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To the mind of the contemporary average person, the word “miasm” sounds strange and repulsive. “A mass of dirty air that smells unpleasantly”, that is the explanation of the term given by the dictionary, nowadays. At the time that Homeopathy was first introduced by Hahnemann, the Bacterial Theory was not yet put forward. So, the prevailing theory was that the cause of epidemics were miasms, that is, filthy substances that could be transmitted by air or via water and infect people.

Even nowadays, many patients and doctors, have a false understanding of the terms “Psoric”, “Sycotic” and “Syphilitic” Miasms employed by Hahnemann. They think that he refers to those Chronic Predispositions imposed to humanity through centuries by the infection from the corresponding three diseases, i.e. Psora, Sycosis (gonorrhea) and Syphilis.

Nevertheless, this is totally wrong! Hahnemann considered that the true causes of any disease, that is, the true causes of Illness in general, are of dynamic, etheric, energy nature. And that is the reason why he developed, accordingly, energy means of cure, i.e. homeopathic medicines.

I believe that Hahnemann introduced the terms Psoric, Sycotic and Syphilitic to describe the three different kinds of Miasms, merely for mnemonic reasons. He, simply, chose the three diseases that presented the typical characteristics of each miasm on the physical level and named each miasma after them.
That doesn’t mean that Miasms are diseases merely on the physical level of existence. In fact, Miasms are imbalances of the Etheric Body of human being, which in turn, cause multiple imbalances of the Physical and Psychic Level. The same is also true for Idiosyncrasies that correspond to homeopathic medicines.

To put it in a few words, *Psoric Miasm is the disorder of Yin Etheric Energy, Sycotic Miasm is the disorder of Yang Etheric Energy and Syphilitic Miasm is the perversion of Yin and Yang Etheric Energies.*

Furthermore, homeopathic clinical experience showed that, even from birth, all human beings already carry with them these Miasms, these Energy Etheric Disorders. Sooner or later, these Miasms will produce Illness on the Physical and Psychic Level.

I will not analyze any further the concept of Miasms, since this is the main theme of this book. Nevertheless, in all previous books of mine, either medical or philosophical, you will find a lot of references on the Miasmatic Theory either in the form of Miasmatic Idiosyncratic Diagnosis or in the form of Miasmatic Idiosyncratic Materia Medica (Pharmacology). Moreover, in many of my philosophical books I relate Miasms to all different areas of knowledge, such as Religion, the Fall of Human Kind, Evolution of Universe, Universal Laws, Art, Science, Society, etc.

Any deep knowledge, especially Homeopathy, cannot be laid down cut off from all other fields of knowledge, since according to the Universal Law of Unity and Diversion “All are One and from One come all”.
CHAPTER 1

INTRODUCTION TO

MIASMATIC THEORY

1.1 Hippocratic Theory of Temperaments
1.2 The World of Dualism/Diversity
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1.4 Heraclitus “Theory of Complementary Opposites”
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1.1 Hippocratic Theory of Temperaments

Hippocrates, the Father of Medicine, was probably the first one to classify human beings into four “Temperaments” according to the mixing of the four “humors”/“fluids” that circulate into human body. These four primary fluids were called “blood”, “phlegm”, “yellow bile” and “black bile”.

Nowadays, there are many other terms used instead of Temperaments, i.e. Constitutions, Idiosyncrasies, Human Types, etc. These Temperaments were responsible for the differences in body structure, physical characteristics and functions as well as psychological characteristics.

At this point someone would be justified to say: “OK, I can accept “blood” and “yellow bile” but it’s pure nonsense to talk about “black bile” and “phlegm”! Most probably at the time of Hippocrates they knew very little about human physiology”. Yet, we must always bear in mind that in Ancient Times wise people used symbols a great deal in order to explain deeper knowledge to the average person.

For example, when Pre-Socratic Philosophers referred to the creation of Natural World they’ve used symbolic expressions like “Earth”, “Water”, “Air” and “Fire” to refer to primary elements. “Earth” probably corresponded to the solid state of matter, “Water” to the fluid state of matter, “Air” to the airy state of matter and “Fire” to the energy state. The mixing of these four primary elements was responsible for the creation of the great variety of things, energies and creatures of Nature.

A similar symbolism was adopted by Eastern Philosophers and was used in Acupuncture Theory of the Five Elements: Earth, Water, Air, Wood and Metal. In the Old Testament, God created Universe in “seven days” which is obviously a symbolic way to refer to “periods of time” or “phases”.

Even nowadays, the Science of Astronomy uses symbolic terms to describe celestial bodies or phenomena. For example, scientists talk about “Black Holes”, “White Holes”, “Dwarf Stars”, etc. If our modern civilization was destroyed suddenly and after thousands of years people
of that era read today’s astronomical scripts they would laugh if they translated these terms literally and not symbolically.

We should bear in mind that most ancient scientists like Hippocrates were also wise men initiated into Esoteric Knowledge of their times or of previous times. Ancient Esoteric Philosophy talks about the Etheric Body of Man/Aura/Vital Energy that consists of the mixing of four different types of etheric energy. This mixing is responsible for the vast variety of individual etheric bodies.

Someone could say that it’s foolish to believe that from the mixing of only four primary etheric states such a vast variety could be the outcome. Nevertheless, this is a common thing in Universe and most important it’s simply the result of the application of the Universal Law of Unity/Variety.

For example, the numerous chemical compounds naturally existing are but the combination of about 100 simple elements of the Periodic Table of Elements. Moreover, these 100 elements are but the combination of only three subatomic particles, i.e. proton, neutron and electron!

Not only Science can furnish us with examples of this Universal Law. Let me give you some more relevant examples. The numerous words of any language come from only 20-25 letters of the alphabet. Mors code comes from the combination of only two primary elements, the dot and the dash. Confectionery uses a handful of primary materials (sugar, milk, chocolate, flour, butter and eggs) to create numerous cakes, pastries, etc.

The three basic colors when mixed create numerous shades while the seven notes in music when combined are responsible for numerous melodies. In the Science of Computers, the combination of two main primary electrical states is enough when it comes to help storage uncountable information.
Let’s go back to the four Hippocratic Temperaments: Melancholic, Phlegmatic, Sanguine and Choleric.

**Melancholic** is the feeble physically and introverted psychologically person who tends to react to external stimuli by defense and withdrawal. He is pessimistic and prone to melancholy. He has difficulties in enjoying life because he is hindered by ideologies and even unjustified guilt.

**Phlegmatic** is strong yet slow; stable and persistent; he reacts in a calm way and with persistence; he has very good organizing skills.

**Sanguine** is the opposite of Melancholic. He is strong and active physically and extroverted psychologically; he is also very expressive and plethoric. He reacts intensely; he fights back; he is offensive. He tends towards enjoying pleasures of life; he is direct; his emotion is intense yet shallow. His mood is very changeable; he is impulsive, optimistic and joyful.

**Choleric** is strong physically and perverted psychologically. He tends to be dominant, egoistic, aggressive and even violent or cruel. He is critical, negative towards others and his emotions and behavior are unpredictable most of the times.

**1.2 The World of Dualism/Diversity**

We live in the World of Dualism/Diversity. Space can be classified in up and down, right and left, in and out; objects can be characterized as long and short, high and low, wide and narrow. Time has qualities like fast and slow, old and new. Materials have qualities like hard and soft, rough and smooth, black and white, heavy and light and so on.
Weather conditions are also classified into opposite qualities: windy and calm, rainy and dry, hot and cold. Nature Forces come into pairs of opposites: gravity and buoyancy, action and reaction, low and high, of this direction and of the opposite direction. Lower Energies like Magnetism (South and North Pole) and Electricity (negative and positive) also come into opposite pairs.

Organs of living organisms apart from the state of balance may be in a state of hypofunction or hyperfunction. Etheric Energy of living creatures has two opposite and complementary forms, i.e. Yin and Yang Energy. Cosmic Etheric Energy also is found in two opposite forms. Wilhelm Reich named these two opposite forms as OR (Orgone) and DOR (Deadly Orgone).

*Thought-forms* of Psychic World and Individual Thoughts also come into pairs of positive-negative or higher-lower. *Emotions* also exist in pairs of positive-negative and the same is also true about *Behaviors*.

*What does that mean? Why is this happening? Is it accidental or is it the direct result of a fundamental Universal Law?*

**1.3 The World of Uniqueness**

From the above examples we come to the conclusion that this duality characterizes all things and states of the Material World, the Lower Energy World, the Etheric World and the Lower Psychic World. To be more precise, *we don't have to do with duality but with diversity* since the two opposites are the two far ends of a certain *united spectrum* ranging from one far end to the other.
As the quality of the one opposite increases the quality of the other opposite decreases proportionately. For example, we usually say that there are only two opposite poles of white and black. Nevertheless, there are numerous shades/tints of grey in between. The same is true for all opposites, for example heat and cold, up and down, day and night, etc.

However, Individual Conscience Psyche, Higher Psychic World and Spiritual World aren’t characterized by duality/diversity. Conscience Psyche or what we usually call “Moral Conscience” has a unique content by nature. There are no “good” and “bad” or “good” and “evil” in it. There’s only “kindness”, a unique state of kindness.

This unique, higher state of kindness isn’t defined or affected by human criteria or expediency or by human subjectivity of any kind. The content of Conscience Psyche is unique, objective and absolute due to its close relation to the Spiritual World.

The exact same qualities characterize Plato’s “Ideas” that exist in the “World of Ideas”. The latter is identical to the Spiritual World or Heaven of Christians.

Let me point out an analogy for better comprehension of this Duality-Diversity/Uniqueness concept. It’s the analogy of Center/Circumference of a Circle/Wheel. There are numerous points at the circumference and all of them have their opposites that lay on the opposite point of the diameter of the circle. These opposites are called diametrically opposites and their distance from the center of the cycle is the same although in opposite direction.

If we start decreasing this distance there will be a time that these two diametrically opposite points will become one since they will move to the center of the cycle. They will become one and the same thing.
Circumference corresponds to the Duality/Diversity World and is characterized by a never ending diversity. Any material/state of this World has it’s diametrically opposite material/state and although opposite qualities they are, at the same time, complementary. The Center of the Cycle corresponds to the World of Uniqueness. There is no duality, opposites or diversity there; there’s only uniqueness.

If we could talk about the absolute center of the Universe or if we could talk about the Creator / God / Supreme Being who is “above” and “beyond” the Creation / Universe then we should say that he is the one and only, the sole, the ONE. That’s the reason why Christian Religion says that God is “omnipresent” and “fills everything”. Jesus, in an attempt to show the unity of his Individual Spirit with the Spirit of the Creator said “I am one with the Father and the Father is one with me; we are one thing”.

Heraclitus, the Ancient Greek philosopher is, undoubtedly, the one that has deeply understood this concept of diversion/uniqueness. I quote some of his sayings:

-“The All State/Whole is divisible and indivisible, born and unborn, mortal and immortal, son and father, justice and god”

-“All those that have listened not to me but to the Word/Logos they will wisely agree that all/everything is one”

-“All are interconnected: the set and the non set, the converging and the diverging, chord and monody; all are combined to One and from that One all originate”

1.4 Heraclitus “Theory of Complementary Opposites”

It’s of outmost importance to comprehend the seemingly paradox of the unity and complementary nature of opposites. Materialistic/Mechanical
Thinking cannot comprehend this unity of opposites; Materialistic Logic supports that opposites are opposites and similar are similar. There’s a high insurmountable wall between them. Black and white cannot have any meeting point among them; anything black doesn’t have the least amount of white in it and vice versa.

Mechanical Thinking is but a short-sighted logic because in the World of Duality/Diversity that we live in there are no clear cut boundaries among all things and states. All things and states are relevant; they aren’t absolute. For example, black is more black than grey and grey is more black than white while white is more black than milk-white.

There are some feminine hormones in a male and there are also male hormones in a female. Water is cold compared to steam; nevertheless, water is hot compared to ice. A seemingly standing man participates simultaneously in four kinds of motion without any effort: he rotates around the axis of the Earth; he rotates around the Sun following the rotation of Earth around the Sun; following the Sun orbit he rotates around the Galaxy; finally, following the Galaxy’s motion he is moving far away from the center of the Universe after the Big Bang!

Dialectical/Natural/Universal Thinking is closer to life and reality only because it’s in accordance to the Universal Law of Uniqueness/Diversion and to the Universal Law of Eternal Flow. Heraclitus, can, undoubtedly, be considered the Father of Dialectical Thinking, so I will just lay down some of his sayings, relevant to our subject in discussion.

-“Everything is in a state of flux”
-“Opposing is useful; the best assembly comes from opposites”
-“All are born from controversy”
-“Uphill road and downhill road are one and the same”
-“God is day-night, Winter-Summer, war-peace, satiation-hunger”
-“Alive and dead, awakened and sleeping, young and old are the same; from the transformation of the one comes the other and vice versa”
-“As God is concerned, everything is beautiful, good and fair while people consider some things as fair and some as unfair”
-“If you draw a circle, beginning and end coincide”
-“Cold things become warm, warm things become cold, moist things become dry and dry things become moist”

1.5 The Yin-Yang Theory

We have already mentioned Heraclitus “Theory of Complementary Opposites”. There’s a similar, not to say identical, theory developed in the East, also since ancient times. It’s the “Theory of Yin-Yang”. According to the latter, all things and states of the Material World, Lower Energy World, Etheric World and Psychic World can be characterized by Yin or Yang qualities.

Some characteristics of Yin:
Matter, cold, negative, thin, soft, Earth, slow, stable, weak, feminine, dry, conservative, saving, hypofunction, constipation

Relevant characteristics of Yang:
Energy, hot, positive, thick, hard, Sky, fast, changeable, strong, masculine, moist, liberal, wasting, hyperfunction, diarrhea

The most important principles of Yin-Yang Theory:

1. In the World of Uniqueness Yin and Yang are one and the same
2. In the World of Diversity all things and states have either Yin or Yang qualities
3. Yin and Yang are complementary opposites
4. There’s a constant transformation of Ying to Yang and vice versa
5. As Yin increases, Yang decreases proportionately and vice versa
6. The more Yin increases the more the tendency of Yang to come back increases and vice versa, so as balance be preserved (as in motion of a pendulum)
7. There isn’t any state of absolute Yin or absolute Yang; even in the strongest state of Yin there’s a slight amount of Yang and vice versa
8. The existence of Yin presupposes the simultaneous existence of Yang and vice versa

According to Yin-Yang Theory, the State of Health is but the balance of Yin-Yang. All things that affect the Material and Etheric Level of a man are predominantly yin or yang: food, air, weather conditions, lower energies, etheric energy, etc. The same is true for all things that affect his Psychic Level: thoughts, emotions, behaviors, etc.

When an intense Yin or Yang factor acts for long on a certain person, then, after some time, a corresponding Yin or Yang energy imbalance, sets in. Any chronic energy imbalance irritates the person’s Chronic Predispositions and corresponding diseases of Yin or Yang qualities are the outcome. Any therapeutic effort is focused in balancing Yin-Yang energy.

1.6 Acute Illness is but relapse of Chronic Miasmatic Illness

At the beginning of 19th Century, the career of Samuel Hahnemann, a German doctor, after 20 years of practicing Homeopathy, came to a standstill. He could cure Acute Diseases quite efficiently, yet, the same Acute Disease tended to come back again and again, most of the times. It seemed as if these Acute Diseases were but relapses of the same Chronic State of Illness of that specific person.
What was the deep cause of these Chronic Predispositions for Illness?

In order to be able to give a satisfying answer to the above question, he studied as closely as he could, the course of several Acute Diseases. He noticed that, as a rule, any Acute Illness ends up either in cure or in death if it was a severe one. If the organism is strong he wins the game and cure is the result. If the organism is very weak then Illness wins the game and death is the outcome.

What if the organism is of medium strength and the result of this fight is a “draw”, a compromise? Then, Chronic Illness with relapses of Acute Exacerbations is the result; a tug-of-war sets in. This presupposes a Chronic Predisposition for Illness and since he thought that this is transferred genetically from generation to generation, he called it a “Miasm” according to medical terminology of his times.

