

Paul Tassé

homeosophia



A New Approach

OCCIDENTALIA

Paul Tassé

Homeosophia

A New Approach

Occidentalia

Homeosophia – A New Approach
Edition 2
version : 1.97
2016, 2017

www.homeosophia.org
info@homoeosophia.org
or:
paultasse.qc@gmail.com

If you would like to participate in the development of *Homeosophia*,
give what you can by visiting the web site above.

© Éditions Occidentalia 2017
All rights reserved. No part of this book may be reproduced, in any
form or by any means, without the permission of the editor.

Legal deposit: 1st trimester 2017
Bibliothèque et Archives nationales du Québec and Library and
Archives Canada

ISBN 978-2-924669-22-8 (2nd edition, 2017)
(PDF)



Occidentalia
occidentalia.org
info@occidentalia.org

TABLE OF CONTENTS

Introduction

Warning

Homeosophia and Homeopathy

PART I

A. Permeability and Assimilation

B. The 3 forces

1. the sustentive force
2. the generative force
3. the crescentive force

C. In the universe

D. The 2 aspects

E. Manipulation of the sustentive force

F. Manipulation of the generative force

G. Manipulation of the crescentive force

H. Notice

PART II

A. Sustentive force – Body components

B. Crescentive force – Soul components

1. the quests
2. the forces
3. the typology
4. the emotions
5. the miasms

C. Generative force – Spirit components

D. Summary

PART III

A. Resolution

1. perception
2. the 3 components
 - body
 - soul
 - spirit

B. Structure of a therapeutic encounter

1. body
2. soul
3. spirit

CONCLUSION

INTRODUCTION

This essay is a summary of the course I have been giving since 1998 on the different aspects of my approach to health. In order not to needlessly repeat information that is available elsewhere, it contains numerous references to other essays which go deeper in the details of the different approaches. This essay will cover physical as well as psychological and spiritual aspects of health. It favours a traditional occidental approach to the different challenges of health. I will define later what I mean by traditional and occidental.

It is impossible to underestimate the importance of health in our lives. But it might be quite difficult to understand all the factors that might be involved in human health for there are so many. There is effectively an infinite number of factors that may influence our health. They go from nutrition, human relations, temperature and so many others.

Homeosophia is a multi-disciplinary approach which helps with the human problems. It is not a panacea but a structured and pragmatic approach that tries to solve many different human problems in a way that is fast, successful and, most important, not expensive.

WARNING

This essay discusses concepts that modern science denies, ignore or does not know about. Our goal is not to prove the reality of the concepts discussed here but only to introduce a functional, pragmatic approach giving potential answers to complex problems.

This short essay presupposes that you already possess a working knowledge of classical homeopathy. I will therefore not discuss those concepts as an a priori knowledge is supposed.

Homeosophia is traditional and occidental in the sense that it exists in the historical continuum of rational occidental medicine. It originates in a refusal of the new-age which is present in all the human fields of activities in the 21st century. At the root of the new-age, there is the orient.

The oriental and occidental civilizations convey two opposite views of reality. Certain aspects can be reconciled, others cannot.

The oriental view unfolds in an infinite multitude of beliefs and practices that find a fertile ground in the Occident. Within its sterile vision, the new-age refutes the existence of truth and tangles itself up in a world where everything is relative and, eventually, meaningless.

True rationalism is neither sterile nor static. It refuses to cut up reality in structural units. On the contrary, true rationalism is dynamic in its approach and covers the total range of visible and invisible reality.

HOMEOSOPHIA AND HOMEOPATHY

Homeosophia and homeopathy are two different approaches using, most of the time, the same tools.

Homeosophia is really an attempt to create a Christian therapeutic approach using the tools of homeopathy but in a different way.

Hahnemann, the founder of homeopathy had a deep hatred for Christ. On the opposite, we do believe that a life without Christ cannot ever lead to health, no matter how we define it.

PART I

A. PERMEABILITY AND ASSIMILATION

Man exists in the universe. In order to survive in this universe, man needs to be able to exchange with the universe. There must be some permeability between man and the universe in order for man to survive. Obviously, this permeability needs to come from man. It corresponds to a greater or lesser ability of man to open up to the universe.

For man, the universe is composed of various foreign bodies. The word body should not be construed as supposing physicality as the different foreign bodies present in the universe can be physical or non-physical, visible or invisible.

