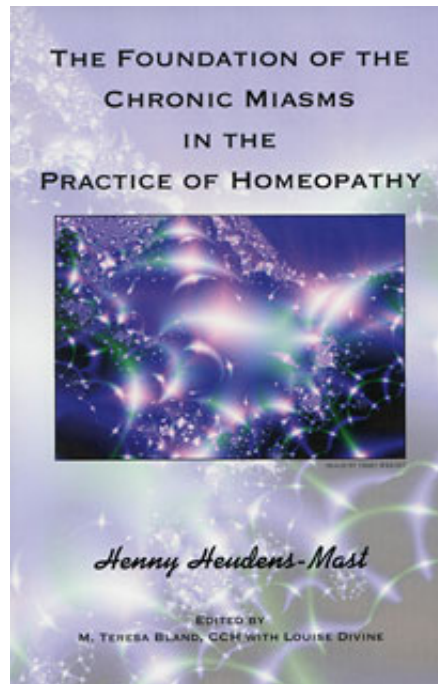


Henny Heudens-Mast

The Foundation of the Chronic Miasms in the Practice of Homeopathy - paperback

Reading excerpt

[The Foundation of the Chronic Miasms in the Practice of Homeopathy - paperback](#)
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CHAPTER 2

SYPHILIS AND THE SYPHILITIC MIASM

Syphilis is a miasm and a disease. In homeopathy, unless we are treating a patient with active syphilis, we generally speak not of the disease itself, but of the result of the disease having been suppressed in the past and now showing itself as a tendency toward illness in a person or in a family. What we see is an inherited vulnerability. When I use the words "syphilis" and "syphilitic" in this discussion, I mean the miasm unless otherwise stated.

The syphilitic miasm has **destructive tendencies**; it may **destroy tissue**. A patient can be restored to health only when the miasms in the patient are inactive or latent. If the symptoms of a patient with a syphilitic background are suppressed rather than cured, a deeper, more serious disease may emerge from the "miasm pot." For this reason, we must know the miasmatic history of our patients.

In Hahnemann's time, when someone had the disease of syphilis, mercury was applied to the syphilitic chancre (and sometimes given internally) to remove the chancre, and often the chancre went away. Did the illness go away? No. Think again about the example we have all heard in our homeopathic training: if someone is bitten on the arm or leg by a poisonous snake and the arm or leg is then cut off, is the person cured? The location of the bite is gone, but is the poison out of the body? No. It has traveled throughout the body. It is the same with the disease of syphilis. It spreads throughout the organism. It is the same with vaccinations. If someone is vaccinated on the arm, the person may get a little ulcer (or sometimes react more strongly). Three weeks later, a cough or epilepsy might develop. Something that happens locally may have an effect on the entire organism. This is what happens with the disease of syphilis.

What does the real syphilitic disease look like? We have all seen it in the third stage, probably without knowing it was the disease of syphilis. For example, we may see dullness, an inability to express emotions, depression, or physical disturbances. At the end, the disease of syphilis breaks down the whole body, even after treatment with modern allopathy. In Hahnemann's time, allopaths tried to remove the syphilitic chancre locally. However,

Hahnemann discovered that the children and even the grandchildren of people thus treated—that is, whose syphilitic disease symptoms had been suppressed—inherited the dreadful effects of the disease of syphilis.

Although psora was spread through simple touch and its miasmatic symptoms are easily recognizable as the result of psora's universal influence in all of humanity, this was not true of the chronic influence of syphilis. Rather than the simple innocence of touch, the spread of the disease syphilis required sexual contact with someone who was already infected with the syphilitic disease. This required the use of will: One had to choose to act in a certain way. Often accompanying the severity of the disease of syphilis was a sense of wickedness or corruption and the desire to hide its evidence.

Today, a patient's miasms can be discerned from the symptoms in the person and in her or his family history, but few of us can know whether someone's father or grandfather had the disease of syphilis, because people usually do not speak openly about it. We do not tell our children when we contract the disease of syphilis. It is kept hidden—a disease that is "unacceptable" to society. Within the syphilitic miasm picture is the issue of hiding. The patient wants to hide the fact that he has or had syphilis. It is not hiding due to the shyness or sense of shame that we find in psora. It is being secretive in many ways, and we will see many examples in our syphilitic patients of keeping secrets, not wanting us to know their secrets. We will also see that the symptoms of syphilitic miasm are often hidden beneath the surface, destroying beneath the surface

In case taking, always take the history of the parents and grandparents as well, so that you know the weaknesses of the families on both sides. Of the patient's symptoms, look for the progression of illness as it developed from birth into later life. In some cases, the patient's current symptoms may run throughout the case from pre-birth—from somewhere in the family background, all the way to the present time. When the syphilitic miasm is in a case, psora is there already, so we have a psoric/syphilitic case. When two miasms are combined, cases are more difficult; we have to treat each miasm.

