Louis Klein

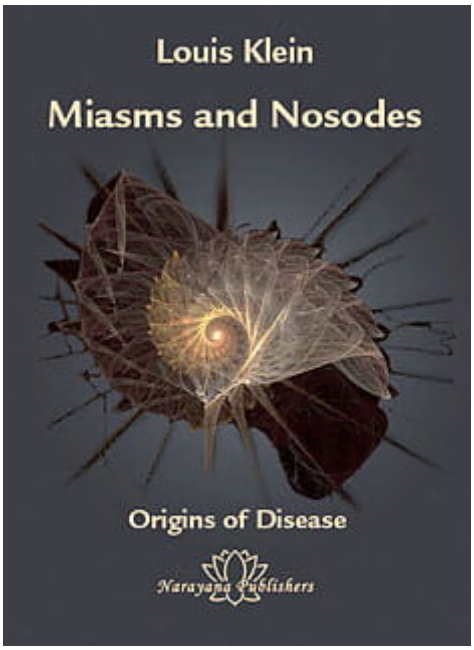
Miasms and Nosodes - Volume I

Sample text

Miasms and Nosodes - Volume I

from Louis Klein

editor: Narayana Verlag



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Foreword by Jan Scholten

I have known Lou Klein for many years and I have always admired his insights on homeopathy and remedies. Besides being a friend of mine, he is a very good therapist and teacher.

This new book "MIASMS AND NOSODES, ORIGINS OF DISEASE" discusses the use of nosodes in homeopathy. The homeopathic nosodes are a very special group for several reasons. First of all they include the earliest living organisms on earth. For about a billion years there were only primitive organisms such as bacteria on our planet. The higher organisms like plants and animals evolved only later, and they probably came into existence through symbiosis or cooperation with bacteria, as Shafica Karagulla has explained. The mitochondria in our cells may have descended from bacteria and share many features with them.

A second point is that it is often difficult to ascertain the exact composition of our nosode prescriptions. Bacteria cannot be taken in isolation, as they are too small. Nosodes are made from sputum, tissues like lungs, discharges, cultures in laboratories and so on. So they are mostly not pure but for the most part can be mixed with the material they are living in. That is the reason we have many different Tuberculinum nosodes, for example. So nosodes have the aspect of being vague, not precisely defined.

Lou Klein has the capacity to work with this vagueness very effectively. He knows how to extract the essence of the remedy from provings, from natural history and especially from patients. He is able to make the vague more exact. This book is the first to do this successfully in homeopathy.

Nosodes are strongly connected with Miasms, as the title of the book indicates. But the concept of miasms is also quite vaguely defined. The term is used in many different ways in homeopathy and thus it is much disputed. One aspect of miasms is their infectious nature, as diseases that can be transmitted from one person to another. And bacteria and viruses have that characteristic. Miasms can also be inherited and as such can be seen as more general qualities. They can be viewed as the state behind all symptoms and syndromes. In that sense all remedies are miasms, but nosodes are particularly closely linked to them. Historically, Hahnemann started with three miasms, Psora, Sycosis and Syphilis, two of which are connected with bacteria, Neisseria and Treponema.

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An important theme in this book is the use of the Stages. The 18 stages originated from the periodic system of the elements, being the 18 columns of the periodic table. But they have become known as more fundamental principles, showing the evolution of all processes in creation. The nosodes can also be classified in stages. Rajan Sankaran has begun to set out the classification of the Plant Kingdom in the form of miasms. Lou Klein brings further depth and precision by classifying the nosodes in stages and families. He also brings in scientific classification of the Bacteria Kingdom, making these remedies much more understandable.

I remember regular discussions with Lou about the nosodes and their stages. Lou had put Yersinia in Stage 9 together with Ignatia, whereas Sankaran had put Ignatia in Stage 12, the cancer miasm. We debated if Diphtherinum is more Stage 12 or Stage 8. And each time it led to a better understanding of those remedies, giving more insight into their real essence. It was great to discuss with a colleague and friend who is so knowledgable about homeopathy.

Lou Klein doesn't have the showiness of some other teachers. It can take some time to tune into his way of thinking because he has such a broad overview. But once you get in tune, the rewards are great. He teaches you not only the remedies, but also a way of thinking, analyzing and sensing the patient and the remedies.

I see this book as a must for every homeopath.