1.7 The energy nature of Chronic Predispositions for Illness

However, what’s the nature of this Chronic Predisposition for Illness? For Hahnemann it was clear that Man isn’t just a Material Body, an organism consisting of cooperating organs. Being a Christian, he considered Man as a triadic unity, i.e. Body, Psyche and Spirit. His medical experience confirmed to him that Illness was affecting both body and psyche.

At his times, there was a controversy between “materialists” who supported that only matter exists and “vitalists”. The latter believed that matter, itself, cannot be considered as responsible for the phenomenon of life. They introduced the hypothesis that there is a Vital Energy that gives life to the body and is responsible for the phenomena of Health and Illness. This Vital Energy (Etheric Level) is the intermediate level connecting Psyche and Body.
Any imbalance of this Vital Energy coming from several external causes or internal causes (psychological factors) results in imbalance of Body downwards and imbalance of Psyche upwards. So, Hahnemann considered *Illness as a primary energy* state that secondarily affects Material and Psychic Level. Since Illness is of energy-etheric nature, then Miasms are also of similar etheric nature.

Miasms are the congenital negative energy legacy of any individual. They are responsible for his Chronic Predispositions and for the tendency for imbalance and Illness. Chronic Illness is directly connected to Miasms and Acute Illnesses are the result of combination of Chronic Illness and way of life.

1.8 Psoric Miasm

After studying numerous patients for years, Hahnemann found several tendencies that could be grouped in one grand Miasm, which he called “Psoric”. *Psoric Miasm and Psora, the Itch disease, aren’t identical.* The one is a more broad, energy entity while the other is a certain, clinical picture (sum of symptoms/signs) of a skin Disease, defined by human criteria. Psoric Miasm does not origin from the Itch Disease. The selection of this terminology was done merely as a reminder since the Itch Disease has some of the typical characteristics of Psoric Miasm.

This Itch Disease tends to develop in individuals that are predominantly affected by Psoric Miasm, yet, it can also be found in individuals influenced by Sycotic or Syphilitic Miasm. We must also bear in mind that all individuals are affected by all three Miasms, yet, in different degree. During a lifetime, a certain individual can be affected in different percentage by the three Miasms and thus it can change from being psoric to being sycotic or syphilitic.
Hahnemann went further and described the anatomic characteristics, functional characteristics and Morbid Predispositions of individuals influenced by the Psoric Miasm which are:

**Anatomic Characteristics:**

Shrinking and atrophy of tissues and organs

**Functional Characteristics:**

Hypofunction, hypo-secretion, dryness of skin and mucous membranes

**Morbid Predispositions:**

Hypothyroidism, Constipation, Indigestion, Scanty Menstruation, etc

1.9 Sycotic Miasm

Since we live in the World of Duality/Diversion for every state there’s a corresponding opposite complementary one. The opposite of Psoric Miasm is the Sycotic Miasm. Again it’s not an identical state to Sycosis – a certain kind of gonorrhea. The latter isn’t an energy entity; it’s only a disease that has some of the typical characteristics of Sycotic Miasm.

Going through the characteristics of Sycotic Miasm, one can easily see that it corresponds to the qualities of Yang tendency while Psoric Miasm corresponds to the qualities of Yin tendency.

**Anatomic Characteristics:**

Hypertrophy of tissues and organs like for example, warts, moles, condyloma, fibromyoma, prostate hypertrophy, thyroid nodes, hypertrophic tonsils, adenoids, etc.
**Functional Characteristics:**

Hyperfunction and increase of secretions

**Morbid Predispositions:**

Hyperthyroidism, Recurrent Urine Infections, Recurrent Vaginitis, Cysts of Ovaries, Fibromyoma, Allergies, Humid Asthma, etc,

1.10 Syphilitic Miasm

Gradually, Hahnemann observed that not all symptoms can be classified as being either psoric or sycotic. There is another state that has as its main characteristic the perversion of natural form or function and this he called the Syphilitic Miasm. We must once more make clear that the latter isn’t an identical state with the disease Syphilis. The term works only as a reminder since Syphilis has some of the typical characteristics of the Syphilitic Miasm, i.e. distortion of organs and perversion of functions.

**Anatomic Characteristics:**

Distortion or destruction of natural anatomy of tissues and organs

**Functional Characteristics:**

Perversion of natural function of tissues and organs

**Morbid Predispositions:**

Melanoma, Syphilis, Degenerative Diseases, etc
1.11 Are Miasms only three?

Nowadays, there’s a tendency from some homeopathic doctors to support the idea of many more “Miasms” than the “primary” ones. I strongly believe that in life and moreover, in Science, whatever we believe in, must be based on Universal Laws if we want to stay tuned to reality and truth. Or else, we may end up like psychologists! Each one creates a new “School” believing that he has the absolute truth!

Miasms are only three and will remain that way, simply because they correspond to fundamental states of the World of Duality/Diversion. Psoric Miasm corresponds to Yin Tendency, Sycotic Miasm corresponds to Yang Tendency and Syphilitic Miasm corresponds to the tendency for perversion/destruction of natural state.

All those “new” “Miasms” like the Tubercular or Cancerous aren’t general, naturally existing Tendencies. They are simply morbific influences with limited anatomic and functional boundaries so they can’t be called as General Tendencies, as Miasms.

This new “fashion” for the discovery of “new” Miasms comes from the false idea that Miasms origin from the influence, through centuries, of certain wide-spread diseases like for example Psora-the Itch Disease, Sycosis-Gonorrhea and Syphilis. Well, this isn’t true! Moreover, Hahnemann never proposed such a thing. The utilization of this terminology was done simply as a reminder of the characteristics of each Miasm.

Let me give you an analogy. If Earth-soil has the characteristics of Yin and Sky has the characteristics of Yang that doesn’t mean that the clouds or the sea or the winds can be considered as “new” General Tendencies equal to Yin and Yang. Soil is simply a symbolism of the solid state of
matter while sky is a symbolism of the aerial state of matter. *We should never confuse symbols and analogies with the naturally existing Reality!*

Furthermore, Hahnemann believed that Psoric Miasm, the “mother” of all Miasms, originated from human egoism/vanity. Psoric Miasm came to existence only after the “Fall of Our First Fathers” due to the “Original Sin” according to Christianity. This “myth” or prehistoric event is described in many mythologies, cultures and religions.

It corresponds to a universal event, i.e. the Fall of Human Kind from Heaven/Spiritual World/World of Uniqueness to the World of Duality/Diversion. Only then, in the World of Duality, Illness can exist along with its opposite, i.e. Health. Only then - in the World of Duality – energy entities like Miasms that are responsible for Chronic Illness, can exist.

In conclusion, in my opinion, Psoric, Sycotic and Syphilitic Miasms are the only true Miasms since they correspond to universally existing tendencies. Everything else are pure human arbitrary presumptions of ambitious “experts”. As Kent says: “There are no authorities in Science; only Laws!”
CHAPTER 2

THINKING AND MORAL ATTITUDE
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2.21 Syphilitic Egoism has to do with total dominance on others

2.1 Important clarifications

It’s time to proceed to a detailed description of the deeper qualities of the three Miasms. In order to do that, I will describe comparatively a typical Psoric, Sycotic and Syphilitic individual. Nevertheless, I must emphasize on the fact that, in everyday life there’s isn’t such a thing as an absolutely Psoric or absolutely Sycotic or Syphilitic individual.

Any individual is but the mixture of all three Miasms at a specific proportion. Furthermore, any individual keeps changing in regard to its miasmatic and idiosyncratic influences during his lifetime and this is in accordance to the Universal Law of Eternal Flow.

So, in everyday life, when we say that a certain person is a Psoric person we always mean that he is a predominantly Psoric person; a person who is primarily Psoric and secondarily Sycotic and Syphilitic. I must also stress that during the following description I mainly refer to the most typical characteristics of the miasmatic individuals. In addition, most of the times I refer to their extreme expressions, in order to impress their picture to the mind of the reader.

Yet, the most important clarification that must be emphasized is: I never put myself in favor of this or that Miasm! All three Miasms are but
disorders; deviations from normal state, from balance. That’s the reason why they always cause illness both on the physical and the psychic level. The point isn’t to choose that Miasm that is less harmful; the point is to get acquainted with all three of them and try to get over them as much as possible. The same thing stands bold also for Idiosyncrasies; they are also energy imbalances affecting human beings; there aren’t “good” and “bad” Idiosyncrasies!

It’s more than probable that the reader, during this description, will automatically try to reach a diagnosis in regard to his own miasmatic composition. This is inevitable. Yet, he mustn’t identify himself with a certain miasm because the individual is one thing and miasmatic influences are another.

Miasms and Idiosyncrasies are external influences to our Inner Self. The sum of their influences creates an External Self imposed on us and that’s one of the reasons for human individuality. These influences (External Self) keep changing while our Inner Self stays, more or less, out of their range.

However, some readers won’t be able to avoid identifying themselves with the described miasmatic qualities and behavior. Some of them will even feel offended and this may result to the rejection of Miasmatic Theory for reasons of psychological defense.

I have no intention to accuse or judge anyone. As much as Miasms influence “others” they also influence me. Miasms affect all human living beings. There’s not only one fox “crop-tailed”; we are all born “crop-tailed”. What’s more important is what each one of us does in order to get over this fact so as to become healthy and happy. Besides, if anyone feels balanced and moreover, if he is absolutely balanced, he has neither the need nor the motive to read this book!
2.2 Psoric: slow, meticulous thinking

Psoric is a slow thinking individual. Sycotic is fast, yet shallow and changeable. Syphilitic is fast and unpredictable. Psoric thinking is very well organized and classified; fastidious and meticulous. He is so meticulous when it comes to classification of things that he becomes rigid or extremely “rational”. He is the typical fussy/finicky person; the sticker or perfectionist.

His memory is well organized and classified. Due to his tendency for absolute classification of things in similar and opposites he tends towards Mechanical Thinking. This decreases his capacity for imagination and makes him less spontaneous. As a rule, he is fan of Tradition, of stability, of non change.

2.3 Sycotic: quick, yet shallow thinking

Sycotic thinking tends to rule out any hierarchical organization; he is not fond of organization; he tends towards sloppiness. It’s not that he isn’t capable of such a thing; it’s that he considers it a waste of time; time that could have been spent on pleasure. There are so many things much more pleasant than dealing with organization or classification of things.

He is so impulsive, so passionate, so great fan of pleasure! Duty, order, laws and conservative logic seem so strange to him, so “wet-blanket”. So, he tends to be a shallow thinker. He couldn’t care less about such things; he doesn’t bother; he is “allergic” to such things. He isn’t the “intellectual” guy; not even close! It’s Psoric people that are, as a rule, intellectual individuals.

His imagination has no rules or taboos, yet, it isn’t complex or well organized. Nevertheless, if he starts imagining something he will do it in
an intense way. Contrary to the psoric person, Sycotic is very spontaneous. He is fan of change; fan of revolution, yet always in the sense of ruling out any kind of restrictions, any kind of taboos, traditional principles or moral values that could restrict his tendency for pleasure even the least.

2.4 Syphilitic: intentional and perverted thinking

Syphilitic thinking isn’t either loose or rigid; it’s intentional, deliberate and perverted; it’s cunning. His thoughts are driven not by any kind of moral principles but by his egoism, by his egoistic intentions and plans. He tends to interpret facts in a convenient egoistic way thus perverting truth and reality.

He is, as a rule, very mistrustful; he combines facts in a strange way doing all kinds of thoughts disputing truth and intentions of others; he disputes all things, even the most profound ones; he perverts truth. He destroys any sense of structure, hierarchy or principles. His imagination is perverted in the sense of destruction of shape, form, hierarchy or harmony. Perversion and destruction are the main tendencies.

2.5 Psoric’s God is stern Zeus!

Psoric is fan of order, hierarchy, rightness and morality, yet not in a natural and conscious manner. His attitude towards the Divine isn’t free, relaxed or flexible. He tends to exaggerate; to idealize tremendously.

For him, God is something very high above; out of reach or comprehension; absolute and mysterious; so far away from him, so high above. Compared to God he is so small, so worthless, trivial and insignificant. So, he must exercise absolute respect, and absolute faith; he must surrender to the Creator!
In fact, Psoric tends towards fear of God. He also tends to feel guilt for his sins. His weaknesses and flaws are in such a terrible contrast to his idealized perfectness, rightness, fairness and kindness of God. His God is stern Zeus or even cruel Jehovah of the Old Testament.

However, he could also easily believe not to the cruel, stern Jehovah of the Old Testament but to the kind and full of love Jesus of the New Testament. In such a case, he would be characterized by extreme and idealized love and kindness towards people. You see, what’s common in both seemingly contrary attitudes is, once again, the tendency for psoric, exaggerated idealization.

He tends to place God far above in Heaven while he is far low on Earth. His attitude towards the Divine is a mixture of fear, idealization, respect of child towards his father, submission of student towards his Master, awe/wonder of the ignorant towards Authority, worship of mortal towards Immortal, hope of the troubled human being towards his Savior. He definitely believes in the eternal war of Evil and Good, of Devil and God.

Does that mean that a psoric person can’t be an atheist? Of course, not! He could well be an atheist scientist who is very fond of the wisdom of Nature. He will have an absolute faith towards Nature and Natural Laws. Can you see the same psoric attitude? He replaces God with Nature! Again, he idealizes Nature and has the same submissive absolute attitude towards it. Once again, he strongly believes in moral principles in an absolute manner.

You must always bear in mind that the same Primary Behavior can end up in various and even contrary, Secondary Behaviors. The primary tendency is the same, yet, due to family, educational and social reasons it can evolve in various Secondary Behaviors. It’s similar to a genotype that can end up in different phenotypes.
2.6 Sycotic’s God is pleasure-seeker Dionysus!

Sycotic individual can adopt various attitudes towards the Divine. Nevertheless, all these attitudes will be characterized by the same shallowness, indifference, coolness or reaction against any restriction of pleasure seeking.

His usual attitude is: “OK, let’s say that God exists. So, what? Nobody knows where he is and what he does. Does that have anything to do with our lives? What’s the point of arguing about it? Why don’t we mind our business and try to enjoy our lives and let God to priests and philosophers?”

For Sycotic, God is something puzzling and incomprehensible. Just like the Theory of Relativity or like the question “Is there Extraterrestrial Life?” Why bother trouble his mind about it? There’s no practical point about it since it doesn’t affect his life. There are so many other touchable, earthly and meaningful themes for him: women if he is a man or men if she is a woman, sex, pleasure, hanging out with “dudes”, sports, survival, etc. The main thing is to enjoy life to extremes with the least effort.

He is definitely the man of pleasure! Any stern and dominant God that demands self-control and restricts pleasure is definitely his enemy. That’s why he doesn’t get along well with priests, hypocrites, preachers, monks, gurus, religious people, etc. As long as church and priests don’t interfere in his pleasure-seeking life he’s got no problem with them. If they try to impose any kind of restrictions upon his life then he may start yelling or cursing priests, religions and even God.

He isn’t against God per se. He, simply, has a natural aversion to all those pseudo-humble hypocrites, all those “representatives” of God that make his life miserable. He considers them “wet blankets” to say the least or
“idiots”. They don’t enjoy their lives and on top of that they want others also to do so. If those “hypocrites” “bust his balls” then he may declare himself an atheist in order to get them “off his back”.

It’s easy to discriminate this attitude from the psoric idealist atheist mentioned previously. Sycotic atheist isn’t an idealist. He is either atheist out of reaction to priests or out of indifference for such “meaningless” things.

Can a Sycotic be fan of religion? Strange enough, yes, he can! However, he is going to be a “tough” and “brave” “fan” that looks straight into the eyes of his God. You see, his God is more human and more perceptible than Psoric’s God.

It’s the case of “Zorbas the Greek”, the hero of Kazantzakis Nikos. Zorbas is a fighter and at the same time a great spender who likes to enjoy the pleasures of life without any kind of guilt or hesitation. He is full of joy, a great dancer and a great lover. His God is Nature with all its beautiful things. His God is his pal, his dude and his close-friend.