Mental and Emotional Symptoms and Expressions of the Syphilitic Miasm

Dullness	Aggression
Emptiness	Violence

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Silence	Rage
Closed	Danger
Secrecy	Feelings of being threatened
No connection	Feelings of being attacked
Isolation	Feelings of being surrounded by enemies
Suspicion	Misery
Fear of others	Perversion
Killing	Destruction
Knives	Suicide

What are the signs and symptoms of the syphilitic miasm? **Dullness** is a strong symptom. Syphilitic patients with this dullness do not comprehend things. We may tell syphilis something 10 or more times, and he will say, "Okay." But when we ask him about it later, he does not remember. Syphilitic children have problems in school because of this dullness. What we often see in psoric children is that they **try hard** to do their best. Often this is compensation, so other people will not see that they are weak. But dull, syphilitic children sit there with **expressionless, empty faces**. They strive to do well in school, but there is **emptiness** in their eyes. They cannot concentrate and have trouble absorbing what they read. The inability to concentrate and the dullness make it hard for them to learn mathematics, which is a very strong symptom in children with the syphilitic miasm.

With the syphilitic miasm, there is a kind of **silence**. Some syphilitic patients cannot tell us very much. While psoric patients may spend hours talking, we have to pull words out of a syphilitic patient. If she tells only some superficial things or if she does not tell enough, this is a sign of the syphilitic miasm. Syphilitic children and adults are mostly silent, with little ability to express their thoughts and feelings. They are "**closed**" and hold in their feelings. There is even a **barrier** within the syphilitic person between her own feelings and her mind. In her syphilitic state she is just not very bright about knowing or telling her sensations and feelings. This is not a criticism or judgement, but rather a clue that you will notice during case taking.

Some women fall in love with silent, syphilitic men. They have the impression that these men are silent because they are wise. After three years of marriage, these women discover that this silence stems not from wisdom but from emptiness—there is nothing inside. The syphilitic miasm

may give the impression of listening, but syphilitic people do not react because there is **no connection** to their feelings and therefore little to express. They are not in touch with their own feelings. The dullness in a syphilitic person's facial expression could be mistaken for shyness. Some women tell me that their husbands sit staring at the television, not even following the program. "He only sits there and stares." This could be a sign of syphilis. Wives may say about their husbands, "It is so boring to be married to him." Syphilitic patients have this kind of dullness in the mind, as opposed to the weakness of the psoric person.

Syphilis has fears but not the fears of psora, who does not feel strong enough to handle a situation. Syphilis has a special **fear of other people**. He does not trust other people because he believes others could kill him. This **mistrust** of people also includes a lack of trust in himself. He knows that these possibilities for **killing** are within him as well. When syphilis walks down the street, he may feel that somebody is following him, so he constantly looks behind. He believes someone could be there who might have a knife or a gun and want to kill him. He is suspicious. There is something in him that fears other people. While psora feels poor and fears that someone will take something from her, syphilis fears being killed. From syphilis we hear many expressions around the idea of danger.

The idea of not trusting himself also means that even when syphilis has washed his hands, he has to wash them again because they may not be clean enough. This is one symptom of the remedy *Syphilinum*. The Materia Medica notes that *Syphilinum* does not trust himself. For example, when he locks the door, he is unsure that he has done it so he has to check it again. Syphilis also may be very **inflexible** or have fixed ideas. When something is in his mind, he cannot let go of it. His behavior may become compulsive. Syphilis is fastidious because of danger but not fastidious in the psoric way. Psora wants the good opinion of others and therefore chooses to be fastidious to look good for others. Syphilis is fastidious because he feels **threatened** or is simply inflexible about an idea. Syphilis feels that germs could kill him. He may feel a need to bathe, brush his teeth, or change his clothes many times a day.

Syphilis experiences life as dangerous. One wonderful sunny day, a patient came into my consulting room with an umbrella. It is strange to see somebody with an umbrella when it does not look like rain, so I said, "Oh, do you think it will rain today?" He told me that he always carries an

umbrella. "I carry it always a little forward so that if someone seems dangerous to me I can stab him." In *Kent's Repertory*, there is the rubric **MIND; DELUSIONS**; *shoot, tries to, with a cane*. One remedy, *Mercurius*. My patient could not carry a knife or gun legally so he carried an umbrella instead. If syphilis wants to travel, what does he take with him? A gun? A knife? Mace?