Jan Scholten, May 2009

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Introduction

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Identifying Miasms and Nosodes, and the History of Miasms

Some Relevant Concepts and Definitions

Homeopathy can treat the residual effects of infection even when the infective agent is not present. This is a bold statement, with great significance, because from the point of view of conventional medicine *without* an infective agent present there is little to be done except palliate or suppress. A corollary to the first statement (also crucial to the homeopathic understanding) is that a very large percentage of **chronic diseases** can be associated with an **infective** agent.

The main thrust of this book is not about the acute infection. Nor will we discuss whether conventional medicine is completely effective in treating every proliferation of an infective agent. What we will study in this book is the impact of infective agents on the development of chronic disease, and how that impact can be transmitted to offspring, even without the infective agent present.

In homeopathy, we believe that there are two aspects to any infective disease condition. One is the material aspect that can be seen with the microscope, and the other is the energetic aspect which remains unseen. In fact, we hold that either simultaneously with, or prior to, the manifestation of any disease (including an infection) there is an energetic shift and change in the *host*.

For the homeopath, this energetic shift can best be discerned through attention to the individual disposition of each patient (that is, the host) rather than through the narrow and exclusive task of identifying the common infective agent. A good homeopathic prescription always takes into account the individual nature of the person and their recent and long-term life history *as well as* a specific external etiology.

To the homeopath, the real clues to treating any disease condition are uncovered not only by way of laboratory investigation but by way of a thorough investigation into the individual and their history. This focus on the whole of the person is no longer emphasized in modern conventional medicine.

As noted, there are energetic shifts, which manifest (from an even earlier, latent state) and act as pre-cursory fields for disease, and these have been discussed in homeopathy for the past two centuries. Homeopathy has named them *miasms,* and homeopaths have prepared energetic homeopathic remedies from actual infective agents or from discharges, and these

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preparations are called *nosodes*. These nosodes were, and are, an attempt to treat the energetic disturbance in the patient with a *similar* energetic vibration.

When a homeopathic remedy is prepared from a nosode, it is no longer material; what it becomes is an artifact of the original substance from which it was made. This is what homeopathic remedies actually are – an energetic artifact of the original substance. When discussing, studying, or even seeing the effect of these nosodal homeopathic remedies, it is always important to keep in mind that the homeopathic remedy itself is energetic. There is nothing left of the original substance; therefore, a nosode is no longer infective by all conventional standards.

If we are to study and to develop homeopathic materia medica, it will require that we focus on the individual dispositional state that can be generated or seen for each remedy rather than completely focusing on the common infective pathology. (I will give further explanation of this distinction below.) Especially in the present modern climate of great drug-taking, with suppression or palliation of the pathological symptoms and thereby a lack of traditional homeopathic modalities, the *disposition* is ultimately the key to effective homeopathic prescribing.

I have already mentioned some terms which outsiders to the homeopathic community will likely find strange or archaic. Indeed, even within the homeopathic community these words can have different shades of meaning. As a result and before proceeding any further, I feel it is important to give my own definition of these terms and offer some insights into the historical evolution of the concepts involved.

Disposition

First and foremost, we begin with the word **disposition**, which Hahnemann used in his *Organon*:

> ***Disposition* is that which shapes each person's *unique* way of responding to events. This includes those consistent attributes, *positive and negative*, that form our attitudes and our actions**.

I came to this succinct definition after careful thought and much application.

Hahnemann stresses both symptom and disposition, but especially the latter, in Aphorism 210 of the *Organon*:

> …. and in all cases of disease we are called on to cure, the state of the patient's disposition is to be particularly noted, along with the totality of the symptoms, if we would trace an accurate picture of

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> the disease, in order to be able therefrom to treat it homoeopathically with success.[1]

As much as disposition plays a prominent role in the *selection* of the remedy, the evaluation of whether we have successfully *applied* a homeopathic remedy is to be found in the curative positive change in **pathology**, in the "annihilation of the disease" (as Hahnemann said), and *not* necessarily with regard to any change of **disposition** *in the early follow-ups*.

In counter-distinction, pathology can be defined as the true manifestation of disease. This distinction between **pathology** and **disposition** is necessary for effective evaluation of the homeopathic match between the remedy prescribed and the patient.

In a section of each chapter of this book which bears the title "Clinical Focus Guide," the reader can find short phrases describing each aspect of the remedy under study – both pathology and disposition are combined together.

This book is specifically about miasms and nosodes. In the next chapter, I will be discussing definitions of these words and how there has been an evolution in understanding that has allowed a change of perception concerning miasms. This topic, however, needs some initial explanation.