Zorbas understands God more as a human being. His God has strong emotions and great urges. His sycotic God enjoys life to the full. You see, sycotic man sees God as a combination of Dionysus and Ares while sycotic woman sees God as a combination of Aphrodite and Artemis. He, definitely, has nothing to do with goddess Hera or goddess Athena!

2.7 Syphilitic’s God is his own selfish ego

Syphilitic individual cannot accept any kind of God being above himself; a God that rules and controls him. If he isn’t an atheist then his God is adapted to his plans and expediencies. Someone could say: “Isn’t that what we all do, either psoric, sycotic or syphilitic?” The answer is “yes”
since everyone creates in his mind a God who is “in the image” of himself. Nevertheless, in the case of Syphilitic this is carried out to its extremes.

Moreover, Syphilitic doesn’t create a God in order to worship him; in fact he creates a God in order to “use” and “abuse” him. He employs God in a conscious or maybe in a semi-conscious manner in order to achieve his selfish, egoistic, dominant goals.

This is his Primary Behavior, yet, in everyday life this Primary Behavior may end up in various forms of Secondary Behaviors: from the one extreme of complete and crying rejection of God to the other extreme of seemingly “absolute” “faith”. The whole spectrum of these secondary behaviors is characterized by two syphilitic qualities: exaggeration and conscious expediency.

Most of the times, Syphilitic chooses not to be an atheist. Instead, he chooses to be a seemingly great fan of God and religion. He doesn’t stop declaring his “absolute” faith to God towards everyone. He goes to church regularly; he attends all rituals; he speaks with “kindness” and “piety”; he does charity in the most ostentatious way; quite often he declares himself publicly as “humble”, “faithful” and “self-controlled” yet his words don’t much his actions at all!

Pharisees are the most typical examples of syphilitic individuals: hypocrisy, meanness, envy, tendency for domination, power and authority, well hidden lust, mistrustfulness, ulterior motives, expediency, showing off, pompousness, pseudo-humbleness, pride, arrogance and immorality.

As mentioned previously, Syphilitic may also declare himself as being an atheist. Yet, this doesn’t come out of idealistic disposition as in the case
of Psoric or out of indifference as in the case of Sycotic. His attitude has a background of nihilism, negativity and egoism; egoism in the form of “I will not accept anyone above myself!” This reminds me of that French king who said: “L’ Etat, c’est moi!” i.e. “I, myself, am the State!”

2.8 Psoric is a moral idealist of the kind of Don Quixote

Psoric tends to truly believe in higher, absolute moral principles and values. Yet, this attitude isn’t a product of his Conscious Psyche but mostly a product of his Intellectual Psyche. His relation with his moral principles is an idealized and suppressive one, as is his relation with God.

He submits himself to moral principles; he obeys to moral principles. He feels that this is his duty and obligation; it’s not a natural, spontaneous action. That’s the reason why he so often feels guilty and self-condemnation whenever he thinks that he has broken his vows and promises. He tends to become a moralist, yet not a hypocrite moralist as in the case of Syphilitic.

Psoric embraces moral values, yet, in such a way that he dehydrates them from any joy and pleasure, from any happiness, from any fun. He turns them into strict duties, boring obligations and heavy task. Life, for him, is a never ending struggle to fulfill duties, a burden and a constant spiritual fight. So, he tries and fights and struggles all the time!

His spiritual evolution becomes a heroic exploit, the labors of Hercules, the Golgotha of Jesus and a Sisyphean task. It’s a hard and difficult path that causes much anxiety and burden.

Quite often, when he is engaged in any kind of spiritual path (religion, philosophy, charity or social offer) he tends to lose touch with everyday life and even reality. He lives in his own psoric individual world that
doesn’t include any kind of simple human pleasures. In the name of spiritual evolution he neglects himself and he doesn’t enjoy life. His spiritual path has little to do with every day real life and much to do with an idealized spiritual world full of strives, moral obligations and spiritual lessons to be taught.

All the above, turn him into a typical Don Quixote! He fights all the time, with imaginary spiritual enemies! He struggles, all the time, against his phantoms of his idealized world!

2.9 Sycotic is the big spender, indifferent to any moral principle

As Sycotic is concerned, moral principles and struggle for spiritual evolution, seem the least, strange and incomprehensible things. All these, seem to have nothing to do with reality. He sees no practical value in it since they will not fill his stomach and cause pleasure to his heart! It’s “theories”, “philosophies”, “nonsense”, “crazy things” or just “bullshit”! He is well grounded to the earthly level, to everyday life, to simple touchable things, needs, urges and pleasures.

His beloved motto is: “life is too short; we should enjoy every minute of it”. “Joy” for him, clearly has to do with everyday simple pleasures: food, fun, sex, sports, alcohol, tobacco, etc. His morality is defined in an absolute way by his needs and urges. Sycotic is feels that there’s no immorality in satisfying his needs and urges. Anything that serves his needs and urges is natural and permitted. So, “fuck” the morality of preachers and hypocrites; they don’t know how to live their lives!

His morality is flexible; it adjusts each time to his needs and urges. It’s so difficult for him to become self-controlled. He can’t do fasting or employ healthy or vegetarian eating habits. No way is he going to restrain himself from sex! No way will he yield to any kind of “spiritual path”! Spiritual struggle is for the weird and fools!
2.10 Syphilitic has only one moral principle: dominance!

Psoric believes in strict moral principles, Sycotic has very flexible moral principles and Syphilitic actually has no moral principles. If his Secondary Behavior matches his Primary Behavior he may tell you: “there’s no such thing as moral principles” or “moral principles are fairy tales for little children and idiots”.

However, most often, his Secondary Behavior does include moral principles, yet, they are but a mask under which lies his only “morality” i.e. dominance, power and authority! To achieve the latter he may become arrogant, violent, cruel, sadist or destructive. If he doesn’t succeed to dominate he may want to turn everything upside down; to ruin everything; to create anarchy and chaos. He may become self-destructive or even masochistic. Nero, the Roman Emperor, turned Rome into ashes out of syphilitic tendency.

Syphilitic anarchic slogans always start with the expression “Down with…” i.e. “Down with the State”, “Down with the Army”, etc. Most often we have to do with refusals instead of proposals. When a syphilitic anarchist is disappointed from the fact that he can’t change society towards his viewpoint then he becomes destructive. He may become a terrorist, a vandal, a violent person. He will want to set everything on fire; to explode everything; to ruin everything!

That reminds me of a slogan written on the walls of my University by syphilitic anarchists when I was a medical student: “The only red University (communistic) is the one on flames and the only black University (anarchic) is the one already burned!”

A syphilitic artist is also destructive. Just bring into mind the paintings of those ungifted, “modern” painters. There’s no form, harmony, symmetry,
balance, principle or hierarchy. Everything is distorted or violated. No resemblance to any natural shape, form or color. A smudge or a grime or a blot! Yet, a very expensive smudge, highly appreciated in elitist gatherings of “in”, “popular”, “naïve” artists who speak of the “symbolisms” of the crooked lines and distorted shapes!

Refusal of any principle and hierarchy drives Syphilitics towards perversions of all kinds for which they have no shame at all. They mask their perversions with fancy words like “freedom of expression” or “pioneering”, “vanguard”, “forefront”, “a different dimension” or “abstract view”, etc.

Syphilitic may often mask his negative and egoistic qualities under the image of the honest, moral and lawful citizen. He strives for positions of power or authority, high posts and offices. Abuse of power and maniacal tendency for positions and offices are all of syphilitic tint. All those everyday scandals appearing on the Media in the areas of politics, religion, social organizations, etc, involve, as a rule, syphilitic individuals.

Syphilitics tend either to be ironic towards any spiritual path or tend to march that path in order to lead it and dominate over the followers. So many “gurus” and “spiritual masters” are but pure syphilitic individuals thirsty for power and glory!

2.11. Psoric thinking is defined by Superego and Conscience

Psoric is an intellectual individual. He thinks a lot. His thought is greatly defined by his Superego (Mental Patterns), his Conscience Psyche and the thoughts and actions of other people around him.
He tends to take things seriously, to take things to heart. He tends to analyze things very much. Moreover, he is a very strict judge of his actions. Anything that crosses his mind and anything he does is checked whether it agrees with his Conscience, with his Superego and with the beliefs of his beloved. He wants to be OK with himself (Conscience and Superego) and others (close ones and society). No one may know what he thought or what he did, yet, he may have problems with his Conscience and with his Superego.

His strong relation with his Superego and his Conscience is a knife that cuts both ways in regard to his spiritual evolution. Usually, the content of his Superego is contrary to Universal Laws since he adopts Human Morality without any criticism. He follows strictly human principles and thus he is opposed to Universal Laws and Natural/Universal Morality; as a result he gets ill and unhappy.

He is an “idealist”! He tries hard to be in agreement with his “principles”. Nevertheless, as a result of violating Universal Laws he ends up suffering and complaining to God: “What did I do wrong? Why am I punished! I try so hard to be righteous!”

In the rare occasion where the content of his Superego is in agreement with Universal Morality he tends to follows Universal Laws, strictly and persistently. This can drive him high above in the ladder of spiritual evolution.

Using current popular terms, psoric individual tends to obey more to “reason” than to “emotion”. His physical needs and urges obey to the “must” and “mustn’t” that reside in his mind. Psoric is, usually, quite sincere with himself. He just can’t do something contrary to his Conscience or Superego without much guilt and suffering.
2.12 Sycotic thinking is defined by his urges for pleasure

Sycotic, as a rule, isn’t intellectual. He tends to be more physical than intellectual since his thinking and actions are mostly defined by his urges for pleasure. Psoric thinks with his Conscience or Superego while Sycotic thinks with his “stomach” (food and physical urges) or with his genitals (sexual urge)! That’s why he is prone to excesses, passions and lust.

Sycotic is very impulsive and spontaneous. He is such a fan of pleasure, in its general sense. He wants to have fun and wants it “here and now”, at this very moment; not tomorrow; today! He lives the moment; he lives for the moment! Yet, this moment is totally defined by his urge for pleasure.

He is fond of money, yet, not in the sense of saving but in the sense of spending. He is such a big spender! He doesn’t care if he spends all his money for pleasure. “What the hell”, he will say and he will spend it all!

He is very much affected by emotions, yet, he isn’t the “emotional” guy in current terms, as Psoric is. His emotions are sudden, vigorous, yet changeable and flitting. If he gets angry, this will be done in no time at all and intensely. However, like a gale, in a few minutes, anger takes off as quickly as it set in; moreover, without any hard feelings!

He experiences things at its extremes. If he eats, he will eat tons of food. If he drinks he will get drunk. If he has sex he will do it with extreme passion, many times in a row and if possible with many partners! If he is jealous he is going to be furious or even violent. In all cases, there’s a sudden onset and a vigorous state that passes very quickly without much traces left behind. That’s because his emotions and thought are superficial, shallow. He doesn’t have the depth of Psoric although he experiences things in an extreme intensity.
He’s got a superficial relation with his Conscience Psyche. Physical urges and tendency for pleasure surpass the voice of his Conscience or the voice of his Superego. What’s inside a Sycotic’s mind? Pleasure! Pure and simple!

“Abstract” ideas like “Conscience” and “moral values” seem to him so strange and incomprehensible. They are too theoretical. He wants to deal only with things that he can touch and feel or with things that are “earthly”, common and practical.

He considers good manners and savoir vivre as “nonsense” or “gay stuff” or masked hypocrisy. He is also “allergic” to sophisticated language or sophisticated artists/intellectual people. He prefers someone who is simple and straightforward.

He has an extreme sense of independency. He doesn’t like any kind of restriction; especially those that have to do with fun, enjoyment, food, sex, etc. He doesn’t like commitment to marriage and family. He may get married, yet, as a rule, he is going to cheat on his/her partner without any guilt or remorse. He wants to be “as free as a bird”, able to fly from one “nest” (relation) to another anytime he/she wishes to without any complications.

He “doesn’t give a damn” about society’s opinion for him in regard to his tendency for fun and enjoyment of life. “Get off my back”, “Spare me the bullshit”, “Fuck you”, “Cut the crabs”, “I don’t care”, “I don’t give a damn about it” are his favorite expressions when anyone tries to conform him to usual suppressive social way of life.

He strongly believes that satisfying any of his natural urges is a normal thing while any suppression of his natural urges is abnormal or simply “stupidity”.

2.13 Mind/Intellectual Psyche, by nature, tends towards arbitrariness

If Psoric is characterized by strict thinking and Sycotic by shallow thinking, then Syphilitic is characterized by perverted and arbitrary thinking.

Mind/Intellectual Psyche is, by nature, the source of all human suffering since it tends towards arbitrariness, egoism and perversion. This, partly, happens because Mind uses symbols in order to represent reality. Symbolic Reality is characterized by a great possibility for arbitrariness. For example, in Material Reality you can’t take a hippo head, put it on a lion’s body and create a living creature called “Hippo-lion”? However, this is easily done in Symbolic Reality.

In fact, by using your imagination you can create several such “monsters” and put them in cartoons, comics and movies. Moreover, you can become a famous producer of such “art” that has millions of fans all over the world! Your arbitrary Symbolic Reality has become the Symbolic Reality of millions of other people around the Globe.

Moreover, how many times, a person under the influence of Symbolic Reality, has committed suicide due to “love disappointment”? Her/his “companion” may never responded to her/his feelings at the first place, may even never understood the existence of such feelings, yet, she/he got disappointed and has given an end to her/his life! Isn’t this an intellectual phantom? Isn’t it a great intellectual arbitrariness? Isn’t it an illusion, a “Maya”?

2.14 Perverted Thinking is in fact, Syphilitic Thinking!

A Syphilitic Mind is the zenith of arbitrariness. Syphilitic abolishes any hierarchy in the structure of Thought; tends to abolish any principle, law
and order. He manipulates his thought and the thought of others around him; he abuses thought. He is cunning enough to manipulate others through thought and speech and thus he is suspicious since he is aware of what one can do to others.

Syphilitic Thinking is intentional, deliberate. It can also be hysterical, violent or exaggerating; with many faces and masks and with many hidden meanings. It can, as well, be pompous or hypocritical; self-seeking, calculating, with ulterior motives and without any standard principles. It can be theatrical, aggressive, insisting and audacious. It can “run with the hare and hunt with the hounds”. It can have no coherence at all or it may be very intentional.

Syphilitic Thinking violates all Universal Laws and Objective Reality. It’s purely subjective since it’s intentional and serves egoistic individual purposes and ambition. Syphilitic is a master in the art of manipulation of other’s thought. Yet, this becomes a boomerang for him, since he also becomes a master in manipulating even his own thought, even the healthy part of his thinking.

He spends so much time and energy acting and manipulating other people! Finally, he is engaged in his own web of manipulation and he loses touch with objective reality. That’s the reason why in the end, he may become self-destructive.

He is so able in detecting other’s weaknesses, yet so short-sighted when it comes to his own weaknesses and flaws. This is but the outcome of violating the Universal Law of Action and Reaction. You “harvest whatever you have sawn”. The manipulator becomes the manipulated; the perpetrator becomes the victim; the master becomes the servant; the cunning becomes the stupid. You see, “even smart people can do silly things”!
2.15 Psoric is introverted and suppressed

Psoric is introverted. He keeps his personal things to himself or only for one or two very close friends. How come he is so introverted? The most important factor for this introversion is his tendency towards morality, principles and “must”/“ought to”. He is the man of duty and morality, the strict censor of himself and others!

The first line of censorship is addressed to him. He doesn’t permit any “bad” or “inappropriate” thoughts passing through his mind. He doesn’t permit any “inappropriate” emotions frustrating his heart. He is characterized by a great tendency for self-censorship, self-inhibition and repression. His powerful Superego inhibits and represses any “inappropriate” thought, emotion or action from his Ego. That’s the reason why so many neurotic individuals are indeed, psoric.

Psoric cares too much about what God will think of him or what his Conscience will say or what his own people or society will think of him. It’s not easy for him to manipulate his morality. Being so inhibitive with himself, as a rule, he doesn’t enjoy life and little everyday joys of life; even those little innocent pleasures. In extreme cases of psoric miasm the person strongly believes that “he has no right to feel joy when there’s so much pain and suffering in the World”. He may also come to the point (psoric monks) that he considers any kind of joyful action as a “sin”.