Man can survive only through his ability to take from the universe and make those elements part of himself. What he takes from the universe are all the foreign bodies which can be many different things : air, food, ideas, concepts, beliefs, knowledge and everything that is outside of him and is not, at first, part of him.

There are therefore two basic problems : the first is human permeability, that is the ability of the human being to open up or close himself up to what is around. The second is assimilation which is the ability to integrate what is external to us in us, that is to make mine what is not mine, or again, to transform the not-I into I.

But both permeability and assimilation are difficult and are therefore the sources of very many human problems.

We must clarify that both of those concepts are as valid for the human physical body as for the soul and the spirit. Our discussion will always address those three levels.

To the notion of permeability is connected the notion of immunity. Indeed, our immunity is what creates the opening. Letting foreign bodies enter the human being can always be a source of problems. In many cases, it is absolutely necessary as our very survival depends on it. Yet, it is also possible to let in dangerous foreign bodies that can harm us. Immunity must be able to distinguish both, letting in what is good and keeping out what is bad.

As we did mention above, this immunity is not only physical but also exists on the soul and the spirit level, obviously in a different way but always with the same goal in mind.

To the concept of assimilation must also be associated the concepts of digestion and elimination which are very important to the whole idea of human health.

As before, the concepts of assimilation, digestion, elimination and blockage are valid for body, soul and spirit.

B. THE 3 FORCES

There exists in each human being three invisible but very real forces that have a very real influence on day to day living and all aspects of life even though they may be difficult to perceive at first, especially if we never heard about them before:

the sustentive force
the generative force
the crescentive force

Those three forces are in no way esoteric and can be easily perceived by all that can observe themselves. The most difficult part is really not to see those forces in us but to distinguish one from the others. We all have a tendency to feel them as a unique force and to think that there is only one existing force. This tendency is not new as the existence

of the vital force was already known to the doctors of Antiquity who thought it was the only one.

The problem never stems from the force themselves. Those forces are necessary to our health, they are necessary to our physical, psychological and even spiritual well-being. If they did not exist, we would be unable to do anything, to create anything. But those forces are also involved in our problems, our ill-being and in everything that impacts our health.

Ultimately, health is but the control of those three forces. When we know how to efficiently master those three forces, we can realize the impossible. In order to understand this essay, it is of the utmost importance that you are able to feel those three forces inside of you. Take the time and read the description for each of the forces and take a look inside of yourself in order to feel those forces and the difference from one to the other. This does not require any special talent but simply a true and sincere introspection but mostly, it requires enough time to carefully look inside without feeling in any hurry. You just must let the forces come to the surface and recognize them for what they are.

1. THE SUSTENTIVE FORCE

The sustentive force is the force that is linked to sustentation. It allows us to function in daily life, gives us the energy to move but it is, by itself, static.

Man has an extraordinary capacity for deficit. Man needs air, water, sun, food and without those he will be lacking something and his life will be, at some point, in danger. But man also needs friendship, love and many other immaterial things without which he can never be happy.

The sustentive force and the deficit that is associated with it are linked to permeability. Deficit actually increases permeability and therefore plays an essential role in health.

2. THE GENERATIVE FORCE

The generative force is linked to creation. It allows us to get something from nothing, it gives us the energy to create, to generate but, by itself, as is the case for the sustentive force, it is static. The generative force is linked to excess, to surplus and, in that sense, is opposed to the sustentive force. Effectively, the phenomenon of creation means that an excess must exist and must be put into being, grounded in other words.

The generative force and the excess that is linked to it are related to assimilation. To assimilate is to do with something that is in excess of who we are.

3. THE CRESCENTIVE FORCE

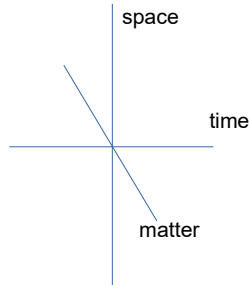
The crescentive force is the force that relates to movement. The crescentive force gives to the sustentive and to the generative forces the impetus they need to be able to go forward, the movement they need for action and for creation.

The crescentive force therefore shares of the two other forces. It is part sustentive and part generative. Indeed, in order to create movement, it must go towards the unknown, towards what is new which is a form of creativity and therefore relates to the generative force but it must also possess an impulsion which originates from the sustentive force. The crescentive force is linked to all types of blockages. Everything that is stopped, suspended or even slowed down is linked to the crescentive force.

