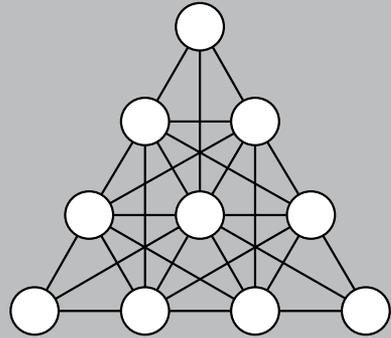


Dr Mirjana Zivanov
Dr Stojan Primovic
Dr Andreas Kelemen



THE MATRIX METHOD WITH THE TTRACTYS MODEL

THIRD EDITION

2018



B. Jain Publishers (P) Ltd.
USA — Europe — India

The Matrix Method with the Tetractys Model

First Edition: 2015 (Kindle Edition)

Second Revised Edition: 2015 (House of Homeopathy)

Third Edition: 2018

1st Impression: 2018

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Published by Kuldeep Jain for

B. JAIN PUBLISHERS (P) LTD.

B. Jain House, D-157, Sector-63, NOIDA-201307, U.P. (India)

Tel.: +91-120-4933333 • *Email:* info@bjain.com

Website: www.bjain.com

Registered office: 1921/10, Chuna Mandi, Paharganj,
New Delhi-110 055 (India)

Printed in India

ISBN: 978-81-319-4931-3

Preface

Through Hardship to the Stars

I have never talked about my decision to study and practice homeopathy, after I graduated from medical faculty, department of dentistry, until now.

In my experience, nothing happens by chance, and if you find strength to move on, a new path emerges.

Some important decisions we make unconsciously when we are very young, and there are some situations that carve deep into our memory no matter how insignificant they might seem to others.

When I was about five years old, I was very skinny but perfectly healthy, and at that time general practitioners were very haughty and rude to patients, so on one occasion, our general practitioner was shouting at me and my father on how I have to eat more, by force if necessary. I was so shocked by such behavior and I decided to become a physician, because I couldn't believe that a physician could be so haughty, rude and without empathy, especially when working with children. I clearly felt that something wasn't right about this. For me this moment was a spiritual initiation.

I was just two years old when my father had his first heart attack (myocardial infarction). He was a pharmacist, and at

that time he worked in the galenic laboratory, producing painkiller tablets - Malophen. The working conditions were very bad with the constant pounding of the tablet making machine in the cloud of powdered substance that was pressed into the tablets. This first heart attack was soon followed by two more, so he was pensioned for disability. He was working at the pharmacy surrounded by all those drugs and none of them could cure him, just as all those haughty doctors couldn't cure him even though he was taking all the medicines prescribed, and undergoing all the suggested therapies, including heart surgery, for all those years. There was one curious thing about all that - when my father had a headache the only drug that could ease the pain was Malophen in tablets, that led to his condition in the first place - a sad proof of the homeopathic "like cures like" principle.

My mother had an operation when I was five, because she was diagnosed with carcinoma in situ. Because of a seemingly minor error during the operation, she developed a number of complaints, limiting her throughout life. None of the complaints had been cured in decades of allopathic treatments, and with all the drugs which were taken.

My grandmother was suffering from asthma, and had undergone all treatments doctors recommended, including inhalers, and she still died of the condition - treated all her life but not cured.

I grew up surrounded by all that suffering, feeling their pain, and I couldn't understand how it was possible with all those drugs and treatments, all those doctors, instead of getting well, getting cured, they were slowly but constantly getting worse.

During my studies on the medical faculty, I learned that there is no cure for chronic conditions known to medicine, only treatments that affect the symptoms, while the overall state of the patient is often slowly, but sometimes rapidly,

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deteriorating. Also often inadequately treated acute patients end up with chronic conditions.

From all, that I have seen, I believe that most of allopathic drugs do more harm than good, often causing more severe conditions by suppressing symptoms, lessening the capacity of the organism to react. The life of chronic patients treated allopathically is getting more and more limited as time passes, with great sacrifices for little to no improvement, with less and less freedom.

Most of the professors on my faculty were much like the doctors from the beginning of my story, haughty and rarely empathic, so I was becoming aware that allopathic medicine is not the answer.