Psoric’s second line of censorship refers to “what people will say”. That’s why Psoric finds it hard or is embarrassed and ashamed to speak to other people about his thoughts, emotions and behavior. He is afraid of being judged! He is afraid that he will lose any appreciation from his friends.

He is afraid of being “offended” or “ridiculed”. He thinks that “Things will never be the same”, after that; that his friends will see him in a
different way; that his dignity will be destroyed. He feels so vulnerable towards any criticism, even towards criticism of strangers.

As already mentioned, Psoric is introverted. Yet, that doesn’t mean that he can’t be expressive. It’s definitely hard for him to speak about his personal problems. Nevertheless, when it comes to non personal issues he can be very talkative.

2.16 Sycotic is both extroverted and expressive

Sycotic is both extroverted and expressive/plethoric. Since his morality is very flexible and superficial he has nothing to be ashamed of and nothing to apologize about. Moreover, often, he doesn’t feel like discussing or confessing his personal problems. Most of the times, since he interprets most subjects in a superficial way he doesn’t consider them as problems per se.

He isn’t the type that ponders about things. He doesn’t think hard or puzzle himself on most matters. Most of the times money and work are the things that may trouble him. He won’t be so much troubled about affairs or family matters.

There’s no such thing as “love disappointment” in his heart. If his/her companion leaves him/her he may say “what the fuck…” and he will go on to new affairs. Yet, on the rare occasion that his mind will be engaged in such a thing as a love disappointment, then he will be the typical guy of the movies that will resort to booze, extreme recreation, parties, horns and women “in order to forget”.

Some readers may be annoyed by the “slang” or “vulgar” terms that I use in order to describe everyday reality. They would have preferred scientific terms and complex sophisticated language. However, this
would not have been “scientific” since, Science is the art of understanding and presenting Reality in the most successful way.

How can I speak about a sycotic guy without using his own words and without employing his way of expression? How can I speak about a psoric individual without giving an exact picture of his temperament by using his own words? Have you noticed that I’ve said “guy” when referring to Sycotic while, on the other hand, I’ve used “individual” when referring to Psoric?

Language, per se, isn’t good or bad, moral or immoral. It’s simply a tool, a means of translating Reality into our minds. If it’s doing its job it’s a good tool. If it isn’t doing its job then it’s a bad tool! My only worry is “to get the job done” in the most successful way!

Sycotic appears to be expressive or extroverted for one more reason. He doesn’t care what society will think of him. In fact, he often provokes reactions because he feels so strong and independent. At times he may make fun of himself referring to what could be considered a personal problem just to see others get shocked while he is enjoying it. He doesn’t care what others/the world will say.

Some of his most common phrases are: “Fuck you!”, “Screw you!”, “Kiss my ass!”, “Go to hell!”, “Spare me the bullshit”, “Bullshit!”, “Cut the crabs”, “Mind your own business”, “Who asked you?”, “Get off my back, will you?”, “I don’t care!”, “I don’t give a damn about it!”, “I don’t give a fuck about it!”, “No shit!”, “So what?”

However, there’s a certain field that he “gives a lot of damn about it”. It’s the field of his image of the “tough guy” / “smart operator” / “wide boy” / “hard man”. He gets so furious and may even become violent if anyone, anyone at all, questions his tough qualities or his manly behavior. No one
can act as a tough guy towards him because he is “the toughest of the tough guys”! That’s a reputation, that’s an image that he can’t afford to lose!

2.17 Syphilitic hides or disguises his real intentions

Syphilitic usually appears to be introverted; not so much as to facts of his life but as to his real intentions. He knows that his syphilitic intentions are contrary to other’s interest and contrary to social ethics so he hides or even disguises his real intentions. In fact, he is so good in disguising his real intentions and in manipulating others.

That’s the reason why so often he is the person with the many faces and masks. He tells others only what they need to hear in order to achieve his egoistic goals. He can be such a good actor because he has no moral restraints at all. Even when his hypocritical or fake behavior has been totally revealed he is capable of refusing all facts and perverting truth. In such a case all others “are lying”; all others “are wrong”; all others “are crazy”; all others are conspiring except him. Most often, he manages to turn his enemies one against another according to the strategy “Divide and rule” in order to get on top of things.

He has such a nerve! He is so audacious! Nothing can stop him! He has such an ability to pervert facts and truth. The saying “he can run with the hare and hunt with the hounds” is clearly a syphilitic ability. In the case of a woman, she may thrash about or beat her breasts or pull her hair or tear her clothes or hit her head or become hysterical in order to show how offended she is and how wrong others are. You see, “offense is the best defense” is but a syphilitic strategy.

The Pharisac strategy of “tearing ones cloths” pretending to be offended is a clearly syphilitic action. A syphilitic woman may swear “on the life of her children” or swear to God without any hesitation in order to
convince you that she is telling the truth while at the same time she is fully aware that she is lying!

Common syphilitic phrases are: “I swear to Almighty God!”, “as God is my witness!” “God forbid!” “God willing!” “Praise be to God!” “By the grace of God” “Praise the Lord”, “by God…” “For God’s sake!” “There’s a God above” “I swear it, cross my heart!” “I swear on the Bible” “I swear by my honor” “I swear by all I hold sacred” “I swear on my children’s life” “I am telling you the truth” “How dare you!” “How dare you say that I am not telling the truth” “Do you mean to say that I am not telling the truth?” “I never lie!”

Be careful! I am not saying that anyone who swears to God is a syphilitic individual! It may well be a psoric individual full of honest intentions. Yet, quite often, an exaggerating Syphilitic uses/employs God’s name in order to manipulate psoric individuals! There’s a relevant Greek saying: “Not all that wear expensive suits are crooks, yet all great crooks wear expensive suits!”

Most of the times, Syphilitic will project a social image quite opposite to his real intentions. “What you get” is not “what you see”! In such cases if you want to find the truth you often have to trace the opposite of what is said and projected! This is an outcome of syphilitic hypocrisy.

Nowadays, at the Syphilitic Era that we live in, quite often, those who exaggerate in declarations about freedom are the worst power and authority maniacs, the worst dictators. Those who pretend to be the keepers of morality are the worst immoral people. Those who exaggerate about truth are the worst liars.

Yet, in consistency with the many faces of Syphilitic, sometimes you may find him instead of hiding his real intentions, revealing them in open and
supporting them fanatically. He declares himself proud of having such intentions and egoistic ideas. This takes place when Syphilitic is in a position of absolute power.

For example, the Nazi felt proud when supporting the superiority of the Arian Race and had no moral restriction in projecting their intentions to turn all Jews and all “inferior” races into soap. Another example is when syphilitic transsexual people shamelessly declare their “gay-pride” being publicly vulgar and provocative.

2.18 Psoric usually suffers from lack of self-confidence

Most often, Psoric suffers from lack of self-confidence. This is the outcome of his tendency to submit to strict moral principles. He is restrained by this submission and by his need that others/society have a good opinion about him. When you put principles and society so high above you end up feeling very low and lacking of value compared to the latter idealized concepts.

In consequence, Psoric often suffers from shyness, insecurity, indecision, taboos, inhibitions, inferiority complex, timidity, lack of self-confidence, stage fright, fear of rejection, need for acceptance, fear about the future, guilt about the past and fear of losing his social image. That’s why he so often develops anxiety, phobic or obsessive neurosis. That’s also the reason why he tends to submit to dominant people or to groups.

Shy Psoric tends to use expressions like “we”/“us” instead of “I”/“me”. He won’t say “Mary, I like you and I want to make love to you” like a Sycotic would promptly say. Instead, he will be indirect: “You see, young people like us, have the need to be loved” or “Like all people, I have the need to be loved”.

Or, before taking such a “bold” step, he extensively and discreetly traces the other person’s intentions: “I’ll dare say something yet I would appreciate it if you weren’t offended… moreover please feel free to deny any further discussion. Since a long time, I’ve been meaning to ask you your opinion about me as a person. Is there any chance that you might have feelings towards me?”

Quite often psoric cowardice is masked as “humbleness”, “politeness”, “civilized manners”, “good manners”, “sophisticated behavior”, etc. Common relevant expressions of Psoric are: “Let’s not make it a big deal”, “I assure you I didn’t mean to offend you in any way”, “No offence”, “I am sorry that…” “Never mind…” “Let’s change subject…” “Please, excuse my behavior” “I assure you, I meant no harm”.

At other times psoric cowardice is hidden under the veil of the “ordinary person”. You ask a Psoric about his opinion/intentions on an edgy matter and he answers in a rather neutral manner: “Well, what can I say…”, “Well, it depends…”, “I cannot be the judge of that”, “There’s not much to say about it”, “I don’t know, I haven’t given much thought to it”, “People say that…”, “What can I say, I am like all other people… normal…”

2.19 Psoric egoism has to do with spiritual fame

Nevertheless, quite often, a psoric person thinks highly of himself. He may think that he is “one of a kind” or “a unique person” or that he has managed to reach a level high above. Even then, he feels the need not to take all the credit for it. He often says that his success is also due to long and hard work or to a given talent or to the help from his associates. He will rarely exaggerate in projecting his image, his personality and his abilities.
A vain Psoric, although dying for recognition and fame, would rather let others do the job for him. He will let others praise him and talk about his qualities and achievements. He is so fond of fame, yet so coward in pursuing it that he would gladly settle for after death recognition and fame. The saying “Many hated money, none hated fame!” clearly stands bold for Psoric.

Vain Psoric has a great tendency to transfer his knowledge to others even to the point not to realize that others may not be interested at all. For example he may have managed to publish his first collection of poems for which he is so proud. He is dying to let others know about it; he wants to be praised; he is dying to talk about it. He will try to raise this subject during conversation. He may even, all of a sudden, tell you that he would be glad to offer you his book as a token of his appreciation to you and that he has already written a warm dedication in it starting with “to my dearest friend whom I deeply appreciate..., etc, etc”

If the general public isn’t interested in his work, he may be disappointed, yet he will not give up. He finds comfort in small groups of sophisticated people that appreciate his work and personality. He also finds comfort that “some day, even in the far future” his work will finally be appreciated, even after his death! You see, “present society isn’t yet ready for such a pioneering work”!

2.20 Sycotic Egoism has to do with him being a tough man/wide boy/smooth operator

He feels a tough man and he projects it in a direct way. If he is a man he acts “manly”. He is a “lady-killer”, a great lover; and a “sex machine”. Moreover, he is so proud about it! If she is a woman her motto is “Good girls go only to Heaven; bad girls can go anywhere they like!” She likes to consider herself a “bad girl”, a “tough girl”, a “hot girl”. She is definitely not a “mamma’s girl” and not a virgin for sure. She considers herself an anti-conformist. She is fearless. She loves motorbikes and speed. She loves sex, fun, extreme sports, motorcycles, leather jackets and jeans. She talks dirty and uses slang expressions.

Sycotic egoism doesn’t only have to do with being a tough guy. It also has to do with him being the center of attraction (in regard to his great body and manly/hot woman qualities) and him focusing only on fun. Fun is the meaning and purpose of his life. Fun is the “essence” of his existence. This self-centered state often makes him indifferent about others. He may become thick-skinned, insensitive and superficial.

He will not easily give himself to others. He won’t easily be dedicated and devoted, even to his close ones. Anything that inhibits him from having fun and living his life is rejected instantly. You see, he is a survivor and a fan of fun. He, simply, wants to “suck all juices of life up to the last drop” before he dies. He is the ideal man/woman for fun, for enjoyment as long as it doesn’t include deep care for others, commitment and responsibilities.

He is definitely not the most suitable guy for monogamy or for the creation of a family. He loathes any kind of family burden and family obligations. Not that he is lazy; on the contrary he is very energetic and active, yet only for those things that matter to him like fun, extreme sports, sex, food, etc. When it comes to duties, principles and obligations he will tell you “give me a break, will you!”
He has a thing for freedom, comfort and fun; yet, he has his own way of defining freedom. For Sycotic, freedom is freedom from responsibilities, duties and commitment; freedom to enjoy life in the best possible way. That’s what freedom is for him!

2.21 Syphilitic Egoism has to do with total dominance on others
Psoric Egoism has to do with the good opinion of others/society towards him. Sycotic Egoism has to do with the image of tough guy/hot woman and with his tendency for fun even if it means indifference about others. Syphilitic Egoism is much higher and deeper; it’s egoism per se. It has to do with “hubris” as defined in Ancient Greek Tragedies, i.e. vanity towards God and towards mortals.

Syphilitic considers himself as the center of the Universe; everything rotates around him. Let me remind you of the song “You are so vain, you think everything is about you, don’t you…” His main intention is dominance. Dominance not only over others around him but if possible dominance over the whole Universe!

He has a tendency towards perversion. He tends to change the natural order, form and function of things. For example, the tendency of some scientists to find a way to change, at will, the genes and characteristics of human embryos is a syphilitic tendency. Cloning, as theory and practice, is syphilitic per se. The theory of the superiority of Arian Race and Nazism has a pure syphilitic tint. The communistic theory of the absolute dominance of Man over Nature is also of syphilitic origin.

Syphilitic wants to be “Caliph at the place of Caliph”. He wants to be God! Not just any god, but the God! Psoric wants to become one with God as a result of a long spiritual striving while Syphilitic wants to dethrone God and gain power over all! Syphilitic egoism tends towards absolute, arbitrary, suppressive and catastrophic dominance. Syphilitic
plays God because he wants to be the only God. Wasn’t that syphilitic French King who said “L’état, c’est moi!” i.e. “I, am the State!”
CHAPTER 3

EMOTIONS

OF

PSORIC, SYCOTIC AND SYPHILITIC
INDIVIDUAL

3.1 Psoric has deep, fixed and controlled feelings
3.2 Sycotic has shallow yet extreme and fleeting feelings
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3.15 Syphilitic fears have to do with failure to dominate others
3.16 Psoric is either a pessimist or an optimist dreamer
3.17 Sycotic is usually optimistic especially when he feels strong and active

3.18 Syphilitic is optimistic or pessimistic according to his success in his egoistic goals

3.19 Psoric Intellectual Love is deep, intense and idealized

3.20 Sycotic Intellectual Love is earthly and shallow

3.21 Sycotic doesn’t hate; he is simply “pissed off”

3.22 Syphilitic’s Intellectual Love is actually attachment on dominance over others

3.23 Hate, envy, malice, hypocrisy, jealousy and revenge are syphilitic qualities

3.24 Criteria for the differentiation of Intellectual Love from Conscience/Spiritual Love

3.1 Psoric has deep, fixed and controlled feelings

Psoric has deep and fixed feelings since his thought is deep and fixed. His Intellectual Emotions are intense, yet, not easily expressed. You see, they are under the firm control of a powerful Superego or under the close influence of his Moral Conscience. That explains his intense and frequent psychological conflicts which affect his whole being.

As a result, he is often neurotic presenting nervous symptoms like nervous headaches, obsessions, nervous gastritis/colitis, nervous dermatitis, etc. Not only psoric individuals are characterized by such nervous symptoms, yet, their nervous symptoms will be characterized by psoric qualities as mentioned in previous chapters.
Psoric feelings are sincere and honest; they tend be pure, yet, so idealized that they tend to become absolute. The latter quality may drive the psoric person far off reality. For example, a psoric student falls in love with his much older female teacher. His love is deep and intense; he “lives only for one smile of hers”; he thinks of her 24/7. He writes psoric idealized poems about their love; he is day dreaming all the time. In his diary he speaks about “the great, blonde love with the melancholic smile”.

However, the above “obsession” took place without or almost without any participation of the teacher. Moreover, she is married, her marriage is quite functional, she has three kids and obviously she hasn’t got that “melancholic smile”.

You see, this psoric student in love is off reality; he lives in his own psoric idealized world. He misinterprets reality; he builds inside his mind an idealized “kind” and “pure”, yet imaginary world; a fairy tale. So, if while daydreaming in class, his “blonde love” shouts at him to wake up from his dreaming he may interpret this action as “love rejection” and thus develop a “love disappointment”. He got the surprise of his life; he is deeply hurt; he is desperate.