The crescentive force is related to both permeability and assimilation. This is because it puts both aspects in movement.

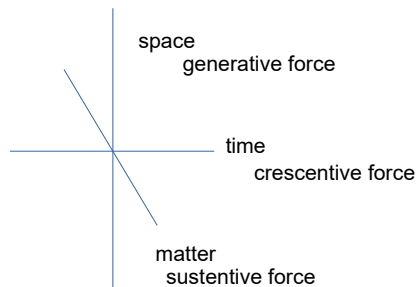
C. IN THE UNIVERSE

Those three forces do not exist in a vacuum. In order to better understand them, we can picture them on the three axes of space, matter and time. Space being on the vertical axis, matter on the transversal one and time on the horizontal axis.



The sustentive force goes on the axis of matter because it is, at first, mostly connected to the physical existence. The generative force goes on the axis of space because creation is, foremost, a spatial event. The crescentive force is on the axis of time because movement requires a specific time to get done.

We therefore have the following:



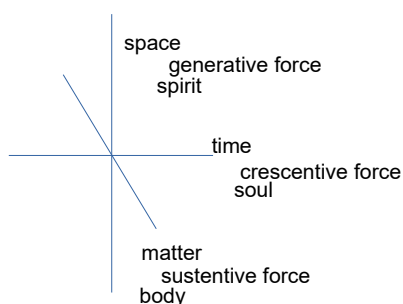
There is a lot more to those 3 forces and we could go on ad vitam æternam. But, we must add another aspect to them in order to understand all facets of it. The three forces

belong to aspects of the human being. Although the three forces are different and separate one from the other, they are, at the same time connected together and inseparable. We name them separately and describe them one after the other but, in fact, they are deeply connected one to the others in a link that is both indestructible and eternal. The human being with his tripartite composition of body, soul and spirit is directly connected to the three forces which each belong to one of those parts.

The link is the following:

sustentive force: body
crescentive force: soul
generative force: spirit

We therefore have the following:



The use of those three forces is vital to health. The understanding and the manipulation of the three forces are required if we do not want to be in the dark. Those three forces are at the root of Homeosophia.

The manipulation of those three forces is necessary if we want to achieve a good health. Those three forces can be manipulated in ways we will discuss shortly.

D. THE 2 ASPECTS

Once upon a time in ancient Greece, there lived two philosophers whose visions were totally at odds. Parmenides saw everything as constant, fixed and said that all changes we see around us is but an illusion. On the other hand and a little bit later, Heraclitus was claiming that the only thing that exists is change itself and thus variability, all the rest being illusion. Between constancy and variability lies a whole world but, as we will see, both were right. A third philosopher named Aristotle solved the problem. But Aristotle had a master called Plato. Plato thought that all essences, the constant aspects of Parmenides, resided in a different world, the world of essences, of ideas. Aristotle, more pragmatic, brought things down to earth and put the essences in the variable, changeable objects or people of the world. Thus, through abstraction, taking away the physical aspects of objects or people, he reached the essence. The world is therefore composed of objects that are constant and variable at the same time. I grossly summarized very complex issues and I am sorry about that. But this is not a philosophical manual.

In the world around us, and that includes human beings, the two aspects : parmenidian and heraclitian are always there. Those two aspects are present all the time in all the problems that can exist. We have to remember to always look, beyond the senses, to what is really there so we can address not only the heraclitian aspect but also the parmenidian one.

E. MANIPULATION OF THE SUSTENTIVE FORCE

The sustentive force is mostly linked to the heraclitian world of variability.

The main expression that summarizes the sustentive force is the word DEFICIT. The sustentive force is impacted

by all types of deficits. The force creates them itself by its ability to extract reserves, energies which exist in us. Deficit is not something that exists outside of us, on the contrary, it is something that we carry all of our life. It is impossible for human beings to ever palliate all deficits that exist in them because the sustentive force creates them as soon as they are fulfilled.

We already know how to manipulate the sustentive force. We do it every day as Mr. Jourdain was doing prose without being conscious of it. Each and every time we take something from the outside and bring it inside, we are handling this force. In more concrete aspects, this is the case for, among many others, food, air, sun, water. In the more abstract aspects, we have friendship, education, exchanges and much more.