Miasms

The word *miasm* derives from the Greek *miasma* (gen. *miasmatos*) meaning "stain, pollution" related to *miainein* "to pollute." It also refers to the mist that one may see swirling and arising from a swamp. Hippocrates used the term to describe the idea of tainted water or air that he believed was responsible for the spread of infectious diseases.

Although it seems archaic to us today, "miasma" was a common term in Hahnemann's day. Diseases such as cholera, dysentery, leprosy, malaria (which actually means "bad air"), bubonic plague, and pulmonary tuberculosis were all understood to be caused by "miasma." Miasma was considered "a dangerous, foreboding, or deathlike influence or atmosphere" – the "contamination" or "pollution" that one absorbed when exposed to sickness, death and decomposition.[2]

As the dominant theory of disease causation for several hundred years, "miasma" was the precursor to modern "germ theory." An understanding of the nature of infection and contagion and its airborne, waterborne, or contact-mediated means of transmission in epidemics emerged as early as the 12th century.[3] A definitive link between microorganisms and specific diseases had yet to be accepted in Hahnemann's time, but the stage was

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in many ways already set; the theorists had long debated the possibility. The existence of microorganisms had been established and accepted 75 years before Hahnemann's birth, and "seeds" of specific contagion had been proposed as a means of disease causation at least 130 years earlier.[4]

Given its common usage, it was a natural enough step for Hahnemann to appropriate the term "miasm" and remold its definition to envelop the whole of his theory regarding the origin of chronic disease. He included the role of specific infectious agents, but also drew attention to the creation of a long-lasting "miasmatically induced" "change of state" as a result of a disturbance in the energetic field, or the vital force surrounding and permeating the body.

In Hahnemann's view and in subsequent usage within the homeopathic profession, the word evoked both the energetic and contagious aspect. This ability to combine simultaneously energetic, vitalistic views with scientific ones is part of the splendor of homeopathy. To effectively grasp the meaning and utilize the concept of miasm, a description needs to include the energetic and infectious facets. We will discuss this further.

Nosode

Each miasm has a nosode associated with it. A nosode is a homeopathically-prepared remedy made from an infectious disease product either directly from the bacteria or virus, or less directly from a tissue purported to contain it. Due to potentization – the dilution and shaking – nosodes lose their infectious nature even while their energetic possibilities are increased.

As I do not practice an isopathic or pleomorphic approach, there will be little discussion in this book of these methodologies. With an emphasis on the *disposition* of miasms and nosodal remedies, the isopathic approach is marginalized.

The use of homeopathically prepared vaccines in the treatment of chronic disease and for the effects of vaccination (but not as a replacement for immunization) will be discussed in volume 2.

As mentioned, some of the meanings of words and concepts used here have changed and evolved from Hahnemann's original ideas. Therefore, it is important to discuss the historical evolution of the concepts related to miasms and nosodes to which we now turn.

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Rattus

I have included Rattus in this section in order to shed more light on the Yersinia miasm.

Homeopathic abbreviations

Ratt-r. (Synthesis only, which also has *Sanguis-s.* for the same remedy)
Ratt-n. (Complete). *Ratt-norv.* (Synthesis)

Synonyms

Rattus rattus (*Ratt-r*)
Rattus norvegicus (*Ratt-n*)
Sanguis soricis (*Ratt-n*)
Rat's blood (*Ratt-r* and *Ratt-n*)

Description

Rattus rattus is the black rat (also known as the house, roof or ship rat) which is now largely confined to hotter parts of the world. It has mainly been supplanted in cooler parts of the world (including Europe and most of North America) by *Rattus norvegicus*, the brown, common or Norway rat. Both the black and the brown rat originated from Asia.

Jayesh Shan in India proved *Rattus rattus*, while Nancy Herrick's California proving featured blood from a pet rat of the species *Rattus norvegicus*, hence her alternative remedy name *Sanguis soricis* (blood of a rat in Latin).

I have added this remedy description because it is very pertinent to the *Yersinia* remedies and I hope it will help to elucidate the whole miasm.

Scientific Names

Rattus rattus
Rattus norvegicus (also *Rattus novegicus*)

Commentary

Since the two homeopathic provings are of closely related species, I will use the simple name "*Rattus*'" to describe the combined remedy picture in this commentary.