I couldn't find a role-model among all those professors, someone I could adore, and it is well known that we start to look like what we adore. I couldn't see myself as, such a doctor, while many others did want to become just like them, haughty and rude. Right after they finished the studies they started to behave just like those professors in white doctor's coat with their name-tags, even before they have it by curing a single patient.

After all, many of them attended the studies for it.

I've had an experience during my studies in the supervised clinical hours of ophthalmology, that was very significant for me.

During the break, some dust got into my eye, so as we came back, our supervising physician saw that my eye was red and said:

"Oh, great your eye is red, so we will demonstrate on you how to fold the eyelid inside out."

I thought and felt that there was no need to fold my eyelid inside out, because it was just dust, not some bigger particle,

and that tears alone would quickly wash the dust away, but then she started to raise her voice and insisted that I let her do it. As I was all stressed out from this entire scene, and couldn't relax, she was unable to fold my eyelid in front of the whole group of students, so she got very angry, her face became red and she started shouting "how do I imagine to become a doctor when I don't even want to let her fold my eyelid". I was shocked, I couldn't understand what was happening to me, and why all of a sudden, all that violence came out, when she could easily do it on some other student whose eye was not irritated. This just reassured me in my opinion, that the allopathic doctors are vain, haughty and without any empathy.

I knew there was something fundamentally wrong in this entire situation - a doctor should be full of patience and compassion for a patient, because the first rule of medicine was supposed to be: "First to do no harm!". And how could something like that even happen? Not only did she harm my eye, that became even more irritated and took longer to get well, but she also could have made me emotionally insecure by questioning my ability to even be a doctor! And all that in my last year of studies! But, all she really did was to make me feel even stronger that something is seriously wrong with the allopathic medicine, if such behavior is so widespread almost like it is normal, and even favored!

During my studies, there was a war and sanctions in my country, so the heat was off and I developed a chronic pain in my leg, so intense that I was limping. Once again none of the numerous allopathic therapies were working and it dragged on for years.

As I was looking for a solution for my condition I came across yoga and some holistic treatments, and after a year or two I was cured, and it was like the first rays of sun on a new dawn had broken through the darkness I was in. Right away I knew

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and felt that here lay the answers to many of my questions, and that I was right to trust myself, my feelings and my heart that there had to be a better way to cure the suffering. This was happening at the end of my studies. In this period I had heard about homeopathy for the first time and I was completely fascinated.

Since it's best to do one job at a time, I decided to finish the studies of medicine first, and right after that to start attending a homeopathic college. In this challenging period, yoga gave me strength to succeed, as it was extremely difficult for me to study for these really big exams on subjects I didn't believe in anymore. In my free time, I started to read Organon and many other books on homeopathy, and although it was more and more difficult for me to keep working on my exams, I was inspired to finish them as soon as possible, to be able to finally become completely dedicated to something I was unconsciously waiting for almost all my life.

I started attending a homeopathic college, and I just knew that this was what I was looking for my whole life. Reading homeopathic books and listening to lecturers was a completely different experience. They inspired me and showed me the light. I was finally surrounded by kind people who were truly helping and healing patients, people who really deserved respect, in my opinion.

Homeopathy had completely enchanted me by its truthfulness. As soon as I graduated from Medical faculty, department of dentistry, I started attending a homeopathic college. That is where my real journey started. I was meeting homeopathic doctors and lecturers, rich with truthful knowledge, ethics, and spirituality, and it was a great honor for me to meet them and listen to their lectures.

That is what I had been waiting for, to meet some people who truly deserve to be respected and admired, and whom I could accept as role-models. I finally felt that I found my

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home, my world in this world. Until then I had a feeling that only I was aware that something is wrong with the medicine, and all of a sudden I met a whole bunch of people who felt just like me, people who seek the truth and live for it. I was attending homeopathic lectures with ease, happily, reading tons of books on homeopathy, and soon my first prescriptions came, to people and pets from my surroundings. Those first prescriptions were very successful, helping physically, but also emotionally and mentally, giving me even more strength to push on.

I started practicing homeopathy with my colleague soon after I graduated, and then came many more cured patients - the greatest reward I could ever imagine!

It is like a new life started for me, a Renaissance. I found my path and my true calling, I knew where I was going, where the truth lied and what my mission was.