Indeed, the sustentive force can be manipulated due to the law of opposites :

I am hungry, I eat
I lack proteins, I eat proteins
I lack vitamin c, I take vitamin c

But we can also, in life, lack friendship, love, touch or, The list of things that we can lack is never ending and many of those can have deep impacts on human beings. The law of opposites will always be used in order to treat those deficits, no matter at what level they are and where they come from.

The sustentive force therefore causes problems by creating deficits. If I am unable to replace something missing, whether that in the body, the soul or the spirit, the sustentive force will be wounded and problems will eventually appear.

Every time I replace something that was missing, deficits, I am acting on the sustentive force. It is the law of

opposites which allow me to manipulate this force. The sustentive force is therefore related to all the problems associated with deficits.

The deficits can be caused by a multitude of different causes we will not get into in this essay but which must be dealt with in everyday life.

One of the biggest problems we have today is that we see the sustentive force in everything. Although the sustentive force has a big role to play in human health, it is not the only one that is present.

F. MANIPULATION OF THE GENERATIVE FORCE

The generative force is mostly linked to the parmenidian world of constancy.

The expression that summarizes the generative force is the word : EXCESS.

The generative force is linked to our spirit and that means our state of mind. And our state of mind is intimately linked to our identity, to who we deeply are. It is how we naturally think, act, feel and it generally defines who we truly are.

But it is possible for our state of mind to be modified by other states of mind.

If a parasite gets into me, its state of mind, no matter how weak it is will change my state of mind, if only in a very minimal way. All the substances that do exist on earth, even those we consider inert, non-living, possess a state of mind. Arsenic, lead, mercury and all metals have different states of mind which can be transferred to us under the right circumstances. Minerals, animals, vegetals, all food we eat and all else possess different states of mind. In the world of

homeosopia, everything is alive and thus, everything has a different state of mind which can infect us. All types of mammals, fishes, flowers and plants but also bacteria, viruses and all types of microbes also have different states of mind which can contaminate us in temporary or permanent ways.

When the connection between us and the substance is of short duration and weak intensity, the state of mind of the substance, in most occasions, is unable to get into our own state of mind and modify it in a permanent way. Yet, when the substance is in contact with us for a longer time or if its intensity is stronger than usual, chances are high that our state of mind might be changed in a permanent way. Obviously, our previous state of health will be an important factor in determining if whether or not we will become infected.

Everything that does exist in the universe is therefore able to modify our state of mind in a temporary or in a permanent fashion.

It is something to slowly modify our state of mind through meetings, discussions, exchanges, courses and therefore of all the ideas and different forms of knowledge which we come across. This change happens over years and helps us slowly define ourselves all the time more precisely. It is a totally different experience to have our state of mind changed overnight by a foreign substance which gets into us and modifies permanently who we are.

Experience teaches us that human beings do not deal well with having their states of mind modified by foreign substances. This change makes human beings less whole, his identity is no longer true, he no longer is himself. All his being will try and get rid of this poison that is inside him very often without him being even conscious of it. The soul

and the body will obviously suffer enormously from this or those foreign presences but all efforts will be to no avail.

The body can usually be very good at expelling foreign bodies if those are from a natural origin. It is much less efficient if the foreign body is from an unnatural source and it might quite possibly, at this point, require external help.

As for the spirit, its ability to get rid of foreign states of mind is very low. In most cases, it will need the help of substances given according to the law of similars.

It is only the law of similars that is able to destroy those foreign states of mind that can exist in all of us. Those can be ideas, beliefs, illusions and much more. Yet, they all have the same characteristics : they are foreign to ourselves and they had to pass through our natural defences in order to penetrate in ourselves.

G. MANIPULATION OF THE CRESCENTIVE FORCE

The expression that summarizes the crescentive force is the word : BLOCKAGE. The crescentive force is linked to the soul and therefore to the state of soul. Since the crescentive force is the force of movement, the worst thing that can happen to it is to be paralyzed or slowed down.

It is based on a third principle that has not yet been recognized. It is the law of identicals which allow for the passage from potency to act. The *identical* is not the *similar* as Hahnemann believed. It is a totally different principle which acts in a totally different way. Whereas the law of similars totally destroys the existing entity if the dose is high enough and similar enough, in the case of the law of identicals, there is no destruction of any entity since the entity cannot be destroyed because it does not exist.