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Rats conjure up all sorts of images but primarily for most individuals a negative and even fearful reaction. Rats are also historically associated with the plague and the spread of disease as well as nocturnal, dark, dank and shadowy places. The words "rat," "ratty," ratfink," etc. are all used in a derogatory fashion, to deride someone for their sneaky or unethical actions. "Ratting on someone" or "being a rat," refers to someone who tells another's secrets or a group's secrets to selfishly save themselves and/or for personal gain. The word "packrat" describes someone who compulsively hoards items. These are the ways that the actions of rats have crept into our culture and vocabulary, reflecting our general feelings towards them and our understanding of their actions. The twists and turns of our language reveal much about the remedy itself. The patient who needs *Rattus* as their homeopathic remedy may conjure up many of the images that the words above bring to mind, be that secretive action, revealing secrets or taking things which do not belong to them.

Similar to other remedies in the *Yersinia* miasm, with the homeopathic remedy made from rat's blood, we see an attempt to sabotage those in authority and those who are successful. In particular we see attacks on those who have some sense of purpose or integrity to what they are doing and who are successful in the form of practical outcomes. As a practitioner, these patients will attempt ultimately to undermine your success by virtue of how they interact with you during the course of their treatment.

There is a lack of respect for another's possessions and for what others have earned, as well as an attempt to destroy the sense of integrity that another person may have. Inside there is a sense of wanting to use others for their own selfish dark purposes. In the North American proving one of the provers says, "There's a glimpse of the darkness in me, wanting to claim her, use her, albeit with the best of intentions." This also expresses another aspect of what I have seen in *Rattus* patients: they have little self-awareness about their actions (and little need for it). Their actions are not so much out of craftiness but more from instinctual desires; they feel that their intentions are good and, as found throughout this miasm, "egalitarian."

There is a lack of awareness as to taking responsibility for others. During the Indian *Rattus* proving, one of the provers states: "I was indifferent to my responsibility and duty as a doctor." There is an underlying indifference towards the welfare of others and little sense of guilt. As a practitioner, you will get an uncomfortable feeling from the person who needs this remedy. This can manifest in a number of situations. As a practitioner treating the patient who needs *Rattus* you may see that, after each (correct and incorrect) prescription, this patient will do something to sabotage any positive benefits gained – mainly by starting other therapies. Not only that, they will attempt to create disharmony between you and your employees or other professionals (or, if you know them better, your

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friends). They will attempt to mess with your possessions or accomplishments, as does a packrat.

Paradoxically, in spite of being shadowy in their dealings, they can be quite socially active and even have an extroverted quality, especially in the healthier stages. Underlying such extroversion, however, there remains a proactive desire to mess with others' material things or accomplishments, both materially and psychologically.

On the other hand, it's not really the rat alone that causes the plague. The rat carries a flea (the most common such is the Oriental Rat flea, *Xenopsylla cheopis*) and it is the flea that carries the bacteria. Dispositionally, then, you could say that the patient feels wrongly accused of many things, concomitant with a state of not really caring deeply, or not having any sense of duty or compassion. Deeper inside they can feel ugly, despised, and invisible. This feeling exists in conjunction with a kind of delusion or belief that others mistreat them. They have the impression that they have been mistreated and excluded – especially in situations where they decide to be compliant. They are resentful of this and can actively complain of it, albeit in private.

In the two provings the elements of *living in the shadows*, *idols*, and then *destruction and darkness* each came through: all these are part of the *Yersinia* miasm. There was also a theme of sabotaging the happiness of others (and especially of male authority), both of which I have seen in clinical practice.

Nancy Herrick writes in the introduction to her proving:

> The main theme …. is secrets. Listen to the words of the provers: "Didn't want to be seen .... people who sit all day looking out of their secret worlds .... We were having a secret affair. Something about this stuff wants to remain hidden .... ." These are deep, dark, profound secrets: "not exactly insane but not your everyday, run-of-the-mill .... ."

She also mentions that these have to do with sexual secrets. My clinical experience confirms these insights. This focus combines with those themes that I have discussed above to present as *a desire to tell sexual secrets about others while they themselves stay in the shadows*. In this regard, there is an interest in (or dreams of) "cheap" sexuality or dirty things. This can also manifest as a voyeurism, in the original sexual sense, but also as the desire to know another's business along with the envy of such.

I find that these patients reveal much about their sexual partner but little about themselves. Additionally, they can feel that their partner is the

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cause of all their problems and can actively work to undermine him or her. In children or teenagers this may be indicative of the way they view their father especially, as the one in authority (compare *Ammonium carbonicum*). They may hold deep grudges – again, note that same remedy.