Psoric, as a rule, when expressing his feelings, doesn’t ask for material things in return. Yet, he expects mutuality of feelings and if such a thing doesn’t take place then he is deeply hurt because he is dying to live “the big dream”, “the love of his life”, “eternal and absolute happiness”, “absolute bliss”.

3.2 Sycotic has shallow yet extreme and fleeting feelings

Sycotic, being shallow in thought is also characterized by shallow Intellectual Emotions. On the contrary, he has a great tendency to satisfy his physical urges and that makes him living almost entirely in the arms of External World surrendered to pleasures. Yet, despite the shallowness
of his thought and feelings, he tends to feel and express his emotions with extremity.

Besides, he is an extremist in general; he pushes things too far; he is easily driven to extremes. He easily changes from one extreme end to another. He may “not give a damn” about things in one occasion and then, in a minute, may get greatly “pissed off”. For example, his wife may grumble for hours and he may ignore her and then one simple word may suddenly make him furious. He has no moderation at all! He may have a great aversion about something or a great passion.

He is very moody; he has ups and downs, often without any profound reason; he has changeable mood. However, this changeable mood doesn’t come from his controversial way of seeing things as in the case of Syphilitic. It has to do with his intense and changeable physical urges; he is a slave to his “hormones”. The expression of his feelings is also intense; he is so plethoric, so vigorous, so “Yang”.

He often expresses his feelings in a rather crude or even vulgar way. He may easily be characterized as being boor, slob; a man without gentle, refined manners; unsophisticated; too straight; unrefined. When angry he may say to his “buddy”: “What are these crabs you are telling me?” or “Get off my back, dude, will you?” or “Bullshit!”

As mentioned previously, Sycotic is characterized by intense feelings and intense expression of his emotions. Nevertheless, when these intense emotions are expressed, they may often pass away quite quickly leaving behind nothing at all. That’s what I mean when I say that his emotions are shallow, superficial. His emotions are like a gale; they come all of a sudden, are intense, they sweep everything in their pass and they goe away as quickly as they came!
Sycotic Superego is very weak, very loose. Sycotic doesn’t easily adopt moral restraints or social restraints. He is against any principle or morality that hinders enjoyment, fun and satisfaction of his physical urges. He has a very loose relation with his Moral Conscience / Conscience Psyche. His morality is so flexible that it can easily adjust to his physical urges and needs.

For all the above reasons his emotions are rarely or never restrained by moral principles. And that is the reason why, contrary to Psoric, he has very little or none psychological conflicts of moral nature. He hasn’t got any moral dilemmas like Psoric does. His only problems are those that arise from people that hinder his tendency to “enjoy life” to maximum.

While Psoric is off reality living in an idealized world, Sycotic, on the other hand, is extremely grounded in every day human and material reality! He is, up to the neck, sunk into the ocean of pleasures and lust! His motto is: “Live your life to maximum; enjoy as much as you can; life is short; enjoy it and die full!” He is so “realistic”, so grounded to every day human reality that “romance”, “ideologies”, “principles” and such things seem to him incomprehensible, “nonsense” or “fairy tales”.

3.3 Syphilitic emotions are, as a rule, negative, deliberate or hypocritical

Psoric tries hard to have only “positive” feelings, suppressing any “negative” or “immoral” ones. When we say emotions or feelings we always refer to Intellectual Emotions and not to Conscience Emotions or Spiritual Emotions. Sycotic, doesn’t give a damn about differentiating “positive” and “negative” feelings. Syphilitic, on the other hand, not only has negative feelings but on top of that he has no ethical problems or dilemmas on the subject.
From his point of view there’s no such thing as “objective” Morality. Moreover, what serves his ego and egoistic intentions is both “good” and “moral”, a priori! If he is in a position of absolute power he has no hesitation or restraint expressing this in public. If he has to adjust to a psoric social morality then he will have no hesitation to mask his negative feelings and real intentions. He will fake that he has positive feelings and in fact tremendously “positive” feelings.

He may also pretend that he has negative feelings instead of his real positive feelings if this serves his egoistic intentions. For example, a syphilitic woman full of hate may pretend that she is dying of love. Or, she may be jealous and yet may pretend that she has a very generous heart. She may be glad and, yet she may fake being sad. At other occasions, while being indifferent or even cruel she may appear to be “oversensitive”, “sentimental”, “easily moved”, “over-caring”, etc, only to serve her egoistic intentions.

A syphilitic man, on the other hand, usually pretends to be “righteous”, “moral”, “integral”, “just”, “honest”, “responsible”, “humble”, “patriot”, “idealist”, “charitable”, etc. However, quite often he is egoistic, indifferent, insensitive, arrogant or even cruel.

Is Syphilitic fully conscious when faking? Is he a “cold slayer”? Well, things in life aren’t, as a rule, absolute. As, Socrates, says “Nobody is evil willingly, of his own will”. In other words, if anyone was fully conscious of his actions, then he would stop being evil; he would choose to do good instead of doing evil. In the same line of thought, Jesus, addressing God about those who crucified him said: “Father forgive them, for they not know what they do”.

As Socrates and Jesus are concerned, evilness/malice is ignorance; lack of consciousness; lack of knowledge. Of course, when they refer to knowledge they refer to spiritual knowledge and not to academic
knowledge of things. Socrates believes that due to the presence of Conscience Psyche in every man, any human being acting in an evil way has the need to justify his actions as being “right” or at least “imperative under current circumstances” and in accordance with his own individual “morality”.

In this sense, whenever a Syphilitic does something evil or when being a hypocrite, he isn’t fully conscious of his actions. Most of the times he tends to give excuses to himself that he “had to do” what he did “for the sake of survival” or “for the sake of humanity/society/others” or because that was “God’s will”, etc. That doesn’t mean that he isn’t fully aware that he is faking whenever he is indeed faking. Besides, he is often very proud for his cunningness and for his ability to manipulate others.

Since syphilitic thought is unpredictable and perverted, so are syphilitic emotions. If a Syphilitic interprets a clearly positive gesture as being negative he will act in a negative way. For example, a jealous and suspicious syphilitic woman when receiving a gift from her companion may get angry because she suspects that this is done to mislead her because he is cheating on her!

Syphilitic emotions are, as a rule, exaggerating or even hysterical. Yet, the main characteristic of any syphilitic emotion is that it’s intentional, deliberate, serving egoistic intentions, serving dominance. You see, syphilitic thought is intentional and as a result so are syphilitic emotions.

3.4 Psoric sadness is romantic melancholy and introversion

Psoric tends to have a calm, mild, psoric sadness. His melancholy isn’t self-destructing. It’s a romantic, poetic melancholy. It may even be a source of creation, a source of artistic expression or a source of social offer.
He may even find pleasure in this psoric melancholy although this state sinks him more and more into an idealized and unreal individual world. You see, for him, this psoric melancholy is more easily bearable than having to do with every day “cruel” reality of current syphilitic human society!

When Psoric feels sad his usual reaction is introversion; he keeps himself open only to one, two the most, close friends. Psoric melancholy is but the slow, gradual, silent psychic decay; a marasmus; a retreat from reality and activity; an introspection; a sinking into negative thoughts and emotions; a marriage to disappointment and pessimism!

He sits with windows shut, bent, silent, face sad or without any expression. If he is going to weep it will be a sob, a silent weeping that only he can notice!

3.5 Psoric joy is sincere and unintentional

Psoric joy is sincere; unintentional. It’s deep yet not intense as to expression. Psoric will not celebrate out of the ordinary and socially acceptable boundaries. He will not “go mad” from joy.

His joy is closer to satisfaction than to joy. He “is glad” that something good happened to him or to others. He is truly and sincerely glad. He will not be jealous when someone else is glad. He would, of course, like that joyful event to happen to him also. Nevertheless, he will not be jealous or feel envy like Syphilitic.

3.6 Sycotic joy is “bread and circuses”

Sycotic joy has to do with fun, enjoyment, pleasure, parties and feasts. Sycotic considers the state of joy as being identical to the state of being jolly, merry or high; of getting a thrill; of getting a kick out of something.
This is the outcome of his main goal, i.e. to have fun, which is also his version of the meaning of life.

So, he constantly tries “to have fun”, “to get high” with booze, drugs, tobacco, rich food, sex, dancing, extreme sports, music, hanging out with his pals, competitive games, working out in a gym, high speed cars, etc. His joy is “bread and circuses”. He is very social, extroverted, pleasure seeker, teaser and, of course, the most fanatical fan of fun!

Most sycotic drug users prefer “excitatory” drugs like cocaine, heroin or LSD in order “to get high”. They feel so strong and hard that they aren’t afraid at all to risk their lives by adopting dangerous habits. They consider any moral “preaching” about moderation, self-control, temperance and abstinence as “bullshit”. On the contrary, most psoric drug users prefer “depressant” drugs like pot/hashish in order not “to get high” but in order “to get lost”, to “withdraw”, to “isolate”, “to go into retreat”.

Sex plays a major role for Sycotic in order to have fun. Everything is related to sex and sex is everything; life without sex is not life! For the Sycotic, love is simply sex; he can’t think of love separately from sex. Relations, affairs, intimacy always mean “make love” and “have fun” without any commitment and obligations of any kind.

His joy is superficial as is his thought. It has no depth and no special sophisticated content. Joy is simply “to have fun”, “to get high”; joy is simply enjoyment. He just can’t understand that joy can also arise out of spiritual communication, social offer, communication of ideas, art, literature, knowledge, religion, relation with the Creator, meditation, prayer, etc. There’s a Greek popular song during which Psoric woman goes to the opera while Sycotic woman goes to the “stud”!
Sycotic joy is “earthly” joy; it has to do more with the body, the senses and the Material World. Sycotic joy is fun and passion; he has the passion to get “high” and stay “high”, forever if possible. Yet, it ends up becoming a “Sisyphean task” since his only care is to please his Material Body and Sensual Psyche leaving out his Intellectual Psyche, Conscience Psyche and Individual Spirit. This partial satisfaction leads to sub-saturation, that is, inferior or residual saturation and as a result passion sets in.

There’s a relevant striking example of this sub-saturation and this state of passion. It’s the sycotic “sex-machine” guy, the “stud”, the “rooster”, the womanizer! The only thing he cares about is “one night stand”; is to have sex with as many women as possible in as many ways as possible without any commitment, obligations or future plans.

His satisfaction is very shallow, his saturation is very low and thus he is enslaved to the passion/Sisyphean task of finding that woman that can give him full satisfaction/saturation; full, psychosomatic saturation; full psychosomatic orgasm in order to feel complete.

**3.7 Sadness drives Sycotic to excesses “in order to forget”**

Strange enough, not only joy drives Sycotic to excesses but sadness as well. In fact, sadness is stronger than joy in this task. It makes him more extrovert and more passionate with fun. It leads him to excesses and abuse in all fields.

Let me remind you of all those popular movies where the sycotic star in order to forget his sadness, failure or love disappointment he curses, shouts loudly, dances vigorously, finds relief in booze, tobacco, drugs, food, sex with horns, clubs, staying awake all night, cabarets, strip clubs, fights, fast cars, etc.
While sad Psoric becomes introverted, sad Sycotic, on the contrary, becomes extremely extroverted; he exaggerates; he wants tension in order to get sadness out of his system. In order to relax first he must have full tension or else he can’t let go. Sad Psoric will try to preserve his energy, will rest, isolate himself or go to sleep. Sad Sycotic will try to spend more energy, become more energetic, act more, sleep less, and have fun with as many people as possible.

If you tell a sad or angry Sycotic “relax, let go”, he will stare at you as if you are an alien! If you tell him “let’s kick some butts”, “let’s have fun”, “let’s get high”, “give me what you’ve got” then “you are talking”, then you are speaking his language! His relaxation state can only come after he has passed from the “extreme tension” area. He can only find Heaven after he has passed from Hell! He can only become Yin after he has become extremely Yang! That’s his nature!

The above phenomena have to do with Etheric Energy physiology, that is, with the flow of Yin and Yang Etheric Energy. Psoric Yin person has lack or energy or hindered flow so he has to restrain himself from action in order to save energy. Sycotic Yang person has overflow of energy which he must get rid of. That’s the reason why Psoric gets sick from intense or prolonged activity while Sycotic gets sick from inactivity or prolonged over-activity!

3.8 Syphilitic joy has to do with successful dominance over others

Syphilitic joy, usually, has to do with successful dominance over others. Dominance for Syphilitic means either possession, conquer, power over others, manipulation or destruction. That’s the reason why his joy has the tint of pride, arrogance, celebration, egoism, self-recognition, irony, mocking, winning “enemies” and success. Happiness for him is success in all kinds of fields.
His joy doesn’t come from creation as in the case of Psoric but from destruction or perversion. His joy doesn’t arise from reassurance of his qualities but from self-recognition of his ability to dominate over others or from fame and glory.

He is full of envy when his opponents or simply when others are glad. He is tempted to spoil their happiness. Not only he is characterized by envy but moreover he may become malice and spiteful when others suffer, when others fall; falling of others, usually means rising of himself, of his ego. He is especially glad when others lose money, power, fame or happiness. The popular saying “one of us must go to the wall!” is definitely syphilitic!

3.9 Syphilitic sadness has to do with failure of dominance over others

Syphilitic sadness has to do with failure of dominance over others. It’s profound that we aren’t talking about his Secondary Behavior but about his Primary Behavior. We are talking about his real intentions because many times he is faking; and he is so good at it!

He may pretend to be happy while he is sad or vice versa. When pretending to be sad he can’t help exaggerating. He cries loudly publicly, he curses his “bad luck” or his unfair destiny. He may cry loudly: “Oh Almighty, oh God! What have I done to deserve such a bad luck? Why am I punished for other’s sins?” Pharisees, as described in the Bible were genuine hypocrites, typical syphilitic hypocrites!

Syphilitic’s sadness is either self-destructive or harming others; or even both! He may commit suicide just because he failed to dominate over others or because he failed to be “the first”, “the number one”, “the King”, “the Emperor”, “the goddess”, “the femme fatal”, “the best of the best”. If he is second, he may ruin everything, the whole case, only to avoid others surpass him. It’s either him or chaos!
He enjoys destroying other’s possessions or creations. In extreme cases, he may even enjoy destroying his own possessions or creations only for the sake of destruction, just like Herod who burned Rome, his own Empire!

3.10 Psoric suppresses his anger

Psoric, most of the times, seems calm, serene, without any kind of anger. This is because he either doesn’t easily get angry or because he gets angry but he doesn’t express it. Besides, the exact phrase isn’t that “he gets angry” but that “he gets upset/indignant/resent”. He feels hurt, bitter, hard done by others.

He may feel very upset, yet, he is introverted. He employs several ways in order to calm down. He may cry, alone of course, or he may talk about it, yet, only to someone very dear to him. Even then, he may not refer to all aspects of his problem and will not reveal the full extent of his pain and suffering. He may sink into that “sweet” psoric melancholy day dreaming of a better world.

His tension may be converted into nervous symptoms, like for instance nervous headaches or neuralgia. If it’s a woman she may clean the house from top to bottom or cook tons of food and pastry for no apparent reason. If it’s a working man he may work endlessly all day and night in order to forget.

3.11 Sycotic anger is like a gale

Sycotic doesn’t get angry; it’s closer to reality to say that “he is easily pissed off”, that “he is furious”. He is turned on suddenly, rages for a short time and after some minutes all anger vanishes away.
It’s like a sudden gale! After his explosion he doesn’t feel hurt; no bitterness at all; no harm done; no hard feelings; no resentment. He is intense, yet, nothing negative remains inside him.

Most of his anger has to do with his job; when he tries hard and things don’t go on; when others are slow-motioned or slow-minded and he simply can’t tune with him; when they push him to meet with deadlines. He doesn’t have patience and persistence; these are psoric qualities. He will get anxious, will shout, complain and if things won’t come to an end he will just say “Fuck you! Go to hell!” and drop the whole thing completely.