H. NOTICE

For all those who know about homeopathy, it is easy to see the link existing between the three forces and the miasms. We will elaborate on that link later on.

The three forces are dependent on the two factors we discussed at the beginning : permeability and assimilation. But the three forces are peculiar in the sense that, at the same time that they are dependent on the two aspects of permeability and assimilation they also rule over them.

The three forces : sustentive, crescentive and generative are linked to both permeability and assimilation. The sustentive force deals with physical foreign bodies but also with non-physical ones which sustains us in daily life. That includes all forms of nutrition including food but also contacts, compliments and everything that helps the person to survive. The generative force also deals with the physical and the non-physical aspects of life that relate to most sexual activities and to all creative endeavours . Finally, the crescentive force, sharing of both the sustentive and generative forces, allows for all the actions connected to permeability and assimilation. Without it, permeability would not be able to block or let go of foreign bodies and assimilation would be impossible.

Each of the three forces has two different sides which we will not go into in that essay. First, they have an external side that is linked to permeability and to the capacity of the force to deal with the external world. Second, they have an internal side which is linked to the assimilation of foreign bodies and their transition from not-I to I. Those allow for a better understanding of the forces.

PART II

A. SUSTENTIVE FORCE

BODY COMPONENTS

The body is physical. It is made up of cells which combine to create different structures : organs, bones, nerves and numerous others. Those structures can be grouped in what we call systems. We will then have the respiratory system, the lymphatic system, etc.

In order to function in an efficient way, the body must keep a precarious balance between its internal environment and the external environment. The nutrition of the body is of vital importance to its health. Nutrition requires four different elements :

1. food
2. sun
3. air
4. water

If the nutrition does not match the needs of the body, numerous different problems may arise. But living in a complex environment, the body can also be subject to other problems linked to this environment. The main ones are:

1. pollutants
2. parasites
3. microbes

The first category, pollutants, are a very real risk to unbalance the body. The reason why that is is that it includes not only the many external pollutants but also and mostly those related to a wrong nutrition. In the context of Homeosophia, Octonutrition is responsible for giving the right indications in order to get nutrition as free as possible from those internal pollutants. When the internal pollutants are kept under a minimum level, parasites and microbes are much less of a problem.

In order to work correctly, the human body requires macro and micro nutrients. Those include :

1. proteins
2. carbohydrates
3. fats

Those feed the body with different nutrients:

1. vitamins
2. minerals
3. amino acids
4. sugars
5. fibres
6. other substances

Again, Nutrition is being used to make sure the body get all the macro and micro nutrients it needs.

Second, the physical body can be understood as a typology including different structures:

Shelton, for example, has devised a typology based on three different types and their physical morphology. His system only offers a good description of those types and no way in changing them.

It includes:

1. endomorph
2. ectomorph
3. mesomorph

Henri Bernard has classified physical problems according to a scale of different minerals corresponding to stages of physical degradation. There are a few different interpretations of his work but, basically, we can understand that, in his system, problems evolve always in the same way corresponding to different mineral combinations that can also be used for helping the body.

The different minerals belong to four different families which are : carbonic, phosphoric, sulphuric and fluoric. Those families define people in different stages of health or illness and are called constitutions. For the carbonic constitution, we would have the four stages, from good to worse, calcaria carbonica, calcaria magnesia, etc. For the phosphoric constitution, it would be : calcaria phosphorica, magnesia phosphorica, etc. The same sequence exists for the two other constitutions: sulphur and fluor.

1. Calcium cycle or (CA) +
2. Magnesium cycle or (MG) +
3. Potassium cycle or (K) +
4. Sodium cycle or (NA) +
5. Barium cycle or (BA) +
6. Ammonium cycle or (NH 4) +

Schuessler has defined a system of mineral salts that can be missing from the human body or simply not available in the right quantity. Those 12 mineral salts that he worked with are :

1. calc fluor
2. calc phos
3. calc sulph
4. ferrum phos
5. kali mur
6. kali phos
7. kali sulph
8. mag phos
9. nat mur
10. nat phos
11. nat sulph
12. silica

We can see that Bernard and Schuessler are quite close and it is possible to use a mix of both for the Primessa typologies (Tassé, Primessa, Occidentalia) in addition to the regular constitutional substances.