The patient has a constant inner complaint that they are being "put upon" – particularly when asked to do something for another person. In other words, as came out in the proving and as I have confirmed in my own clinical experience, they feel they are "prostituting" themselves when they give anything. This is another main theme of this remedy. They may express it as feeling that their husband treats them "like a prostitute" or they may have many dreams of prostitutes, as arose in one of the provings.

They have the sense that they are exploited but, in getting the whole picture, you catch a glimpse of the fact that it is *they* who are exploitative even while the delusion of being exploited is constantly on their mind. Either they keep all of this very secret or if they do confide any sexual problems to you as a practitioner, the patient may go into too much detail on sexual issues. If there are sexual problems they blame their partner. After a while, though, you get a sense that they are the ones who have the base sexual nature which they attribute to (and blame on) their partner.

This will prove to be an important remedy for the treatment of cancer and AIDS.

Names and Meanings

Rat – a genus of animals allied to mice, but larger. Latin *Mus maximus*, rat Latin, DD *Mus minimus*, mouse.

Rat – compare Sanskrit, *rada*, a tooth. Different etymologies are proposed, connecting our word "rat" (and cognate modern European languages) to Latin, *rodere*, and thence to earlier meanings around the actions scrape, scratch and gnaw or to Greek, *rhinê*, a file, a rasp.

A criminal informant (informing to the authorities or to a competing gang).
A renegade, turncoat, traitor, strike breaker.
A miserable or ill-looking specimen. A despicable person. This usage exists in contrast to the personification of mice who are "cute and bourgeois."

To rat out, to rat on – to desert one's group, as rats are said to leave a falling house, or doomed ship; to betray the interests of

Ratty – wretched, unkempt, untidy; angry, irritable.

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In the cartoon strip *Peanuts* Charlie Brown uses the catch phrase "Rats!" whenever he has suffered yet another reversal in his fortunes.

Family

Of the Muridae family, in the subfamily Murinae (meaning "mouse-like") of the Rodentia order.

Source Notes

Adapted from Wikipedia and other websites:

Rats, like other mammals within the order Rodentia, have two gnawing teeth in the front upper jaw. The genus *Rattus* proper contains 56 species. A breakdown of the species into five sub-groups has been proposed; this does not include all species and is as follows: the *norvegicus* group; the *rattus* group; Australian native rat species; New Guinea native rat species; and the *xanthurus* group.

DD. Other Rodents (such as squirrels, mice, beavers and porcupines).

In Western countries, many people keep domesticated rats as pets. These are of the species *R. norvegicus*, which originated in the grasslands of China and spread to Europe and eventually, in 1775, to the New World. Pet rats are Brown Rats descended from those bred for research, and are often called "fancy rats", but they are still the same species as the common city "sewer" rat. Domesticated rats tend to be both more docile than their wild ancestors and more disease-prone, presumably due to inbreeding.

The common species are opportunistic survivors and often live with and near humans. Many wild rats carry a number of diseases and parasites, but which diseases, and what percentage of the rat population is infected, vary with the population under study. Some parasites may have interesting effects on rat behavior which benefit the parasite.

Rats can carry over thirty different diseases dangerous to humans, including Weil's disease, typhus, salmonella and bubonic plague.

The Black Death (which killed at least 75 million people in Europe, the Middle East and Asia in the mid-late 14th century) is traditionally believed to have been caused by the micro-organism *Yersinia pestis*, carried by the rat flea *Xenopsylla cheopis* which preyed on *R. rattus* living in European cities of the day; it is notable that these rats were victims of the plague themselves. Regardless, While modern wild rats can carry Leptospirosis and some other zoonotic conditions (those which can be transferred across species, to humans, for example), these conditions are

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in fact rarely found in the wild; rats living in good environments are typically healthy and robust animals. Wild rats living in cities may suffer from poor diets and internal parasites and mites, but in developed countries do not generally spread disease to humans.

Rats often chew electrical cables. Around 26% of all electrical cable breaks are caused by rats, and around 18% of all phone cable breaks. Around 25% of all fires of unknown origin are estimated to be caused by rats. Rats are frequently blamed for damaging food supplies and other goods.

When it comes to conducting tests related to intelligence, learning and drug abuse rats are a popular choice due to their high intelligence, ingenuity, aggressiveness and adaptability. A 2007 study found rats to possess metacognition, a mental ability previously only found in humans and some primates.