Now when I look back I am happy that I started a journey of finding out what's wrong with allopathic medicine, all that time ago as a little girl. On this journey, I have found a real jewel, a shining star - Homeopathy, the art of medicine and Simillimum capable of curing a person as a whole!

I have experienced the great joy of seeing with my own eyes how a patient after the Simillimum we have prescribed, is getting better and better.

To see your patient cured and rejuvenated, practically reborn, and in time patients with children growing up healthy.

There is no greater joy than seeing a patient well again after such hard and a so-called "incurable" disease! Or when you see a child that was suffering from asthma running around and playing with other children without a need for their inhaler! When you see such things, all the hardship and studying was worth it!

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Exhilarated by the results of our work with the patients, many of them cured, I started publishing articles and books to make as many people as possible aware of this fantastic way of true healing of all beings, not just human beings, but also animals, plants, and the whole planet. That is why I keep on working with my colleagues on faster and more accurate ways to prescribe Simillimum, to make it available to as many beings as possible, and by that to help the entire planet, to leap to the next level of spiritual awareness.

Now with these exciting new tools, the MATRIX method and Tetractys model of behavioral states, we may hope for even more joyful events, more cured patients, thanks to improved understanding of their inner dynamism and easier recognition of their miasmatic picture.

There is no greater happiness than being surrounded by happy and healthy people, and all that is made possible by Homeopathy and Simillimum, our shining stars!

Postira,

June 28th, 2015

Dr Mirjana Zivanov

Publisher's Note

We at BJain publishers are delighted to bring you the second revised edition of the book *The Matrix Method with the Tetractys Model*. This book is based on faster and more accurate ways formulated by Dr Zivanov and his colleagues to prescribe simillimum.

In the process of case taking one of the key difficulties which has been seen to be faced by most physicians is to get a complete and accurate picture of the patient's mental, emotional and physical state. As a patient forgets or avoids providing information that may prove to be crucial to bring about cure, a homeopath needs to find ways to get past all of these conscious and unconscious barriers. This book will definitely serve as a great help in the process. The Deep PEAT technique by Z. Mihalovic – Slavinski, as described by the author in this book is a process that leads the physician to the deepest pair of opposites of a person, called the Primes and thus enabling them to understand the deep seated conscious of the person.

This book has been written in a scientific language of homeopathy and is based on the knowledge of the biochemical system of man's homeostasis. As a confirmation of their competence, they have provided sufficient references to

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acknowledge the ideas towards the implementation of the proposed model which has got its meaning in their practice.

Now with these exciting new tools, *The Matrix Method and Tetractys Model* of behavioral states, we may hope for an increased number of patients cured with homeopathy. It will also lead to a better understanding of the inner dynamism of the patient and easier recognition of their miasmatic picture.

We believe that this book will be accepted and the solution offered by the author for homeopathic treatment will find its significance in the practice of other homeopaths to efficiently overcome the obstacles on their way to find the simillimum. Therefore, this publication will gain its importance, understandability, and usability for homeopaths all across the globe.

Kuldeep Jain

CEO, B. Jain Publishers

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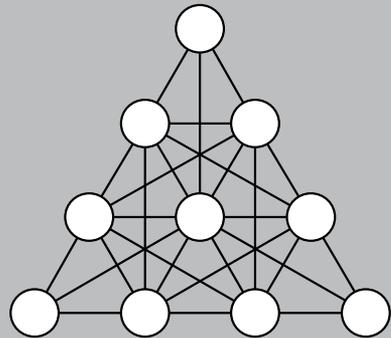
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Introduction

*About the creation of the
Matrix method and
Tetractys model*



The Matrix method is based on years of observations in our clinical practice, therefore the method and model we are here presenting should not be understood as one of the rigid theoretical systems, where everything seems to be “perfectly” predefined and complete. It is and it will be a work in progress, and for some cases in the future it may lead to new insights and directions.

We have all seen, numerous times, how during Case taking the mood of the patient switches at some point, often more than once. In the Matrix method we call that point ‘The Point of Transformation’ (PoT), and it is very important because it shows us the dynamic of the patient’s emotional states, in the Case taking¹. The emotional states between which the patient switched, as well as what the patient was saying at that point, is very important for seeing the nature of the patient, in order to prescribe the Simillimum.