The works of Kervran deal with possible biological transmutations that occur in the human body. Those transmutations appear to be real but can only happen under

certain conditions which can be mastered. Indeed, those transmutations seem to occur only when pollutants are kept to a minimum and food is eaten according to the needs of the body. According to Kervran, the biological transmutations are many. The most important are the following :

1. magnesium to calcium
2. sodium to potassium
3. potassium to calcium
4. sodium to magnesium
5. magnesium to potassium
6. silica to calcium

Homeosophia uses all those different approaches in addition to many others. But the 8 categories of Octonutrition are at the basis of what is done for the body.

In summary, the main components of the body that we use here are :

1. the 4 main sources: food, sun, air, water
2. the macro and micro nutriments needed
3. the possible problems: pollutants, parasites and microbes
4. the 3 categories of Shelton
5. the 6 categories of Bernard
6. the 12 mineral salts of Schuessler
7. the 8 approaches of Octonutrition

There are countless substances that are able to act on the body according to the law of opposites in order to help it get better during difficult times : minerals, vitamins, essential oils and many other supplements work mostly according to the law of opposites and are therefore able to have a real influence on the body. But nutrition remains the ideal means.

B. CRESCENTIVE FORCE

SOUL COMPONENTS

The soul is the source of the invisible components of the human being. Those components are discussed in different other essays I will not be discussing here since they are available online from Occidentalia.

The components of the soul can never be destroyed being an integral part of the person and they can never disappear since the soul is eternal. They can nonetheless become blocked, stopped or simply slowed down and then have to be restarted again, put back in movement.

Indeed, the health of the soul and, by extension, the health of the person, depends on the constant movement of the soul and of its different components. If those stop or slow down, for whatever reason, the person will lose his health and will quickly get worse.

Let us take note that the gender of the person, feminine or masculine is also part of the potentialities of the soul. We will not be discussing it here because it is the subject of the essay *Florentissa* (Tassé, *Florentissa*, Occidentalia).

1. *The quests*

Initially, there exists in the human soul, three eternal quests :

1. the quest for identity
2. the quest for love
3. the quest for meaning

The three quests exist in the human soul and are the starting point for a constant movement that is responsible

for human flourishing, that is the realization of our typologies.

2. The forces

The three forces we have described in the first part of this essay stem from the three quests. From the quest for identity, we get the sustentive force, from the quest for love, we get the crescentive force and from the quest for meaning, we get the generative force.

1. quest for identity: sustentive force
2. quest for love: crescentive force
3. quest for meaning: generative force

3. The typology

The three quests are the source of our eternal typology. This typology was given to us and is therefore unchanging and eternal. It is made up of different aspects discussed in Primessa :

- 2 polarities
- 3 quests
- 6 faculties
- 12 personalities
- 24 types

There exists in all human beings six faculties that are present in their souls and are the basis of their psychological being. For further information, the essay Primessa should be read. Those six faculties are made up of the three quests to which an internal or an external polarity is added. The six faculties are :

1. identity internal
2. identity external
3. love internal
4. love external
5. meaning internal
6. meaning external

If one or more of the six faculties gets blocked or slowed down in us, many different problems will arise. It is then important to unblock the faculties so that they can go from potency to act. They must be put back in movement. They are eternal and indestructible since they are part an integral part of our soul.

There are six secondary miasms that are linked to the six faculties and are therefore connected to the three quests. Those six secondary miasms will be given in order to help the faculties move along faster.

4. The emotions

The emotions are also linked to the three quests. In the Homeosophia approach, there are only five emotions of which three are most often used. Those three emotions are related to the negative aspects : fear being related to the quest for identity, anger to the quest for love and sadness to the quest for meaning. Very often, the difficulties built into the quests are responsible for the negative emotions. We could also say that they are the result of problems related to assimilation when permeability is too great. Emotions are located between the Primessa faculties and the miasms because they deal with both.

As long as the emotion is not blocked, the law of opposites is the only law that can be used in order to solve the different problems encountered. In this domain, education should be used in order to show the mistakes so those can be corrected as quickly as possible.

Whenever the emotion is blocked, it becomes a passion. When that happens, nothing using the sustentive force no longer works. The law of similars cannot either be useful because we are not aiming to destroy the passion but to allow it to go from potency to act, meaning doing what she is supposed to be doing, reaching its finality. The

positive emotions can also become problems and will then have to be resolved.

