

# Biogenealogy: Decoding the Psychic Roots of Illness

Freedom from the Ancestral Origins of Disease

By Patrick Obissier, translated from French by Jon Graham, Paperback, 180 pages, \$14.95, ISBN 1-59477-089-1, Published by Healing Arts Press

Reviewed by Vatsala Sperling, MS, PhD

As homeopaths we consider the mental, emotional and physical symptoms of patients and take into consideration their overall life circumstances, habits and relationships to solve a case. When the case is difficult to cure, miasms come to mind. *Biogenealogy* takes a similar, holistic view of patients. Patrick Obissier's book is a discourse on miasms in the language of the 21<sup>st</sup> century, and a tribute to Hahnemann who came up with the concept of miasms and how they seep into future generations.

"Sickness has a meaning, and it is not demented; it exists because of and through the context that gave it birth and contains it." (p. 4)

Patrick Obissier explains this idea as "biological conflicts" of four kinds—conflicts around vital needs, territory, self-image and one's relationship with others and surroundings. Most biological conflicts can be resolved when they appear. However, when biological conflicts elicit a strong, deeply felt, negative and fearful emotional response, the "cold-phase" of an illness sets in. Sometimes the "cold-phase" can be very mild and go unnoticed, but at other times there can be distinct motor/sensory paralysis, low blood sugar and chills. The "cold-phase" is a survival mechanism in which the brain undergoes changes and commands the organs to alter their physiological/cellular functions. This enables the body to confront a biological conflict that the individual is incapable of resolving consciously. Thus, in response to

a stressful biological conflict, a person could get sick but survive, instead of dying right away.

The "cold-phase" is followed by a "hot-phase" when the brain tries to regain homeostasis by reversing events of the "cold-phase." During this reparative phase, a reactivation of the old biological conflict or suppressive therapies can turn the illness into a chronic state.

The author credits Dr. Hamer who studied thousands of brain scan images and discovered specific zones, "command relays," in the brain that were each in charge of an organ. He proposed that no illness occurs that is not accompanied by a change in the brain, and these changes indicate a person's psychic structure and conflicts.

*Biogenealogy* is based on the observation that we are at the forefront of our genetic lineage, and our illnesses connect us with our ancestors. What do "cold- and hot-phases" of illness have to do with this connection? According to the author, from our parents and ancestors we receive not only genes but also a souvenir album of all the biological conflicts that they experienced and were unable to resolve. Our illnesses are a chosen form of responding to and solving a biological conflict or its transgenerational memory. In our interconnectedness, we are akin to a leaf that is a manifestation of the genetic message inherent in a tree. The author suggests that all we have been, are and will ever be in

terms of our decisions, choices, compulsions, attitudes, achievements and failures, are the logical response to all the biological conflicts that have remained unresolved and in a holding pattern in our family tree. Our illnesses are a tool given to us to resolve these conflicts. This understanding of the genetic/epigenetic nature of illness is called "biological decoding."

Using this concept of transgenerational memory of stressful biological conflict, the author explains cancers, tuberculosis, epidemics, the common cold and other infectious diseases, allergies, and even psychiatric illnesses.

Destiny, karma, incarnation, personality, conception, intra-uterine life, birth, postnatal and early childhood experiences, death, time, and parental projection are used to help us understand how to take initiative and let go of biological conflicts that remain in our family lines and in our lives. The therapeutic approach includes use of standard procedures as well as brain scans, iridology and energy reading for establishing a medical diagnosis. Using knowledge of the process of illness and its symbolism, the "therapist-decoder" can find the nature of the intense emotion that caused the illness. He can then help the patient find a conscious solution to the underlying biological conflict so that healing can succeed. The cure can be immediate or may come after a testing "hot-phase." There may be resistance to healing, but once the healing is on, the patient becomes the driver rather than a mere passenger in his/her life.

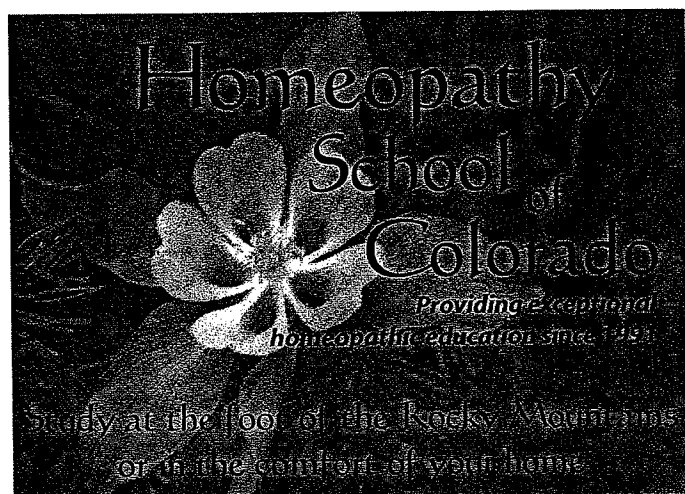
In its calm and empathetic tone the book resembles what Hahnemann has told us:

"All actual chronic maladies and wasting sicknesses (not those that merely originate from and are maintained by bad regimen) must be cured only from within, with the homeopathic medicines that are suitable for the fundamental miasm lying at their base." (*Organon of the Medical Art*, Aphorism 204-205, Samuel Hahnemann. Synopsis by Wenda Brewster O'Reilly, p. 272)

*Biogenealogy* and "biological decoding" do not offer a unique remedy chest such as homeopaths have inherited from

Hahnemann. *Biogenealogy* is nevertheless a subtle metaphor for the principles that underlie the homeopathic understanding of human beings and their illnesses.

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