To understand the change that happened at the Point of Transformation (PoT), we must first know what were the emotions between which it happened. There are many human

¹ Of course, the same applies to Follow-ups as well, but here we will focus on the Case taking

emotions, and even more words that describe them. Sometimes different emotions may be described with the same words... That is why we felt the need to put the emotions and behavior on solid ground.

To feel is something essential for every living being, sensations, emotions and behaviour. These are reactions to sensations and emotions. That is why it is encoded into every living being, and we can find similarities so far into our evolutionary past, phylogenesis, like between roundworms (nematodes) and human beings.

It is stunning that we share the 3 basic monoamines Serotonin, Dopamine and Noradrenaline, that have a profound influence on our emotions and behavior, with such a simple creature like a roundworm. Of course, it is not just the roundworm but all the phylogenically younger animal species, up to the ape and us.

Linking our biology, more precisely neurobiology, to our emotions and behavior, is what may give us that solid ground, we mentioned earlier. There is a great number of scientific studies on this subject, but what we wanted to do is to create a model, simple enough to be used in everyday practice, based on those studies. That way we can see the relations between our emotions and our biology - the 3 basic monoamine.

There wasn't too much doubt about the basic shape of the model, because there are 3 monoamines, and the obvious choice is to present each of them on one of the 3 axes of the orthogonal coordinate system.

The 3 basic monoamines should be connected to our deepest, most basic, emotions.

Charles Darwin in *The Expression of the Emotions in Man and Animals* listed over thirty emotions, classified into seven clusters. Ever since this groundbreaking work scientists have

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argued over whether or not there is a finite number of basic emotions at all.

Most of those who adhere to the theory of basic emotions, also referred to as differential emotional theory (DET), agree that there are 5-10 basic emotions, often in association with the basic facial expressions shared by most of the human beings of any age. The recent brain imaging studies and investigations of autonomic responses, have shown that unique patterns of activation are associated with certain emotions.

A homeopath is mostly talking to a patient face to face, so understanding the patient's facial expression is even more important, in light of the theory of basic emotions.

But, imposing a set of basic emotions upon a model of relations between 3 basic monoamines, may easily lead to mistakes. We came across some models created this way, but we didn't find it dependable enough for our purpose.

That is why we've decided to build this from the ground up, putting in the model only the emotions and behaviors found to be connected with certain ratios of basic monoamines, in different scientific studies. Many of these studies showed that the 3 basic monoamines are in negative correlation, meaning that when one goes up, the other must go down, like "communicating vessels". This fact dictated the shape of the model - instead of the Cube, it had to be a 3 sided Pyramid (tetrahedron). On this pyramid, we marked with circles the typical ratios of monoamines, and emotions, and the emotions related to those ratios. There were eleven typical ratios of monoamines marked all together, with eleven corresponding emotional and behavioral states. We named this pyramidal 3D model the Matrix model.

Since our aim was to create a simple easy to use model, and the 3D version isn't practical for everyday use, we made a 2D projection of the 3D model we created. The 2D projection

has, of course, a triangular shape, because it's a projection of a 3 sided pyramid, and of 11 typical ratios, two were superimposed, marked with 10 circles all together.

So, our Model ended up being a triangle with 10 marked circles (Spheres), with one in the middle representing two different emotional states. Since the Model had a resemblance with the Pythagorean symbol - the Tetractys, hence we named it the Tetractys model of behavioral states.

Now, with this model we can more accurately, and with a greater reproducibility, follow the dynamics of the patient in Case taking, by being able to track which basic emotions he switches to at the Point of Transformation (PoT). We believe that is a big step forward in understanding the patients conscious self.

This opened up another question - what about the unconscious? How to get to the deep emotional contents of a patient? How to help him to open up in a matter of minutes instead of months?

Classical case taking is an irreplaceable tool of every homeopath, but it may take a long time for a patient to open up. A homeopath has to find a way to get past all of these conscious and unconscious barriers in order to prescribe the Simillimum. The patient may sometimes get tired of waiting and move on. On the other hand, talking in great detail about some painful past experiences is very hard for a patient, and we believe this should be avoided as much as possible.

When we ask a patient to tell us about a painful experience from the past, he/she may end up re-living it and may be stuck by lamenting or get overwhelmed by sadness. That is why we were looking for a psychological technique that can give us the deepest feelings of the patient, but then immediately makes him/her move onto the next subject - a gentle and precise one.