Passions can only be removed through the law of identicals. This gives the underlying emotions the ability to move from potency to act and therefore realize their purposes.

As we said in this section, there is a negative emotion linked to each of the three quests. On the positive side, there is one emotion linked to the quest for identity and one linked to the quest for love. Happiness which is connected to the quest for meaning depends on the spiritual journey and is not an emotion but a state of being. There are therefore five emotions. All the other emotions that we think exist are not really emotions but combinations of primary emotions or different intensities of primary emotions.

Component	Direction	Emotion -	Problem	Emotion +
quest for identity	self	fear	worry anxiety	pleasure
quest for love	other	anger	rancour rage	joy
quest for meaning	God	sadness	regret depression	

The main emotion from the quest for identity is fear which does exist in order to allow the quest to fulfill its purposes. By default, fear is centred on ourselves and therefore has an internal direction. It is present to protect our physical, psychological and spiritual self and therefore our identity.

The main emotion from the quest for love is anger which is present in order to allow the quest to fulfill its purposes. Anger is, by default, aimed at the others and thus, towards the exterior. Anyone who threatens our identity, our love or our meaning has to be pushed back by anger.

The main emotion from the quest for meaning is sadness which does exist in order to help the quest realize its purpose. As there are two purposes : *God in self* and *self in God* (Paquette, *De la mort à l'amour*, Occidentalia), sadness exists in order to help us accomplish those two goals. Therefore, sadness is normally directed towards God.

Problems such as anxiety, regret or depression are anomalies mostly caused by a wrong use of the normal emotions. Anxiety, for example, is related to fear that is being directed towards the quest for love or the quest for meaning. Therefore, it is directed towards the external world, others or God. Depression is the result of sadness being directed towards the quest for identity or the quest for love and therefore towards self or others. Each true emotion must be directed towards the right person : self, others or God and answers to the right finality.

5. *The miasms*

Related to the three quests are the three miasms which Hahnemann had identified during his life. Those three miasms are as follows :

1. psorinum
2. medorrhinum
3. luesinum

The first miasm is linked to the quest for identity, the second to the quest for love and the third to the quest for meaning :

1. psorinum : quest for identity
2. medorrhinum : quest for love
3. luesinum : quest for meaning

Miasms can never ever be destroyed. On the contrary, they are essential to the good working of the human soul and therefore to the health of the person. It is only when they get stuck, blocked or slowed down that they

become a source of problems. As long as they are moving, they are playing an essential role.

It is therefore the passage from potency to act that will allow for the resolution to the many problems that are caused by the miasms.

The soul components cannot be destroyed. They can only become stuck, blocked or slowed down. Then, they need to be put back into motion. In those cases, we will have to use the law of identicals in order to solve the problem and put back the force in movement.

Although the soul is the ultimate receptacle for all the different non-physical components of the person, the fact is that body and spirit are deeply connected to the soul as we said before. It is the soul that is responsible for assigning to the body and to the spirit the components that belong to them. Those components are still indestructible and still eternal since they belong originally to the soul.

What the soul appears to be doing is to handle to the body what belongs, by default, to the quest for identity and to handle to the spirit what belongs, by default to the quest for meaning. It keeps for itself everything that belongs to the quest for love.

The components of the soul all have more or less potentiality. Nevertheless, they all can in one way or the other become, at some point, blocked or slowed down.

Bach flowers remedies and other floral elixirs work according to the law of opposites and not according to the law of identicals. They are therefore unable to resolve the unique blockages of the human soul. Yet, they are an excellent food for the soul and can help sustain us during difficult periods. They depend on and work on the sustentive force.

C. THE GENERATIVE FORCE

THE SPIRIT COMPONENTS

The role of the spirit is to connect with God and eventually to house Him. The spirit is the locus of the two main aspects which we called above God in self and self in God. The spirit is therefore the locus of idolatry. Idolatry being a multi-headed hydra that is very difficult to defeat.

All the false human beliefs, all the crooked ideas, all the perverse convictions, all illusions and all that in one way or the other distances us from Life finds its original source in idolatry.

But the spirit is the origin, the source of the state of mind. The state of mind includes all that is part of idolatry but also more than that.