It was discovered that rats emit short, high frequency, ultrasonic, socially-induced vocalization during rough and tumble play, and when tickled. The vocalization is described as a distinct "chirping." Humans cannot hear the "chirping" without special equipment. It was also discovered that like humans, rats have "tickle skin." These are certain areas of the body which generate more laughter response than other areas. The laughter is associated with positive emotional feelings and social bonding occurs with the human tickler, resulting in the rats becoming conditioned to seek the tickling.Those that laughed the most also played the most, and those that laughed the most preferred to spend more time with other laughing rats. This suggests a social preference to other rats exhibiting similar responses. However, as the rats age, there does appear to be a decline in the tendency to laugh and response to tickle skin. The initial goal of Panksepp & Burgdorf's research (2003) was to track the biological origins of joyful and social processes of the brain by comparing rats and their relationship to the joy and laughter commonly experienced by children in social play. Although, the research was unable to prove rats have a sense of humor, it did indicate rats can laugh and express joy. Chirping by rats is also reported in other studies, where rats have been seen to chirp when wrestling one another, before receiving morphine, or having sex. The sound has been interpreted as an expectation of something rewarding.

Clinical Focus Guide for *Rattus*

Appearance of Patient

Slow, obtunded, confused and/or clipped speech.
Loquacious, but not about themselves.
Frequently wears dark clothing or flashy clothing.

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Mind and Disposition Focus

Sabotage
Destroy harmonious relationships
Ratty behaviour
Borderline Personality Disorder

Secret and hidden
(*Thuja*-like)

Sexual secrets
Secret affairs

Revealing secrets of others
Revealing private sexuality of others

Prostitute
Feeling as if treated like a prostitute
Seductive and cheap sexuality but hidden
Sexuality for the purpose of getting something
Dreams prostitutes
Feeling abused
Sexual appearance and dress (sometimes)

Dreams dirty toilets
Dreams voyeurism, cheap sex

Indifferent to welfare of others

Slyness, conning
Swindling, con tricks and cunning

Delusion injured

Internally feel ugly
Unwanted, despised; as if invisible with resentment over this

Selfishness, lazy
Desire for the easy life, enjoyment
Neglecting duty
Wants others' possessions or to "play" with your possessions

Avarice
Lustful, over-consumption

Anorexia or overeating

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Fancy flashy clothes and food
Or black dark clothing
Hoarding

Lying for petty gain
Kleptomania

Fear of snakes
Dreams attacked by snakes

Dreams pursued by mobs, police, terrorists
Dreams riots

Plaguing

Cursing and swearing

Fear of high places

Love of Rats

Physical Focus

Sensation of lump or ball
Ball-in-throat sensation
Ball in various parts (throat, bladder, etc.)

Throbbing headache
Yellow vision during headache

Eyelids heavy
Eyelids partially closed

Sensitive to noise

Greasy skin

Bitter taste with profuse salivation during sleep

Easy profuse bleeding
Stomach ulcers, bleeding
Profuse bleeding from wounds, during menses

Gout

Intermittent fever
Heat from orifices
Fever starts late afternoon

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Fingers and toes cold during heat

Malodorous patient
They can wear much perfume (or deodorant)
Dirty or very clean

Chronic fatigue syndrome

Cramping

Restless extremities

Skin itching
Suddenly, in spots and then goes
Ringworm

Hair falling
Alopecia areata
Irregular distribution of hair

Small moles

Menses heavy
Watery, thin or very heavy bleeding
Sudden cramping, shooting during menses

Uterine cancer
One of the main remedies
With heavy bleeding
also Benign tumors

History of sexually transmitted infections
Especially genital human papillomavirus (HPV)

Esophageal cancer

Ulcers on skin

Food
Desire for junk food and enjoyment in food
Craves spicy, chocolate and ice cream

Desire to eat powdered food (also seen in *Yersinia enterocolitica***)**

Selections from traditional homeopathic sources

None.

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Selections from contemporary homeopathic sources

From Nancy Herrick's Proving*:*

Theme: Secret, Hidden
#7 Dream: Walking into a building to get away from everyone. Don't want to be seen. I go into the second door on the left and walk into a dark bar with a pool table. There are several rooms, kind of low light. I turn to the left and stoop to enter a low door that I have to get down on my hands and knees to crawl into. It feels like *Alice in Wonderland*. It is a long, low tunnel, glowing red. I am afraid to close the door behind me as I crawl in. Everything seems a bit distorted, and I realize that I'm afraid to close the door once I'm in there.
#3 Feeling burdened by social circumstances, wishing for anonymity. Thoughts of homeless people who sit all day looking out of their secret worlds .... reminds me of the far-out fancies and realities of the people who live underground in New York City, not exactly insane but not your everyday, run-of-the-mill fancies .... wanting to be separate, not merged into regular society.
#8 Didn't want to be seen, would stay in the shadows.
#2 Feel like I don't belong or fit in anywhere. All I wanted to do was go off into the woods with the dog. A strong feeling not to be in my everyday life at all. I didn't want to deal with life, society, and work.
#6 Dream …. I was with a man I couldn't have as my own partner because he was married to a conservative woman. We were having a secret affair.
#7 Dream: I am going to a homeopathy meeting on a bizarre walkway way up high on these entangled roadways, way up in the air. Arrive at a huge gym, a stadium really, and it's all very secretive and hush-hush.
#3 Repeating the proving remedy. Something about this stuff wants to remain hidden, and I want to find out what that is.

