evolutionary journey lies in the material world, with the goal of attaining consciousness of Ego and Selfhood. Ego is the sense of ‘I’. In the beginning one is part of infinite universal consciousness and from there begins one’s journey. He then travels towards the formation of a separate Ego and the acquisition of distinct awareness, both being the sole purposes of one’s existence. This developmental journey can be perceived over general human history or over a man’s singular history.

The beginning of this journey is in the feminine principle. We are conceived in the mother’s womb, we mature in the womb and after birth for the first few years of our life we are under maternal care. The Ego is just beginning to get formed and is without much distinction and differentiation. At the beginning of the journey, the individuality or the sense of separateness is in its primal state and one is operating primarily from the emotional plane. The powers of the mind are vague and obscure, as they have not yet developed.

The journey then continues under the influence of the masculine principle where we develop a definite sense of self. With this distinct individuality we go out into the world, doing we are born to do. There is cognitive development during this part of our journey. As our Ego gets differentiated, we move further away from the sense of oneness that we shared once with the others.

The evolutionary journey begins with the experience of *Oneness* and eventually advances to consciousness and awareness, before coming back to oneness. This experience of oneness is often seen
in patients requiring Hydrogen as their constitutional remedy. Hydrogen represents the beginning of our personal journey in this material world in the mineral kingdom. Eventually an individual has to acknowledge the existence of both, separateness and of unity to the world. The direction of the evolution is back to the One, to the source, but out of free will and choice, which was absent in the beginning of the journey. In this journey one first masters the feminine principle and then the masculine before integrating both. The journey is meant to learn the range of experiences invoked by these two polarities and finally combine them into one dynamic whole.

***
Mahesh Gandhi

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