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Also, a homeopath is supposed to be an impartial viewer, but when the case analysis starts, a homeopath has to choose what were the most important themes, words, and expressions in the case taking.

A few years ago, we attended a lecture on psychological techniques - Spiritual technologies by Z. Mihajlovic Slavinski. He was presenting a number of methods for dealing with psychological issues most people go through at some point in their lives. The methods seemed to be very simple almost like child's play, but the results were more than good. Slavinski also mentioned that the crown jewel among his methods was Deep PEAT. We were so intrigued by the methods that we had already seen in action that we went to hear more about it on a course that was organized a few months later. Deep PEAT is a method based on the assumption that there is one theme, expressed in a pair of opposites – the Primes, that are in the root of all other themes in our conscious and unconscious. Primes are pairs of opposites like: calm and agitated; pride and shame; happiness and sadness; movement and inertia etc.

As we practiced this method with our friends and family, we noticed that a few of them who share the same constitutional homeopathic remedy, Simillimum, used very similar chain of contents, sequence of expressions and words, as they were going through their subconscious and almost the same Primes in Deep PEAT. We said almost the same because different patients used somewhat different words with the same basic emotions - like happiness, joy vs. sadness, sorrow.

We saw this method as a way for a patient to point out what is the theme that he/she feels most intensely - the key theme, that may lead us straight to the patients homeopathic constitution - the Simillimum.

At the beginning, we have started to use this technique with some of our patients who already had their Simillimum. All of these patients were prescribed with their Simillimum a few

years back, attended regular follow-ups and were in good general health, with their main complaint, in the case taking, resolved or significantly improved.

Since, at first, the Primes belonged to the same rubrics, the same themes, for the people with the same Simillimum, our initial hypothesis was that the same Primes in Deep PEAT are found in the patients who share the same homeopathic Simillimum.

The results looked very promising because not just the Primes, but also most of the themes that led to them. A few weeks later this initial hypothesis had to be changed because some of our patients with different Simillimum had the same Primes, but with quite different themes that led to the Primes. For example Aurum and Naja patients share the same Primes: happiness - sadness, but Aurum sadness is much deeper, and may even lead to suicide, while in Naja sadness there is always a glimpse of hope.

This meant that the importance of the Primes alone is quite limiting for a Homeopath, and that for the homeopathic case analysis we need the entire *Chain of contents* including the Primes.

Basically, the chain of contents in Deep PEAT consists of emotions, as well as sensations and thoughts that express the underlying emotion.

Again, there are the Points of Transformation (PoT) in the *Chain of contents*, the moment when the patient's mood changed, and every content belongs to one basic emotion that is one Sphere of Tetractys.

One of the most interesting results of the practical use of the Tetractys model and Matrix method was how well the positions of the contents we have got from the patient, corresponded to the miasms of their Simillimums, the three classical Hahnemann's miasm - Psora, Sycosis, and Syphilis.

Introduction

The characteristics of the three Hahnemann's miasm and their relations to one another correspond very well to the Spheres of behavioral states on the Matrix model and their association with the three monoamines. Some behavioral states described in modern psychology, share high similarity with the two centuries old Hahnemann's vision miasms. For example, hypo-manic state is amazingly similar to syphilitic miasm. As a result of this line of research, we have found that each miasm may be associated with elevated levels of one of the monoamines: Psora with dopamine, Sycosis with noradrenaline and Syphilis with serotonin.

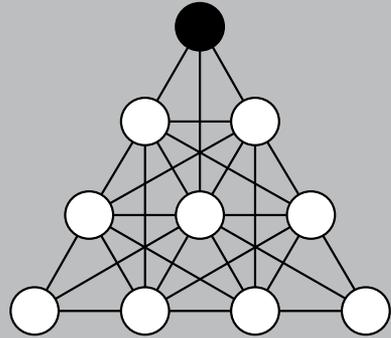
Getting the chain of the most intense emotions and sensations for a patient - the *Chain of contents*, from the Case taking and by using the Deep PEAT technique, on one hand, and putting them in the context of basic emotional states on the Tetractys model, on the other, opens up an exciting new perspective in homeopathic case analysis - the MATRIX method.