Extracts from Provers' notebooks (Herrick):
"Meditation: this is a feminine energy, ancient and powerful but afraid, afraid of being taken over. Here is the Goddess, wanting to rock us in the cradle of loving kindness but there is something dark and evil she fears, some force that covets power over us. We are so familiar with its form and feeling we can't recognize it; its omniscience is like the air we breathe; we can't see it but it's integral to us now. To know the beauty of the goddess is to understand mathematics, geometry and an abstraction from the material world. My mind wants to grasp this knowing, to apply it to my clients and their needs and with a sick feeling, I know this is her fear, to be used and controlled by a purpose not her own – there's a glimpse of the darkness in me, wanting to claim her, use her, albeit with the best of

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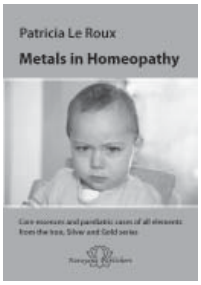
principle characteristics of *Ignatia* in one paragraph.

In the second part of each remedy Vithoulkas explores generalities and keynote symptoms of the different systems; ideal as a reference when you study a case further. Head, Eyes, Ears, Nose etc……

The last part of each remedy is Case Studies, including conditions it has helped. Listed are a variety of serious conditions which nowadays are likely to be treated in a hospital, shown within these the remarkable curative properties of correctly prescribed remedies. These are examples of actual cases, giving you a deeper insight into the remedy picture than can be provided by theory. After each remedy two ruled pages are provided for you to write your notes and experiences.

Overall a very thorough Materia Medica, *Vithoulkas* leaves no stone unturned. This is breathtaking in scope and detail. I have the first six volumes and use it in my practice regularly, especially useful when studying a remedy I don't fully understand. Highly recommended to both students and practitioners.

Metals in Homeopathy



Core essences and paediatric cases for all the elements of the Iron, Silver and Gold series

Author:
Patricia Le Roux, 2009,

Narayana Publishers, Germany.
ISBN – 978-3-939931-77-5
Hard cover: Price: approx. AUD61

Reviewed by Ai-Ling Su Makewell

Jan Scholten's element theory is making inroads into the consciousness of homœopaths worldwide. Its methodology, though a drastic departure from our accustomed repertorisation method (based on provings), provides much greater insight into understanding the presenting cases in terms of 'essence' that gives rise to increased accuracy in prescriptions. The element theory challenges homœopaths to reorient our thinking process - from the rubrics, where we gather information in a piecemeal fashion, to perceiving patterns via the eighteen stages and the seven series of the periodic table. Metaphorically speaking, the element theory permits us not only to see the trees but also the forest in its totality.

Patricia Le Roux, an experienced paediatrician, demonstrates the efficacy and validity in utilising the element theory in her book, *Metals in Homeopathy: Core essences and paediatric cases for all the elements of the Iron, Silver and Gold series.* This is the first book that dedicates itself to thoroughly examining all the elements in the Iron, Silver and Gold series in their healing property concerning children's health. Essentially, it is a book of Materia Medica in the treatment of children.

The book's layout is clear, concise, and methodical with clarity and simplicity. It includes 'A Brief Synopsis' of the seven series and the eighteen stages. Description of each of the elements covers: 1) the Key Symptoms of the element in question; 2) a Case Study of that particular element; 3) Pharmacy and History of the element; 4) the Clinical Indications of e.g. *Kalium*; and 5) the element (e.g. *Kalium*) in Paediatrics. 'Comparisons with other Remedies' is also included in some of the elements but not all.