Another area that may create a lot of anger to him is when others and especially his companion, grumbles; when others “are a pain in the ass” or when “they get to his nerves” or when “they spoil his fun”. He is so pissed, so furious! Sycotic boys or girls just can’t stand parental preaching or any kind of control, inhibition or restraint. His/her motto is “Don’t mother me!”

Nevertheless, you may also find Sycotics that seem to be very “calm”. Yet, it’s not a matter of calmness, per se. It’s a matter of indifference, a state of “I don’t give a damn about it”, “I don’t care”, “the hell with it”, “get off my back”, “let it come, I don’t care what happens”.

3.12 Syphilitic anger is violent and destructive

Syphilitic anger, as all syphilitic qualities, is characterized by exaggeration and destructive tendency. It’s often accompanied by envy and revengeful disposition; by cruelty, sadistic or masochistic tendency; by hysterical behavior.
Syphilitic anger is often a rage; violent and destructive. He may throw or break things; harm himself or others; cause pain or suffer to others; hit them at their weakest point and be pleased by it. He tends to become ironic, spiteful, cruel, full of envy, peevish, full of misery, abrupt, malice and sarcastic. He criticizes just for the joy of criticism or for the purpose of manipulating, belittling or humiliating others.

3.13 Psoric fears are chronic, tormenting and existential

Psoric fears are deep, chronic and tormenting, however, not easily expressed. His fears have to do with his existence; quite often he is afraid or anxious about his future and the future of his beloved. He is even worried about others and society in general, about the whole humanity and the world. He may ask himself: “I wonder how society is going to be when I give birth to my children. How am I going to raise them?”

Being a person with strict morality he is afraid that he may commit sins for which he will have to pay. He is worried very much about the salvation of his soul. He is also afraid of death or of seizing to exist. Many philosophical inquiries fill his mind: “How is life after death? In what way will I be judged for my actions? Am I a good Christian? Am I going to Heaven or to Hell?”

Psoric is also afraid of diseases, pain and suffering. He is especially afraid of chronic, degenerative diseases and cancer; not only for him but for all of his close ones. He is also afraid of accidents and all kinds of misfortunes. He says to himself: “What if this or that happens?” He is also very much afraid of Evil, Devil, demons, dead people, ghosts and anything “supernatural”.

Even when things are going very well he has that agonizing fear in the back of his head: “What if things suddenly go bad?” He is constantly worried about his financial state: “Am I going to manage to keep up with
my needs and the needs of my family? What if I go bankrupt? What will happen to me and to my family? For how long am I going to be able to keep up with my obligations?"

He is so much afraid of failure; of not meeting the expectations of others. If he is a student he is worried not to disappoint his teachers and parents. If he is a family man he is afraid that he may disappoint his companion and children. As a parent he will think: “Am I a good parent?” If about to be a parent he will think: “Will I be a good parent?”

He puts too much weight on the opinion of others about him including companion, children, parents, friends, fellow workers, teachers, priests, pretty much the whole society! He is terrified of being ridiculed or of others having a bad opinion about him. He cannot see himself apart from society. He was always “the good boy/girl” and his worry is to remain “a good man/woman”, “a good citizen”, “a good parent”, “a good employee”, “a good Christian”, etc.

3.14 Sycotic usually hasn’t got any fears since he is quite indifferent

In general, Sycotic hasn’t got any fears. He hasn’t got any metaphysical, religious or moral fears since he doesn’t give a damn about such things as God, religion, morality, life after death, etc. “What if I die”, he says. “Who ever lived eternally? The main thing is to enjoy life at maximum as long as you live. I am not afraid of death! Let it come!”

He will be the person that will continue enjoying his life until the last minute of it. He will never say “I am too old for that” and this is true about enjoying sex, food, fun, etc.

Unlike Psoric, he hasn’t got any worries, insecurity or fears about his future and the future of his family or society. One reason for that is that
he is quite indifferent about others. Another reason is that he feels very strong as body or will is concerned and he is sure that he will survive under any future conditions. He has a different kind of fear, if, of course, these can be called fear. The thought that he may not be able to perform sexually terrifies him because he will be ridiculed and also because he will lose one of the most important enjoyments in life, i.e. sex!

He is also terrified by the thought that if he becomes seriously ill or crippled he will not be able to enjoy life. He would prefer death from living as a crippled patient stuck to a bed with drugs and “healthy” “disgusting” food and a bunch of orders like “don’t do this” or “don’t do that”. His motto is: “I am not afraid of death. What matters is what you do with your life. If you can’t enjoy life then what is the meaning of being alive?”

Quite often he is very risky and he is very proud about it not only to himself but mainly to others. There are three reasons for this. First of all he loves being “the hard man”, “the wide boy” or “the fearless, unconventional, risky hot woman”. Secondly, he feels and usually is, very strong physically and very energetic and durable. He feels as strong as a bull; nothing can stop him. Thirdly, he hasn’t got any moderation; he is always driving things to extremes.

He usually enjoys making fun of conventional social values and morality; of conventional or conservative way of life; of modesty and precautions. He considers all the above as cowardice, as fear of enjoying life and living it to the maximum. That’s why he will eat anything, “fuck anything that comes around”, smoke and drink booze to the maximum, do drugs, not sleep much or do extreme sports in an extreme way. He doesn’t give a damn about what doctors, preachers, or statistics say about it.

Even when he is seriously ill and doctors strictly forbid unhealthy food or habits his motto is: “So what, doctor! What if I live a couple of years
more? What’s the point of it if I can’t enjoy my life? That’s not life; that’s Hell! If I can’t eat, drink, have fun and sex, then why live? What’s the point of it?”

He is so straightforward, sincere and proud of the above attitude of his. He isn’t afraid of illness because he isn’t afraid of death. The fact is that he usually feels so strong that he considers illness or death as something quite unlikely.

From his own experience he has always had a very strong and durable organism. He has always been able to eat whatever, drink tons of booze, stay awake many nights in a row, work hard and have lot of sex without any considerable functional problem. So, it’s expected to say to himself: “What do these miserable doctors know about real life? I’ve always been living on the edge and I never had any problems. So, why things change now?”

3.15 Syphilitic fears have to do with failure to dominate others

The fears of Syphilitic have to do with loss of power or position, loss of fame, failure to dominate others and loss of his “precious” existence as a “unique gifted” human being. In the case of a woman, if her means of power over others is her beauty, then she has that terrible fear that she may lose her looks; that wrinkles will set in; that she will become “old and ugly”. What a terrible thing for her! She has the same terrible fear about cellulitis or about gaining a few kilos. No wonder why the majority of anorexic women are syphilitic ones!

If his/her means of power over others is his brain and his/her cunningness then his/hers greater fear is that he may lose his mental abilities and sharpness. Then he will become helpless, powerless, insignificant, a real “loser”. That’s what he usually calls all others beneath him: “losers”. He
is the successful one and the smart one and all others are “losers” or “idiots”.

Most of the times, Syphilitics choose to deal with politics, business or religion since such fields are full of power, authority, fame and money. He will fight to death employing all moral or immoral, legal or illegal means in order to gain power, position, authority and fame.

Notorious Rasputin, the Roman Emperor Nero, Pharisees, many Popes, Kings and Emperors were Syphilitics. Many contemporary political and religious leaders are also syphilitic subjects. Let me again remind you the relevant rule: “Those who are Popes, Kings, Emperors and people of power aren’t as a rule all Syphilitic; Nevertheless, all Syphilitics would like to be people of power!”

Ruthless and merciless struggle for power is definitely a syphilitic characteristic. A typical example of syphilitic behavior is the struggle of all “official” “orthodox” “representatives” of political parties, religions, scientific communities against political opponents, “heresies” and “quacks”.

In the case of women and especially housewives, family and motherhood is a tremendous field of power. Syphilitic women tend to acquire full control over their children and quite often over their husbands; at times even full control over the whole line of relatives. That’s why syphilitic mother-in-laws don’t get well with their daughter-in-laws or son-in-laws: the latter have come to “steal” their “subjects of their court”. Such a thing can only be interpreted as loss of power and, of course, this definitely means war!

Syphilitic, contrary to Psoric, has no moral fears of any kind; his fear is about losing power, fame, money, position or fans-slaves. That’s why he
is very worried all the time about any possibility of losing power over people that are under his control. For the same reason, any Syphilitic constantly envies persons that are in a position of higher power or fame than him.

3.16 Psoric is either a pessimist or an optimist dreamer

Psoric is, as a rule, a pessimist. His future seems full of risks, dangers, failures, misfortunes, worries, anxiety, obligations and fears. However, sometimes, he can also be an optimist. In such a case, his optimism isn’t based on reality, on solid ground. It’s the optimism of a day-dreamer, of a star gazer. Day dreaming works as a counterweight towards “the cruel reality of a cruel world”.

Very often, he is not a passive day-dreamer. He fights for his dreams; he fights for a better future; and not only for him but also for his beloved and even for humanity as a whole. His dreams are altruistic. He doesn’t say “I”; instead he says “We”.

He tends to sincerely believe in God; a God that is kind and full of love; a fair God. Many times he also believes in a fair, yet strict God. He also believes in Universal Moral Laws and that from the beginning of time there’s a declared constant war between Good and Evil. He, definitely, believes that he is a soldier of Good against Evil and he desperately needs to believe in the final victory of Good over Evil. He needs that “happy end” even if it’s going to happen after his death!

So, if he is a Christian, he is comforted by the belief in “The Day of Judgement” / “Doomsday” and Paradise. If he is a Muslim he is comforted by the belief that after his death Allah will allow him to enter Heaven and be in the company of the “houri”. If he is a Buddhist he believes in the final ending of his pain and suffering after many earthly lives and reincarnations.
In the case of an atheist, he believes that someday, Science or Logic or Ecology will prevail in the minds and hearts of humans and then, as John Lennon says in his song “Imagine”: “I hope someday you’ll join us and the world will live as one” in an earthly Paradise without hunger, wars and diseases.

3.17 Sycotic is usually optimistic, especially when he feels strong and active

Sycotic is, as a rule, an optimist, yet, not as a result of intellectual procedures or philosophical beliefs. He feels so because life has proved to him that his body and his will are strong and that, up to now, he is doing well most of the times; he is easily managing to survive.

Besides, he is a tough guy, so why not be optimistic? Even in the thought of death, he is the tough guy who isn’t afraid and who will say: “So what! Let it come! I’ve enjoyed life to the maximum!”

Sycotic is optimistic for one more reason: He is enjoying life. He sucks every drop of juice that life has and thus he feels full and content. If the present is good and full of fun, then why won’t the future be so, also?

3.18 Syphilitic is optimistic or pessimistic according to his success in his egoistic goals

Syphilitic is optimistic or pessimistic according to his success in his egoistic goals. All depend on his state of power, fame and success. The more successful he is the more optimistic he feels. The less successful he is the more pessimistic he feels.
Yet, quite often, when things are bad for him instead of becoming pessimistic and paralyzed he becomes more stubborn and more intrigued; more motivated; more thirsty for power and success. War is the Paradise of the Syphilitic; on the contrary, war is the Hell of Psoric. Syphilitic thrives in war while Psoric thrives in peace.

Tension is the natural element of Syphilitic, fun is the natural element of Sycotic and relaxation is the natural element of Psoric. You see, “the Devil is busy in a high wind”. Only then, Syphilitic feels “alive”.

3.19 Psoric Intellectual Love is deep, intense and idealized

Psoric is characterized by a feeling of deep Intellectual Love and that’s why he rarely hates others. Before we go on, let me remind you that what we are talking about here is “Intellectual Emotions” and not “Conscience Emotions” or “Spiritual Emotions”. Intellectual Emotions are imperfect and subject to the World of Dualism, i.e. love-hate, calmness-anger, etc, while Conscience Emotions and Spiritual Emotions are perfect and subject to the World of Uniqueness.

Idiosyncrasies and Miasms are entities of the World of Duality and thus disorder human beings and can cause illness on the Material-Etheric Level and disordered/imperfect thoughts, emotions and behavior on the Psychic Level. For more information one should read the books “The function of Thinking”, “Emotions” and “Behavior”.

So, let’s get back to our subject. Psoric is characterized by a feeling of deep intellectual love and that’s why he rarely hates others. Moreover, when he does hate others, he feels bad about it and he scolds himself for not being nice. His hate isn’t a primary state; it’s rather a secondary state due to reaction from being deeply hurt by others.
He may hate out of reaction after “love betrayal”, “ingratitude”, “friendship betrayal”, “betrayal of ideology”, etc. Even then, his anger and hate will be temporary, superficial and secondary. Moreover, he doesn’t seek for revenge; he rather seeks for “moral justification”, for the prevalence of justice and moral order.

At times, he may even feel sympathy for the one that cheated him, “betrayed” him or hurt him, even if it was done intentionally and “in cold blood”. He tends to find excuses for the bad behavior of others around him and even of strangers or enemies. At times, he prefers to be in a state of refusing to believe in real facts, refusing to believe that the one who hurt him really meant bad!

Let me give you an example. A psoric woman is involved in a relation with a rotten companion; a companion that was rotten from the very beginning. Yet, even when things become extreme and her companion is profoundly proved to be a scamp she refuses to accept the fact that her man “isn’t the prince charming”. Accordingly, in the case of a psoric man, he refuses to accept the fact that his woman “isn’t the innocent princess” and is, in fact, a “bitch”.

If their dream is broken to pieces then they fear that their whole idealized world will collapse. They are afraid that they will not be able to face such a terrible thing.

In conclusion, intellectual love of Psoric is deep, intense, sincere and durable, yet expressed with moderation. In addition, it’s a very idealized and romantic intellectual love, most of the times without solid foundations in the real world. Psoric, once more, has his head in the clouds! He tends to live in an idealized, romantic world where people have “good” intentions.
3.20 Sycotic Intellectual Love is earthly and shallow

Sycotic Intellectual Love is earthly and shallow because it predominantly has to do with physical urges and needs and with the pleasure of five senses. It has little to do with the Sycotic’s mind and even less with his heart. Actually, his love has to do with his “stomach” and “genitals”. The popular phrase “love passes through stomach” is of sycotic origin!

Let me remind you of the time when males were the undisputable masters of the family. At that time, the main criteria of choosing a wife were: “she must cook well, be a good housewife and be good in bed”. For any sycotic if his wife wasn’t good in bed he could always have plenty of mistresses! In fact, this was a reality even if his wife was good in bed!

Nowadays, modern sycotic men have, more or less, the same criteria, yet, a little bit changed to meet modern standards. Modern sycotic man wants his wife to be very pretty so as to show her off to others as his new, shining “possession”. You see, he is “the proud owner of” this accessory! In addition she must be “cool”, “entertaining” and “hot” in bed. Not to mention that she must definitely not grumble about him having fun with his “pals” or even with other women.

On the other hand, modern sycotic woman wants a handsome, manly, “mucho” man. He must be good in bed and must definitely like to have fun. In addition, he must have money, a good job and a shining fast expensive car!

Sycotic isn’t what you could call “sentimental” or “sensitive”. He isn’t either “intellectual”. He is more an earthly guy, a physical guy, a shallow man. So, how could his intellectual love be different? When a sycotic tells someone “I love you” he simply means “I like you” or “I want to fuck you” or “I am hot for you”!
3.21 Sycotic doesn’t hate; he is simply “pissed off”

Sycotic doesn’t hate like Syphilitic does; he is simply “pissed off”. He is easily and suddenly aroused to anger, he breaks out intensely and then he is easily off; “no hard feelings”, “no harm done” and “forget it; pals again; let’s have fun”. Just like that, straight and simple!

Sycotic doesn’t keep things inside, doesn’t hold it for you. He is not revengeful, yet if you’ve done something bad to him he will not stand any new similar behavior. He will simply stop being your “pal”. He may also give you “a lesson” “so as not to mess” with him again, being such a tough guy. “Don’t mess with me!” is definitely a sycotic phrase and motto.

He won’t hang out with you since you are “a wet blanket”, yet he will not hate you; he will just not deal with you since such a thing means wasting of time that could be spent to pleasure.