Effectively, as we have seen above, any unnatural substance which ends up in a human being is able to modify the state of mind of that person. This is mostly caused by the fact that body, soul and spirit are so deeply connected. When the body is impacted, the soul and the spirit are also impacted. As was said above, all existing substances are potentially able to modify the normal human state of mind.

There are a number of things that can contaminate the human being. Those can be divided into two main categories :

1. all the living organisms present inside the person. Those organisms can be physical, material or non-physical, non-material.

Physical : parasites, mushrooms, microbes of all kinds.

Non-physical : beliefs, illusions, false ideas, false memories.

2. all the non-living elements present inside the person. Those elements can be:
 heavy metals, pesticides, insecticides and contaminants of all sorts. All other foreign substances can also be toxic.

The components of the human spirit are therefore:

1. all that comes out of idolatry: false ideas, illusions, beliefs...
2. foreign state of mind from different contaminants

D. SUMMARY

quest	force	human	universe	law of healing	problem
identity	sustentive	body	matter	law of opposites	int : fusion ext : all-mightiness
love	crescentive	soul	space	law of identicals	int : exclusion ext : inclusion
meaning	generative	spirit	time	law of similars	int : absolute ext : relative

quête	force	human being	emotion -
identity	sustentive	body	fear
love	crescentive	soul	anger
meaning	generative	spirit	sadness

quest	force	miasm	human
quest for identity	sustentive	psora	body
quest for love	crescentive	medorrhinum	soul
quest for meaning	generative	luesinum	spirit

The components of the soul as distributed to the body and to the spirit:

body			soul			spirit	
QUESTS							
identity			love			meaning	
(I)			(others)			(God)	
int		ext		int		ext	
FACULTIES							
identity int		identity ext		love int		love ext	
polychrest 1		polychrest 2		polychrest 3		polychrest 4	
SECONDARY MIASMS							
malaria		leprosy		carc		tub	
PASSIONS							
fear				anger		sadness	
MIASMS							
psora				medorrhinum		luesinum	
FORCES							
sustentive force				crescentive force		generative force	

PART III

A. RESOLUTION

1. Percepience

Percepience as detailed in the essay of the same name (Paquette, *Percepience*, Occidentalia) is the favoured method used in Homeosophia in order to spot the problem to resolve and how to resolve it.

2. The 3 components

body

All of the components of the body can only be modified according to the law of opposites. This law must be used in order to fill the deficits. In most cases, homeopathic products in centesimal dilutions will be used.

soul

All the components of the soul need to go from potency to act, meaning they must be actualized as much as possible. Yet, it is important to remove the blockage that is responsible for the fact that a specific component cannot be actualized. Once the blockage has been removed, it is possible with the help of certain substances given according to the law of identicals to speed up the actualization process. The blockages themselves are removed through the use of descending centesimal dilutions given according to the law of identicals. The actualization of the different components is done thanks to ascending LM homeopathic dilutions.

spirit

All the components of the spirit that are able to distort it have to be removed. Indeed, those negative and foreign states of mind have no reason to be there. They are destroyed using the law of similars and descending homeopathic centesimal dilutions.

B. STRUCTURE OF A THERAPEUTIC ENCOUNTER

The therapeutic encounter starts with a look at the body, then the soul and, finally, the spirit. Homeosophia structures the human problems according to the same triad we mentioned at the beginning of this essay.

1. BODY: Physical problems

: sustentive force

use of the law of opposites

Detection of the ideal nutrition approach for the person through observation of the physical characteristics.

2. SOUL: Psychological problems

: crescentive force

use of the law of identicals

Detection of the different blockages present in the person and also detection of the gifts and challenges of the person using the Primessa typology and the Percepiencia approach.

3. SPIRIT: Spiritual problems

: generative force

us of the law of similars

Detection of the foreign states of mind present in the person thanks to the Percepiencia approach and with the help of different methods including Beatituda and Florentissa (Occidentalía).

CONCLUSION

Homeosophia is not limited to only one method but includes a number of different approaches: percepience, primessa, octonutrition, and others. Before solving problems, we need to understand the human person. Then, we need to understand what is needed to resolve the issues and the principles underlying all approaches. This is what homeosophia is trying to achieve.

homeosophia



A New Approach

OCCIDENTALIA

ISBN 978-2-924669-22-8 90000



9 782924 669228