A hypothetical scenario: Syphilis is walking down the street. She is very weak after having the flu and having been treated with antibiotics. She hears someone behind her. She has a knife in her pocket, and her hand is on the knife because she knows that someone is behind her. She is **suspicious**. She turns and cuts the person with no provocation. Syphilis may punch someone in the face with no provocation because of her state of alarm. She fights first because of her fear of danger.

Syphilis has a strong **fear of being killed** and a fear of knives. When syphilis sees a knife, something awful happens to her. On seeing the knife, she thinks that she has to stab and kill herself or someone else. Syphilitics are lovely people, and unless she revealed such thoughts in a homeopathic consultation, we would never know of her struggle. She gets these thoughts because one of her ancestors had syphilis (the disease) and it was suppressed. Now she has an awful fear of knives and does not know why.

Syphilitic people may even fear killing their own children. One of my patients was afraid that he would kill his baby with a knife. He was **terrified** that he would hurt his child. He felt awful. He could not talk about it with his wife, but he told me about it during the consultation because it was so troubling to him. After *Hyoscyamus*, the thought of hurting his child went away.

Normal parenting includes the desire to protect our children and give them a better life than we had because we love them. Syphilitic parents want this too, but along with love for their children may come the sudden thought that they have to take a knife and kill them. One of my patients would wake up in the night with a strong urge to kill her children. She was cured with the syphilitic remedy *Mercurius*, which has a feeling that she might kill someone.

Murderous thoughts sometimes occur in women who suffer from post-partum depression. In the past, these poor, ill women often were sent to an asylum, and their babies were taken away because the babies were in danger. Had these women received a homeopathic remedy, their suffering would

have been relieved and they could have overcome their emotional illness without the loss of their children and incarceration in asylums.

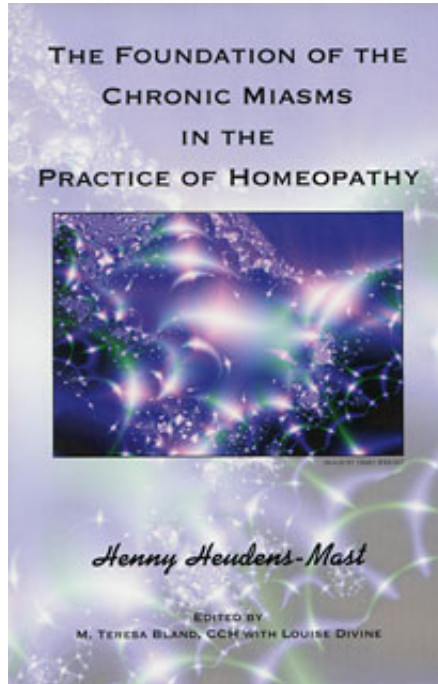
We know how deeply emotionally ill people suffer. They may be very nice people, yet they suffer from a difficult internal struggle. At a certain moment, a syphilitic person may kill. It is known that some people who take certain antidepressants develop the **inclination to kill** other people. These are syphilitic individuals. The antidepressant touches their syphilitic miasm, not by curing it but by suppressing their syphilitic depression. When their symptoms re-emerge more strongly after suppression, these individuals may feel that they have to kill somebody. Nothing will quiet the syphilitic heritage except homeopathy.

Miasmatically, **aggression** and all sorts of destruction are syphilitic. Most violent crime is syphilitic. Syphilis likes violence, horror movies, guns, shooting, and killing. Watching **torture** and killing in movies, enjoying these films, and creating these films are symptomatic of the syphilitic miasm. Psora's reaction to violent films is to hide from them, run away, or cover her eyes, but syphilis enjoys them. Syphilis will watch closely to learn things he can use to protect himself. Syphilis also likes to read about violence.

When we are determining degrees of illness in the mind of a syphilitic person, we look for an increase in the destructiveness of her expressions as the severity of her disease increases. First we see hate, then violence, then the desire to kill, and then the actual killing, as the illness progresses within the organism. In the same way, when a severely ill, severely syphilitic patient begins to get better, her syphilitic expressions will be less and less destructive in quality, reflecting her improvement. With all symptoms, there are degrees of deepening pathology, but the pathology is not always so obvious. Sometimes pathology is masked in politeness. Someone may tell you in a polite, polished manner, "I am so sorry, but I have to kill you." Although syphilitic, the person has learned how to formulate conversation so that the feelings are not so obvious.

Professions and Behaviors

A person's profession can tell a lot about his inner state. Syphilitic individuals may choose professions where they can use a knife to do something constructive, creative, or even healing rather than killing. Consider a



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