3.22 Syphilitic’s Intellectual Love is actually attachment on dominance over others

Only few people can experience Conscience Love and even fewer, Spiritual Love. The majority of people can only feel Intellectual Love. Yet, the latter is but mere emotional attachment.

In general, the Intellectual Love of Psoric is but emotional attachment to others while Sycotic’s love has to do with his physical urges and needs. On the other hand, Syphilitic’s Intellectual Love, is, in fact, a case of attachment on dominance over others. Syphilitic isn’t attached to someone in order to give; he is attached to him in order to take; it’s a “one way” relation while Psoric has a tendency for mutuality of feelings, for a “give and take” relation.
Syphilitic is usually very social in order to achieve dominance over others. No matter the relation he wants to have the upper hand, to have control over others. This is true in all cases: affairs, family, company, work, political party, religion, society; if possible even in his relation with Nature and the whole Universe. Nevertheless, even in the case of lower forms of love like the Intellectual one, a certain degree of giving is necessary!

In the case of Syphilitic, usually, whenever he stops having the upper hand on a relation then his “love” turns into hate. One time “he was full of love” and next minute he is full of hate. When people say that “love and hate are very close” they refer to Syphilitic Intellectual Love.

To be more accurate and true, there was no love even in the first place; it was a tendency for dominance masked as “a great, true love”. Now that there’s no benefit from this masked state, the Syphilitic simply reveals his true malice intentions and his intention for dominance.

3.23 Hate, envy, malice, hypocrisy, jealousy and revenge are syphilitic qualities

When his “love” turns into hate this latter one, is also accompanied by malice and revengeful disposition. Malice, hate, envy, jealousy, hypocrisy and spitefulness are, as a rule, syphilitic qualities. When Syphilitic hates, he hates to the extremes; there’s no boundaries, no limits, no restraints to his hate. He is overpowered, literally possessed by hate. His mind, heart and body are possessed by hate; he won’t get a moment’s rest if he doesn’t get revenge!

As a rule, his tendency for dominance is pretty well masked; he is very good at being disguised, at projecting false images of himself. He covers his malice or hate under the socially accepted veil of “love”; it’s a clearly hypocritical state.
Exaggeration, almost always accompanies this hypocritical “love”. He declares publically that he “is dying for love”, that he “is full of love”, that he is “ready to sacrifice himself out of love”, that his love “has no limits” and that he is “melding from love”. Or that he is “being flooded from love” or that he has “a pathological love” for others.

However, be very careful! Anyone declaring the above isn’t necessarily hypocrite, in fact, a Syphilitic hypocrite! Let me rephrase a popular saying: “Anyone declaring that he is full of love isn’t necessarily Syphilitic, yet all Syphilitics declare that are full of love!” Syphilitic love is always accompanied by the two main syphilitic qualities: hypocritical exaggeration and tendency for dominance over others.

3.24 Criteria for the differentiation of Intellectual Love from Conscience/Spiritual Love

At this point, it’s necessary to say a few things about the differences between Intellectual Love and Conscience/Spiritual Love. As a rule, Psoric Intellectual Love, as described in novels and movies, is widely confused as being “true love” or “unconditional love” or “unselfish love”. This is because it’s closer to ideal love than Sycotic or Syphilitic Intellectual Love.

Why do I insist on calling this idealized love of novels and movies as being Intellectual instead of being Conscience/Spiritual? What’s not natural, what’s not balanced in it? Why do I refer to it as being the outcome of the influence of Psoric Miasm to humanity?

There are two main criteria supporting my point of view. The first one is that Psoric Intellectual Love demands mutuality, requital, return, repayment. That’s why we use the term “unrequited love” to describe “love disappointment”. Psoric isn’t asking for something material in
exchange, in return; yet, he is asking for certain things in exchange. He is asking for emotions, mutuality, response and fulfillment. It’s an emotional attachment! This is clearly seen in the case of unrequited love; the Psoric is deeply hurt and disappointed.

Where there’s disappointment there’s always an expectation from the other part due to attachment. This isn’t a healthy, balanced and unconditional state. And that’s the reason why it cannot be considered a Conscience/Spiritual Love.

The person that experiences Spiritual Love says to his beloved:

“I love you! Not, because you love me! I simply love you! I am being flooded of love and I am giving myself to you just like that. I am not expecting anything from you or from anyone else. If you are also tuned to love and you respond to my love, then things are even better. We will push one another towards a higher state of love, towards a higher state of consciousness and spirituality.

My love can only be the spark that can awaken the dormant Spiritual Love already existing inside you. I was not the one that created your state of Spiritual Love. I simply may have caused its expression. I was simply a catalyst!

However, if your love won’t become awakened I won’t be miserable. Or if it happens that you’ll die sometime tomorrow, again, I will not be unhappy. Although I love you deeply and profoundly, nevertheless, I am not attached to you. Moreover, I have realized the universal truth that nothing is lost; that everything is simply transformed from one form to another. This is a Universal Law and I, believe in, accept and respect Universal Laws.
Moreover, the Spiritual Love that I experience isn’t something that was offered to me from you. I was a dormant cauldron and now I am a boiling cauldron overflowing love. If there are no plates around to fill them with my love or if there are some but still are so full of intellectual rubbish that leave no space for my overflowing love, this isn’t a reason for unhappiness on my part. It’s something that characterizes the other person and not me. I, am full of love, so why be unhappy? Why be disappointed?

I am aware of the Law of Nature that you simply can’t change anyone else if he isn’t dying to change, if he isn’t ready to change. I am also aware of the Law of Nature that all things that happen to us, do happen, because we need it. All misfortunes are lessons to be learned in this School of Earthly Life. These misfortunes are the best possible that can happen to us under these very specific circumstances and not something accidental.”

Another important criterion for the differentiation of Spiritual Love from Psoric Intellectual Love is that the latter drives the person out of Reality. It makes him see Reality through distorting lenses. Psoric Intellectual Love is an illusion! At the level of Spiritual World, love and knowledge are one and the same. To be able to love spiritually you must have conquered a certain amount of spiritual knowledge, a certain amount of wisdom, a certain state of spirituality.

If you are tuned to lower frequencies of psychic evolution then your heart and your love are tuned in the same frequency. You have the kind of emotions that suit your state of evolution! You may experience for a short time a higher state of love, sometimes triggered by the higher feelings of another person, yet, as a rule, due to your intellectual attachments, you return back to your usual state and usual feelings.
As Jesus said, “if your eyes are pure”, that is, if your Intellectual Psyche is pure, then you can be tuned to Conscience Psyche/Individual Spirit and then you can experience Conscience Love/Spiritual Love. *You feel according to what you are; you can only feel what you are!*
CHAPTER 4

BEHAVIOR

OF PSORIC, SYCOTIC AND SYPHILITIC

INDIVIDUAL

4.1 Psoric Behavior is controlled and restrained
4.2 Psoric tends to become the perfect victim of any syphilitic authority
4.3 Psoric suffers because of his attachments to people and ideas
4.4 Psoric lives in his own idealized, romantic world
4.5 Sycotic doesn’t give a damn about the morality of his behavior!
4.6 Sycotic worships gods like Dionysus, Ares, Aphrodite or Artemis
4.7 Sycotic is proud to be manly, strong and a tough guy!
4.8 Sycotic is only interest in easy and fun life
4.9 Perverted behavior is definitely Syphilitic Behavior!
4.10 Syphilitic rejects or perverts any rule in relation to form, function, purpose of existence or esthetics
4.11 Syphilitic kids or teenagers are possessed by destructive reactionary behavior
4.12 Syphilitic parents are dominant and suppressive
4.13 Syphilitic rulers are cruel, suppressive and hypocritical
4.14 Comparative Human Typology
4.1 Psoric Behavior is controlled and restrained

Psoric Behavior is in accordance with his psoric thought and feelings; it’s controlled, restrained and at times suppressed. The first line of restraint comes from his Moral Conscience; he has a very close relation with his Conscience Psyche. The second line of restraint comes from his Superego; he is very submissive towards intellectual patterns imposed to him by society.

Restraint from Conscience Psyche creates no problem; in fact, it helps him evolve morally and spiritually by respecting Universal Laws. On the contrary, restraint from Superego and Human Morality causes a lot of trouble to him. You see, Human Morality is subjected to expediency because it is defined by the dominant social groups. Those who posses power also create those social rules and morality that serve their egoistic purposes. Thus, egoistic Human Morality is contrary to Natural Morality and contrary to Universal Laws and Reality.

Psoric strongly believes in moral and religious values and rules. It’s a sincere belief, a pure faith. He considers believing in such values and rules as something natural, as something right. However, there’s one more important reason for this attitude of his. He is usually, a coward; he is afraid to mess with social rules and he is terrified to mess with the Law and the State.

Is, respecting laws and rules, something bad, per se? No, if it has to do with Universal Laws and Universal Morality. Actually, it’s something that can help the person evolve spiritually.

Yet, when it comes to Human Laws and Human Morality, things become messed up. You see, Human Morality is arbitrary, controversial, relative and is characterized by expediency while Universal/Natural Morality is absolute, of general validity, irrelevant of time and space and is
characterized by wisdom and love. There’s no egoistic expediency in Natural Morality.

4.2 Psoric tends to become the perfect victim of any syphilitic authority

What’s wrong with psoric attitude is that Psoric just can’t discriminate between Human Morality/Laws and Universal Morality/Laws. So, being obedient and believing sincerely in human laws makes him the perfect victim of any syphilitic authority/person!

Syphilitic people have both the guts and the motive to climb the hierarchic scale of any authority. They are, usually, the ones that possess all important positions in any kind of authority: political parties, State, religions, economy, philosophical movements, etc. They create principles, values, laws and rules cut out for them; suited to serve their egoistic intentions; cut out for their own benefit. So, when psoric people tend to believe in these human laws they simply become the perfect victim of syphilitic people.

Psoric tends to become the “good” citizen, the “lawful” citizen, the easy to manipulate person. He respects and, many times, is afraid of all kinds of authorities. He is afraid of the Police, the Legal System, the State Authorities, the Army or the Authorities of the Church.

He has a compulsory respect for all those that “he should” respect: teachers, old people, parents, grandparents, priests, judges, etc. The problem is that he tends to respect all the above people even when they don’t deserve such respect. He confuses the person with the position of power or knowledge that he has.
For example, the son comes from school complaining about the profound arbitrary and unfair actions of his teacher. The psoric mother, although realizes that the teacher has exceeded his authority, nevertheless will scold her son for misbehaving to his teacher or for talking without any respect for him. She will tell to her son: “He is your teacher and you should love and respect him. I don’t want any more discussion about it!”

Another example: the daughter complains about her grandmother who is giving her a hard time. Her mother will tell her: “She is your grandmother and she loves you; therefore, you should love her and respect her too!” She will say so, even if she is well aware of her mother’s malicious personality and even if she, herself, has suffered and still suffers from her attitude. Her mind is stuck to the statement “Grandmothers love their granddaughters” and to the rule “Granddaughters should love their grandmothers, no matter what!”

Psoric, either isn’t in touch with Reality living in an idealized Reality or he may understand what’s going on, yet, he refuses to see it finding several excuses. His behavior is adjusted to “how things should be” according to human morality and laws and not to “how things are”.

4.3 Psoric suffers because of his attachments to people and ideas

Psoric is fond of order and program and these two qualities govern his life. Yet, in such a degree that he becomes a slave of order and program failing to follow the changes of an ever changing life. Any change contrary to his program is experienced as “problem” or even as “loss” or “misfortune”. He is very attached to his close ones, to memories of the past, to Human Morality and human laws.

This is the background for many events that are considered misfortunes: unrequited love, death of a beloved person, personal problems, problems of his beloved ones, rude behavior, sins, immoral behavior of beloved
ones or others towards him or even towards others, inhuman behavior, violent behavior, lack of solidarity among colleagues, harsh competitiveness, etc.

He is also annoyed by the immorality or corruptness of the State, of Society, of the Church and other Social or Spiritual Institutions. He has a strong appreciation of justice at all levels of human relations, not only as he is concerned but also for others, even for strangers. Being very respectful himself, he is greatly annoyed by disrespect towards people, living beings or ideologies. Ingratitude and lack of mutuality also hurt him a lot.

4.4 Psoric lives in his own idealized, romantic world

Psoric creates in his mind an idealized world. He deals very much about how things should be/must be/ought to be according to morality and principles; according to justice; according to God’s will; for the sake of good; for the sake of humanity. It’s an idealized, romantic world in great contrast to the real, cruel world/humanity. Every time he faces cruel reality he suffers, feels pain, gets hurt and becomes bitter.

His natural tendency is to become introverted and to daydream. He longs “good old times” and “past romantic era”, i.e. an idealized era that never really existed outside of his mind. That’s why, as a rule, he is fan of Tradition, of humanitarian values and traditional moral values.

Quite often, he has high hopes for a moral and beautiful future to come. He is dreaming and hoping for a better world, a better society, a moral future world. That’s the reason why, so often, he is the perfect victim of those who promise such a dream. As a rule, the majority of those who promise such an idealized world are hypocrites, i.e. syphilitic people thirsty for authority and power!
He is very easy to be manipulated by those who project values and ideals, only to gain money, glory and power; only to gain fans, followers and believers. He is the ideal victim of cunning representatives of “Ideologies”, be it religions, philosophical movements, political parties or even humanitarian, scientific and ecological movements.

He is identified with all moral roles of social behavior. He tends to become the good father/mother; the good obedient child; the good grandpa/grandma; the friendly colleague; the idealistic teacher; the humble priest; the idealistic scientific researcher; the altruistic missionary; the lawful citizen; the sincere idealist; the charitable man; the humanitarian; the responsible, hard working employee; the good and just boss with the big heart; the honest politician; the cultured artist; the honest, active reporter that serves the truth; the awakened ecologist; the compassionate friend of animals, etc.

He also adopts roles like the humanitarian doctor; the honest merchant; the moral and controlled teenager; the good student; the pious, God-fearing believer; the faithful, monogamic love partner; the selfless close friend; the “saint” monk; the humble researcher of truth and God; the romantic poet/writer; the honest tax payer; the honest, upright judge; the moral philosopher; the moral scientist; the good neighbor; the patriot, etc.

He tends to become one with his adopted moral role. He tries hard to become worthy of his moral role. However, he isn’t aware of the fact that roles are simply roles, attitudes, ways of behaving and living and should not be confused with the individual. Moreover, he doesn’t realize that these roles are, as a rule, defined by the prevailing authority and by human expediencies. He takes his role too seriously and becomes one with it. He is unaware of the fact that, most of the times these roles are tailor made to suit the interests of the syphilitic director of the play!
It’s so difficult for him to become the objective observer of the “Theater of Life” which is usually the “Theater of the Absurd”. He is so much involved to what happens and tends to suffer. He tends to become a Don Quixote that fights for his idealistic illusions that have to do with an idealized, romantic, moral, good world.

In summary, we could say that psoric behavior tends to be moral, honest, sincere, idealistic, good, proper, straight, upright and fair and “as it should be”. Unfortunately, he cannot trace syphilitic, hypocritical intentions and behavior and he easily becomes the victim of Syphilitics. Moreover, he cannot differentiate between Human Morality/Laws and Universal Morality/Laws.

4.5 Sycotic doesn’t give a damn about the morality of his behavior!

Psoric tends to adopt moral laws which he greatly respects and follows. Syphilitic pretends to follow moral laws in an attempt to manipulate others and serve his egoistic goals. Sycotic doesn’t give a damn about moral/social laws! Moreover, if these laws inhibit him from having fun he rejects them and condemns them.

He isn’t primarily against morality; it’s fairer to say that he doesn’t care about it as long as it doesn’t get into his way to have fun. There are so many other things that matter to him and all of them have to do with enjoyment of life!

You can’t call him an immoral person, since he doesn’t break moral rules consciously or deliberately. He will react against morality only if it gets into his way. We could also say that morality is a boring subject for him or a thing that seems too sophisticated for him. Morality, for him, seems to be existing in the sky above, while his main interests are mostly earthly and tangible.
4.6 Sycotic worships gods like Dionysus, Ares, Aphrodite or Artemis

Sycotic behavior is usually impulsive. He is enslaved to lower passions like gluttony, lust, fun-mania and to all kinds of excesses and debauchery. Psoric is romantic while Sycotic is materialistic and grounded to earthly things. Psoric is the fan of duty while Sycotic is the fan of fun!