The MATRIX method gives us a general overview on how the patient's general behavioral and emotional states change in the Deep PEAT process and Case taking.

The Homeopathy deals with the three basic spheres of a human being - mental, emotional and physical, as well as the basic three miasms, and all of these elements create one image, making homeopathy a holistic system.

The One

*About the Vital force
and Hypostasis*



Everything that was created in the space-time continuum, the Cosmos, is unique. Nothing can ever be exactly the same as any other thing, only similar.

This was obvious even to the earliest Greek philosophers. A maxim by Heraclitus: “Everything flows - *Panta Rhe!*” - sums up this subject perfectly.

Accordingly, every person is a singular event in history.

Matter and energy are changing in time and space, but the rules of change, their relations, are constant - unchangeable and we know them as physical and mathematical constants (like number π (Pi), the Avogadro’s number (NA), the Gravitational CONSTANT(G) etc.). These constants are infinitesimal numbers, so Symbols are used to represent them (π (Pi), NA, G etc.) in their true meaning, while their approximate values (like 3,14159 for Pi) are used in calculations.

These constants and Laws of Nature are the pillars of the Cosmos, an invisible web - the Hypostasis that holds it together. To paraphrase Hermes Trismegistus - its center is everywhere, the circumference nowhere.

The term Hypostasis (Greek ὑπόστασις) means underlying state or underlying substance, the fundamental reality that supports all else, known in Christian Europe for almost 2000 years as the Holy Spirit.

Finding and understanding the Laws of Nature is the “Reason for the existence” for every branch of Science.

The Hypostasis can be seen all around us if we are looking for patterns behind similar but, in appearance, quite different events and forms.

It would be wrong to assume that the existence of something constant, something that shapes and rules the Cosmos, wasn't obvious to most of the cultures and civilizations that predated ours. The main difference between us and them is that we only accept the existence of something that can be quantified, expressed in numbers, while they mostly recognized analogies and marked them with Symbols.

It took us thousands of years to mathematically define non-living nature, while the living nature is ever more elusive. This is why the scientific fields are commonly divided into two major groups - natural sciences and social sciences.

The living nature is so much more complex than the non-living, that hermetic philosophers used to define every living being as a Microcosm - nowadays we would say a unique living system. All of these countless microcosms are in an endless diversity of interactions. It is far more challenging to find the web of patterns, the Matrix, that pervades the nature and relations of the living.

A human being is not just ruled by the Laws of Physics, but also by the unconscious. This interaction between the physical world and the world of the unconscious is what makes human being so complex. The unconscious also has its constants but they can't be defined in numbers – they are archetypes, Symbolic images that may only be partially expressed in words

The One

or works of art, just as the physical constants (like Pi) can be expressed in an approximate number (3,14159).

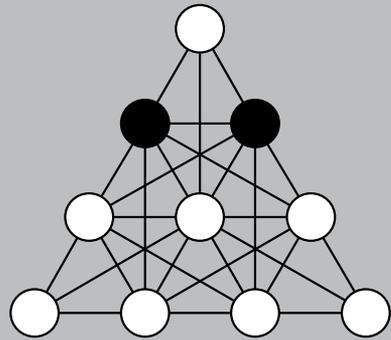
Consequently, the health of a human being is also both physical and psychological, so right in-between natural and social sciences. The physical and psychological phenomena of a human being is so interconnected that any attempt to deal with a single phenomenon with disregard to the others, may result in a serious collateral damage. That is why in homeopathy every phenomena and symptom presented by a human being is observed as a disorder in the system as a whole - a holistic approach.

For 200 years Homeopathy has looked for the underlying patterns in symptoms of disorders, the hypostasis of a human being - the way we feel and experience everything that happens to us emotionally and physically, as well as how our minds react to that.

Hippocratic medicine, as the dominant medical system in Mediterranean and Middle East for two millennia, has introduced the term, Vital Force. It is the Spirit (Pneuma) combusted and infused into the body, primarily blood, creating the Vital Force (Pneuma zoticon), that gives life to every part of a human being. Vital Force is the hypostasis of a person - the one in a human being, and every symptom is its reaction. Since the Vital Force is personal, unlike the Spirit (Pneuma) that is general or universal, the symptoms are the reflection of what is underlying in the Vital Force of a person or the essence of a person.

The Pair of Opposites

*A Pair of Opposite Symptoms
as a Theme in Homeopathy*



In every phenomenon that occurs in the Cosmos, there is its opposite that will follow. When there is a day, the night is coming, and every moment a phenomenon is expressed or gets active, it brings the opposite one step closer to replacing it. As the active, kinetic energy of one opposite declines, the passive, potential energy of the other rises until the point of change comes - acting as two communicating vessels, or a pendulum. The circle of change in a pair of opposites makes the Cosmos dynamic and diverse, and it doesn't just bring us the white day and black night, but also all the colors of dusk and dawn.

The dynamism of the pair of opposites is in the core of practically all mythological traditions and it can be traced back to the dawn of civilization. In Vedas, it was the pair of opposite gods Indra and Vritra, in ancient Egyptian mythology - Horus and Seth, in Zoroastrianism - Ahura Mazda and Ahriman, just to name a few.

There is also a profoundly deep symbolical level of Tradition of ancient civilizations, like the Yin-Yang and I-Ching symbols in the far east, double spiral and Caduceus symbols in ancient Greece and the Hellenistic world. The



Yin-Yang symbolizes the Earth and Heaven. Deriving from this fundamental symbolism all the others follow: the Passive and Active principle, Darkness and Light, Female and Male, Matter and Spirit. The dynamism of complementary opposites, Yin and Yang is the source of endless change in the created Cosmos, as it was said in an ancient Taoistic formula "The Da-Yi (Primordial Unity) has created 10000 beings (10000 in many ancient civilizations stands for countless) and Yin-Yang has changed them."

The Yin and Yang taken separately from one another are found in I-Ching, where Yin is represented by a broken line and Yang with unbroken, while their different combinations quantitative and qualitative relations in all things have been presented by 64 hexagrams. The 64 hexagrams also represent the order in the Cosmos - a finite number of ways the Essence of Being may be structured, in the infinite forms of existence.

The double spiral is the ancient Greek and Mediterranean symbol most equivalent to the Yin-Yang symbol. It symbolizes the dynamism of circles of life and death, involution and evolution. The two opposites connect in the middle, showing their complementary nature just like in the Yin-Yang symbol the same function has the point of the opposite in each field.



The first of the ancient Greek philosophers to suggest the concept of the Unity of opposites was Heraclitus, as we can read in one of his aphorisms: "The road up and the road down are the same thing. (Hippolytus, Refutations 9.10.3)".

To express the oneness and complementary nature of a pair of opposites, a long line of philosophers since the middle ages used the term - *Coincidentia oppositorum*.

The Pair of Opposites

Hermes the god of transitions and boundaries, in ancient Greek mythology, was the carrier of the Caduceus, a short staff entwined by two serpents, symbolizing the unity of opposites. On the other hand the symbol of human health, the Rod of Aesculapius with one serpent-entwined rod, showing how a physician always deals with a symptom as the expressed one of the opposites.

The transitions of pairs of opposites are dominating all aspects of life for every human being and for any society. Our conscious and unconsciousness exists in pairs of opposites, starting with the Autonomic Nervous System (ANS) with the opposing sympathetic and parasympathetic systems. They are complementary and interdependent.

The different ratios of opposites in systems describing the living beings and their relations may be very well presented using the normal (or Gaussian) distribution. Gaussian distribution is often used in the natural and social sciences.

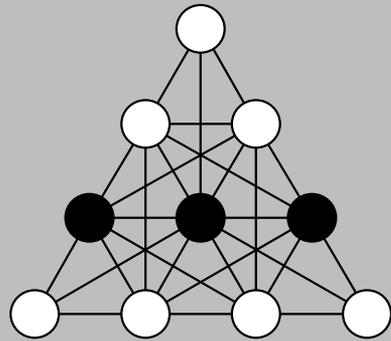
Deep in the unconscious lays the collective unconscious of mankind, with the Archetypes, also existing in complementary and interdependent pairs of opposites.

The Classical Homeopathic treatment is based on the symptoms presented by a patient, so the fact that a symptom is just a part of the phenomena, the expressed one of the pairs of opposites is very important for a homeopath. In homeopathy a pair of opposite symptoms which we find in a patient is a Theme.

For example, if a patient says he/she is very ashamed of something, there are usually expressions of pride in the past, or there will be in the future.