Sycotic isn’t an idealistic materialist. He isn’t a materialist out of theory and philosophy; besides, he is miles away from being an intellectual guy. He is a materialist out of impulse to enjoy life and its pleasures. He worships gods like Dionysus (fun, drink, sex), Ares (war, competitiveness, physical strength), Aphrodite (beauty and lust) or Artemis (hunting, sports). His Will is mainly oriented towards the External World. It’s an External Will attached to his body and physical urges and needs.

4.7 Sycotic is proud to be manly, strong and a tough guy!

He usually has a very Yang body structure and Yang body functions. He is very vigorous and plethoric. He feels that he has a very strong and active body and a very strong organism in general so he chooses Yang activities, i.e. activities that need speed and strength.

If he is a farmer he will dig up hard with the mattock or cut hard with the axe. He will work hard and fast and won’t mind the burning sun, strong wind, pouring rain or freezing cold. Nothing can stop him and nothing will wear him out. He is strong and he feels it; he is strong and he knows it; he is strong and he likes proving his strength to himself and others. He is strong and he is proud of it; he is manly and he will show it off!

If he is a worker he will proudly lift incredible weights. He sees it as a challenge; as a fight in which he must prevail. If he is a city boy he will work out for hours and hours in a gym to become a mucho man or a fearless Karate fighter. Nevertheless, he isn’t aiming to Karate’s
philosophy. He wants to become a fighter and show off as the “tough guy” that can “kick the bud” of all other males around him and “win the girl”, i.e. “get laid”!

If he is a student, again he will be the tough boy, the wide boy, the risky guy, the competitive boy. He will do all sorts of risky things, all sorts of manly things. He will make fun of his classmates and even make fun of teachers or the principle. He doesn’t give a damn about consequences or punishment or about his academic future. He will be bored to death while attending classes or he may play truant. He will love sports, especially manly sports like boxing or football or Formula One; will talk about football all the time and may become a hooligan.

He will be the first to smoke, drink booze or do drugs because that’s how a wide-boy behaves. He will talk dirty and be route, curse and shout, ready to fight anytime, anyone. He will be the gang boss and will tease any “butter boy”, “faggot”, “church boy” or “virgin girl”.

4.8 Sycotic is only interest in easy and fun life

As a university student he will care more about having fun than attending classes. He won’t give a damn about grades. His only concern will be to pass the class and get his degree always having fun. He doesn’t have any problem to cheat during examinations. Many times, his football or sports achievements help him pass classes and get his diploma.

On the rare occasions that he will decide to sit down and study, he will only choose to read the most probable subjects. His most efficient study, usually takes place after midnight! Besides, this is also true for his most efficient time for fun; you see, he is the “night guy”. He can easily stay awake until morning studying yet, most of his time is spent on clubbing, night life, hanging out with his pals, sex and sports (usually manly and extreme sports).
As a man he will definitely enjoy women and as a woman she will “get laid” with a lot of men. Sycotic men consider being “virgin” as something to be embarrassed or ashamed for. They often tease other men for being “virgin” and proudly refer to their conquests. They also tend to scorn virgin women although, at the same time, they consider going to bed with a virgin as something to be proud of and show off to others about it. That doesn’t mean that they don’t prefer to hang out with “easy women”, with “sluts”.

Sycotic women will tend to lose their virginity the soonest possible; they are so embarrassed and ashamed for being virgins. They usually consider themselves as hot “chicks” or even as hot “sluts” having no moral restraint about it; on the contrary, usually they are proud about it. However, at an early age, they may be “tomboys”, dressing like boys and acting like tough boys, ignoring their female nature or even feeling embarrassed about it.

What’s common in all sycotic cases is that they consider themselves as tough, “hot” in sex and nonconformists. Most “wide boys”, “lady-killers”, “womanizers” and “sex-machine” men are sycotic! Equally, many “hot-sexy” women and “sluts” and quite many “tomboys” and “cougar” women are sycotic. Quantity of relations and not quality, is the key word of Sycotic!

He prefers being a businessman instead of being an employee because his goal is to make money and fame easily. He wants money to have fun and he wants fame to have women, again for the sake of fun! The saying “easy come, easy go” suits Sycotic perfectly! Saving money isn’t his strong point! He doesn’t care about the future, at all. Most of the times he doesn’t even care about his family and even about his kids; sometimes he cares more about his pals than about his family.
Sycotic lives in the present 100%! He doesn’t give a damn about the past or about the future. He will spend all his money for fun or for show off or even better, for both! He will buy an expensive speed boat or become obsessed with diving. He will be a fanatic hunter or fisherman. He will buy the most expensive racing car, or convertible or sport car in order to show off and conquer “chicks”.

He will buy the most expensive motorcycle, usually a famous one like Harley Davidson or Ducati for example. He is also, usually, fan of gambling in all its forms. He can also be a regular customer of horns.

He prefers professions that may have a considerable amount of risk, yet, also have a considerable amount of possibility for easy and plenty money. He may also choose professions that may not pay good money yet he enjoys them, has fun or pay him back in conquering women. Such professions are: merchant, businessman, bar owner, club owner, coffee shop or disco owner, DJ; gym owner or gym trainer, boxer, owner of fighting clubs, tennis player, race car driver; captain of sports boats, life guard, sailor; football player, pilot; truck driver, etc.

It’s so not him to adjust to professions that demand responsibility, hard work, organization, strict program, consistency and complex mental skills.

4.9 Perverted behavior is definitely Syphilitic Behavior!

Syphilitic is characterized by perverted thinking, emotions and behavior. What’s perverted behavior? Its main characteristics are exaggeration, hypocrisy, lies, expediency, malice, vanity, hysterical elements and manipulation of others.
Syphilitic behavior is to say “yes” and mean “no”; to show that I am very
glad while being sad; to pretend to defend moral values while violating
these values; to lie fully aware about it; to make egoistic plans not caring
at all about moral values and the welfare of other people around me; to
stick at nothing; to organize intrigues, framing ups and conspiracies; to
trip somebody up; to pull the carpet from someone’s feet; to trick
someone; to manipulate others; to set traps; to accuse others without any
reason in order to harm them.

Envy, malice, meanness, revengeful disposition, spite, cruelty, violent
behavior, sadism, masochism, dominance, overprotection and smothering
tinted with manipulation, are all syphilitic behaviors!

4.10 Syphilitic rejects or perverts any rule in relation to form,
function, purpose of existence or esthetics

He tends to reject forms and shapes and to pervert the function or purpose
of materials and things. Many “modern”, “naïve” painters, sculptors,
poets and artists are Syphilitics.

Whenever anyone destroys things or harms people and animals “just for
the sake of fun” this is a syphilitic behavior. Punk clothing and hairstyle,
terrorism, transsexual behavior, chaotic-destructive anarchy and
vandalism are examples of syphilitic behavior. Similar syphilitic
behaviors are: hypocritical morality, fanatic anti-heretic struggle, all
kinds of racism, religious or political fanaticism. Sadism, masochism,
bestiality, coprophilia and necrophilia are all perversions of normal
sexual behavior and consequently can be considered as syphilitic
behaviors.

Any cooking that perverts the natural purpose of nutrition becomes
syphilitic. Any woman or man employing dozens of plastic surgery
operations for the sake of vanity acts in a syphilitic way; the same stands
bold for unjustified and peculiar diets, taking harmful drugs for losing
weight or habitual vomiting after overeating in the case of anorexic
people.

Any scientist, fully aware of his actions, that strives for the creation of
weapons of massive destruction, lethal chemical gases and means of
biological war is syphilitic. Any scientist playing God is but a vain
syphilitic. Any religious official playing God is also syphilitic.

4.11 Syphilitic kids or teenagers are possessed by destructive
reactionary behavior

Syphilitic kids find pleasure in destroying their toys; not dismantling
them but destroying them. They will reap the head off the doll and in its
place put the head of a dog-toy; they seem so proud of their action! They
may torture or kill the cat; set fire on the dog’s tail; gently and “lovingly”
call the cat and then kick it or hurt it; trip up the granny and then laugh
proudly; break the beloved vase of their mother and accuse their
brother/sister for it; feel so jealous of their little brother that when parents
aren’t present will torture him.

Syphilitic teenagers tend to destroy several objects “just for the sake of
fun”. They tend to deliberately irritate their parents just to enjoy see them
get angry and upset or for the sake of revenge. They love to expose their
parents to family friends and society. They may manipulate their
parents/brothers/sisters and have them fight each other.

They also tend to dress punk like or in an eccentric or vulgar way just for
the sake of causing reactions and controversy. Provocation of others in
any way possible is usually a syphilitic behavior. Total lack of respect to
others, to ideologies, religions, moral values, customs and taboos are also,
usually, syphilitic behaviors.
4.12 Syphilitic parents are dominant and suppressive

Syphilitic parents, especially mothers nowadays, tend to be very dominant, suppressive, overprotective and manipulative towards their children. Such mothers tend to be very egoistic and suppressive while at the same time they claim to “sacrifice” themselves “for the sake of their children” who they love “pathologically”.

Syphilitic mothers tend to smother their boys and turn them into coward and suggestible individuals. If the boy has a submissive-psoric background then it often becomes a “mother’s boy”, a “milksop”, tied to the apron of his mom, “pampered”. In more severe cases, he may become “effeminate” or passive homosexual, neurotic or even schizophrenic. Things become even worse if the father is either submissive to his wife and there’s an absence of the male prototype or if he is also very suppressive, dominant or cruel.

On the other hand, if the boy has a syphilitic or sycotic background, then, out of reaction or revenge he may become a hooligan, a drug addict, a tramp or a gang member. He will make his parent’s life a Hell; an eye for an eye and a tooth for a tooth!

4.13 Syphilitic rulers are cruel, suppressive and hypocritical

Syphilitic priests tend to become fanatical preachers that condemn everybody as “sinners”, “heretics”, “atheists” and “immoral”. They tend to interfere to all aspects of life of their fans; to control everyone and anything; to create guilt and fear in their hearts; to put forward moral dilemmas.

They see evil everywhere around them, demons and impure spirits. They project themselves as the only pure believers; they are, indeed, the only saviors, the only Messiahs that can save the souls of their fans. Middle Age inquisitors are a typical example of syphilitic sadistic individuals.
In the same line of behavior, one can find modern syphilitic “gurus”. They tend to create “spiritual paths”, “ashrams” and “communes” only to manipulate others, only to be authorities, only to gain power, money and glory. Under the cover of giving knowledge to the masses, charity or social offer they exploit their fans in every possible way: financially, physically, sexually, etc.

The syphilitic Mother Superior, Head Nurse or Principal abuses authority over those under her control. Instead of love she behaves with cruelty, strictness and hypocrisy. Instead of helping them to become free and independent she turns them into weak and submissive, obedient creatures.

Syphilitic politicians have no moral values, principles or ideology. Their only “ideology” consists of two words: “rule others”! They have no hesitation to change political party or “ideology” if that suits their egoistic goals. They have no moral restraint to “sell” themselves or “buy” others; to organize intrigues against their opponents; even to plan political assassinations of their co-ideologists or enemies.

The syphilitic teacher is, as a rule, rigid, fanatic, cruel or hypocritical. He tends to judge all others around him, to preach and to cry out that his “sole intention” is “to benefit the children” and “to serve moral values/the nation”. The syphilitic individual will trip up his colleagues, accuse them and even flatter them in order to serve his egoistic goals.

Syphilitics tend to choose professions that have to do with any kind of authority: politician, journalist, teacher, priest, preacher, Mother Superior, social worker, judge, police officer, army officer, etc. However, let me point out that we mustn’t confuse professions with people’s intentions. Anyone who has the above professions isn’t necessarily syphilitic, yet, all syphilitics are dying to have such professions.
So much more can be said about the characteristics of Psoric, Sycotic and Syphilitic. Nevertheless, in this book my aim is to give the main sketch of the picture of the above individuals as found in everyday life. I must emphasize, once more, that we should never confuse an individual with the dominant miasm that influences his thought, emotions and behavior in the same way that we should never confuse an individual with the dominant idiosyncrasy that affects him.

Any person is a human multilevel entity. Any miasm is an external energy imbalance that can affect only the lower levels of a person causing illness or imbalanced behavior such as described in this book.

I must also emphasize that more important is the Primary Behavior of a person and not his Secondary Behavior. For example, the same syphilitic tendency can take the form of several different and even contrary Secondary Behaviors.

Finally, I feel the need to stress, once more, that we should not confuse any specific behavior, profession, action, position or ideology with the psoric, sycotic or syphilitic miasm that may underlie it. Even when psoric, sycotic or syphilitic individuals tend towards the one or the other thing/behavior/profession, etc.

4.14 Comparative Human Typology

As a summary of all that has been discussed in this book I find it useful to lay down a table that compares the main efforts for Human Typology. The reader will easily trace the similarities between the Melancholic/Phlegmatic (Hippocrates), the Yin (Acupuncture) and the Psoric (Homeopathy). Accordingly, he will trace the similarities between the Sanguine (Hippocrates), Yang (Acupuncture) and the Sycotic
(Homeopathy). Likewise, he will match the Choleric (Hippocrates) with the Syphilitic (Homeopathy).

1. THEORY OF TEMPERAMENTS (Hippocrates)

A. Melancholic
Weak, introverted, melancholic, pessimist

B. Phlegmatic
Strong, slow, stable, insisting, organization skills, composed

C. Sanguine
Strong, extroverted, plethoric, impulsive, changeable mood, optimistic, joyful

D. Choleric
Strong, perverted, violent, offensive, negative, ill-tempered
2. YIN-YANG THEORY (Acupuncture)

A. Yin

a. qualities: matter, Earth, soil, wet, diluted, soft, saving, hypo-function, anemia

b. individual: cold, weak, female, slow, stable, conservative

B. Yang

a. qualities: energy, fire, dry, positive, condensed, hard, wasting, hyper-function, hyperemia

b. individual: hot, strong, male, quick, unstable, liberal
Dr. Athos Stavrou Othonos

I practice Homeopathic Medicine as a private doctor in Athens the last 28 years, being a member of the Athens Medical Association and a member of the Greek Association of Homeopathic Medicine.

I’ve always enjoyed reading and writing books! Up to now I have written 21 books on Holistic Philosophy, 16 Homeopathic Medical books and 8 Literature books. In my Homeopathic Medical Books one can find a complete course on Homeopathic Medicine and the description of the Method of Miasmatic Idiosyncratic Diagnosis developed by me the last 15 years.

My books either philosophical, novels or medical are the outcome of this theoretical search and also the outcome of many years of medical and personal experience. Their common ground is Holistic Thinking and Holistic Philosophy. My choice to offer all my books for free in my web site homeomed.gr and in other sites for free e-books is in accordance with my holistic beliefs.
3. THEORY OF MIASMS (Homeopathy)

A. Psoric
-Slow, scholastic thought, morality and order, close relation with Moral Conscience and Superego, introverted and submissive, suppressed, lack of self confidence, positive ambition
-Deep, fixed and controlled feelings
-Controlled and shy behavior, attachment to people and ideas
-Atrophy or shrinking of tissues, hypo-function of organs, decrease of secretions, depression

B. Sycotic
-Quick, shallow thinking, moral indifference with tendency for earthly pleasures, close relation to physical needs and urges, extroverted, plethoric and expressive, shallow egoism
-Shallow feelings, extreme, changeable mood, tendency for easy and joyful life, indifference about close relations with people or attachment to ideas and ideologies
-Hypertrophy of tissues and organs, hyper-function, increase of secretions, allergies

C. Syphilitic
-Deliberate and perverted thinking, egoistic dominance, arbitrary and perverted will, masks his perverted intentions
-Negative, intentional and perverted emotions; perverted, dominant, destructive and hypocritical behavior
-Destruction and deformation of tissues and organs, perversion of function of organs, syphilis, melanoma