The Tripartite Human Being

The Mental, Emotional and Physical level Codependent and Interconnected into One



Ancient Greeks, who have laid the foundations to the modern science by observing the natural phenomena, were even more focused on every aspect of human beings. They found that there are 3 deepest, fundamental, spheres of a human being: spirit (pneuma), soul (psyche) and body (soma). Most of the great civilizations throughout history came to very similar conclusions about the nature of a human being.

This tripartite view of a human being is in the very bases of Christianity and of the Hahnemann's age *visio mundi*. The spirit was seen as the force that connects and keeps together the other two - as the Vital force of a human being.

Nowadays we call these 3 spheres mental (spirit), emotional (soul) and physical (body). We can feel in the physical and emotional sphere with sensations and emotions, but the mental sphere is different. Since the emotional sphere corresponds traditionally to the soul, we could say that the emotions are sensations of the soul.

Now, if we sense and experience with our physical and emotional sphere, what does the mental sphere in our ratio, do? The mental sphere is where the thoughts, or more

precisely, decisions are made, based on what is sensed and what was sensed in the past by the other two spheres. The mental sphere is traditionally the pneuma psychikon, just one part of the Vital force, the spirit (gr. pneuma).

The vital reaction or the reaction of the Vital force, of the mental sphere is basically a decision, while vital reactions of the physical and emotional spheres are emotions and sensations.

There is a balance in reactions of all 3 spheres, because they are in correlation with each other as different expressions of the one - the nature of a person. It is essential for a homeopath to recognize the nature of a person/patient, in order to prescribe Simillimum, by observing the reactions of his/her Vital force.

The presence of these 3 spheres is universal for all human beings, but the relations and levels of predominance of each one of them to the other two, are the very roots of individual differences. We have all met very smart people with the predominance of mental sphere, very emotional people with the predominance of emotional sphere, athletes with predominance of physical sphere, and the majority of people with all kinds of combinations in-between these extremes. Every person is a microcosm, a more or less balanced system, so the predominance of one sphere is always balanced by the other two. In many people, these 3 spheres are balanced in a similar way, share the same pattern and this makes them fundamentally similar, even though some of them may appear to be quite different on the outside. These patterns of fundamental similarities are exactly what a homeopath is looking for in order to find the homeopathic remedy for a person with a certain constitution - the Simillimum.

Each and every one of these patterns in Hypostasis has its expression in a constitutional type. In homeopathy, constitutional types are derived on the basis of the

The Tripartite Human Being

Simillimum, that is the most similar to the nature of a person.

The constitution in the homeopathic sense, has its expression in the acts of the Vital force. We can't sense the Vital force in the state of health, but "it is only the vital principle, deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations, and incline it to the irregular processes which we call disease;" (Hahnemann, Organon §11).

When the Vital force is disturbed, there are two key elements in its disturbance. One is the source of disturbance and the other is the nature of a person's Vital force.

For an example, if we throw a rock (source of disturbance) into a body of water (Vital force) the effects will vary depending on the nature of the body of water. If we throw a rock in the mountain lake we will see perfect circles on the surface, while in the river there will be elliptical circles because of it's flow and if the water is frozen there will be none.

We cannot see the Vital force, so all we know about the nature of a person's constitution in a homeopathic sense, are the nature of his/her emotions, sensations, and decisions, as the reactions of the disturbed Vital force.

Since the actions of the Vital force can be seen on the mental, emotional and physical sphere at the same time, we may look for its image either in, emotions, sensations or decisions. The essence of the Vital force can be recognized through its actions in each one of these spheres, so whichever we choose in our quest for Simillimum is fine, because the reflection of their Unity is always present in each one.

The three classical Hahnemann's miasms are, amongst others, characterized by an inherent weakness, each one in a different sphere. The Sycotic miasm has difficulties in dealing with abundance of emotions, most of all fears, making a rich inner

The Matrix Method with the Tetractys Model

life (emotional sphere). The Syphilitic with an abundance of decisions made to put the flow of ideas (Mental sphere) under control, resulting in lots of action, making a life rich in experiences and changes. Finally the Psoric with their endless struggle to achieve their lifelong almost unchangeable goals, keeping their “eyes on the prize” in a Machiavellian sense, making them also the guardians of the world order (Physical sphere).