Under the heading – 'The Clinical Indications of e.g. *Kalium*,' are the General symptoms of the element, Clinical signs, Causations, Constitution, Modalities etc. as well as the Mental and Physical symptoms of the particular element. The information with reference to each of the elements is drawn from diverse sources - from *Kent, Allen, Clarke*, etc. to the modern provings of remedies, and *Scholten's* element theory. The readers are thus provided with an extensive knowledge of the individual element. The section on, for example, "*Kalium* in Paediatrics," Le Roux, delivers a clear and economic description of children's temperament, characteristics, physical symptoms and modalities, which are indications, of particular value, for the prescription of that element.

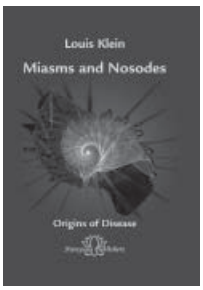
The case studies comprise a wide range of children's health issues from childhood infections, eczema, asthma, to addressing their developmental and learning difficulties, as in behavioural concerns, depression and eating disorders, and so on. What is readily conveyed in these cases is her keen perception of the essence – an understanding of the child and the remedy. The remedies prescribed for some of the cases are derived from the combined methods of repertorisation and group analysis of the element theory. Author's 'Comments,' in each of the case studies, provide the rationale for prescribing the remedy that largely fulfils the purpose of case analysis.

While Le Roux's comments are quite adequate and appropriate for those practitioners who are already familiar and skilled at applying *Scholten's* theory it could be considered rather scant for the purpose of learning. For example, the prescription of *Palladium* (p.189) – the case history itself reveals far more complexity than her rationale for choosing the remedy. A somewhat small issue, it is not insignificant. This is the only detraction in an otherwise unique reference book rich with valuable information.

I would have preferred to read a more extensive case analysis of *how* Le Roux reasoned and came to the conclusion in her prescribing the element for each of the cases – Is it by way of the repertory (some of the cases contain rubrics) or the group analysis (relating the case history to the stages and series) or the combination of both?

On the whole, Le Roux's book, *Metals in Homeopathy* is a substantial and clearly written reference book that is invaluable for both practitioners and students. It is particularly worthwhile if one is specialising in the area of paediatrics.

Miasms and Nosodes



Origins of Disease. Volume 1

By Louis Klein FSHom

Naryana Publishers
Kandern, Germany.
2009
ISBN: 978-3-939931-68-3
Hard cover 522 pages

Reviewed by Jim Veljanovski

It is always exciting to read a serious text from a leading practitioner that is squarely aimed at the experienced homoeopath. *Louis Klein* has over 30 years experience, starting in the Athenian school of George *Vithoulkas* and now incorporating current approaches of *Sankaran* and especially *Scholten*.

From its inception the theory of the Miasmatic basis of disease has been a controversial one. *Klein* provides the reader with a short history of miasms and then goes on to explain the modern extension of those concepts.

His basic premise of the concept of miasm is grounded in the approach taken by *Vithoulkas*:

Miasm is a predisposition to chronic disease underlying acute manifestations of illness that

- Are transmissible from generation to generation

- May respond beneficially to the corresponding nosode or appropriate homoeopathic drug or vaccine.

This approach implies that there are far more miasms affecting health and disease than the three as expounded by *Hahnemann*. For every group of micro-organisms and parasites *Klein* suggests there is a corresponding miasm and a number of nosodes prepared from individual micro-organisms within that group.

A very important short chapter is Identifying and Prescribing Nosodes. Here *Klein* gives us his experience on how to use the nosodes in practice. Explaining the 'near acute' and chronic effects one should appreciate in case analysis for miasm and nosode selection; the concept of paucity of symptoms and reaction-poor states.

The text then begins to dissect six miasm groups with their corresponding nosodes, some less well-known such as the *Yersinia* (plague) and *Tetanus* miasms and also further elaboration on well known miasms such as the *Tubercular.*

Each nosode is illustrated with a commentary about the organism, the nature of the disease it produces and the meanings of their names. The section entitled Clinical Focus Guide is an excellent summary that gathers all the preceding information into a useable format for the homœopath to which is added selections from contemporary homœopathic sources such as *Julian*, *Scholten* and others. Here Klein gives numerous useful clinical tips:

- *Tetanus* nosode which causes 'lockjaw' for temporomandibular joint syndromes,
- *Propionibacterium acnes* nosode for those stubborn acne and rosacea cases
- *Clostridium perfringens* as a potential treatment in the genetic disease epidermolysis bullosa.
- *Toxoplasmosis* nosode as one of the major remedies in Lymphoma and Marfan Syndrome

The book also includes a detailed recording of the proving and summary of a new nosode *Johneinum*, a bacterium that has been connected to Crohn's disease.

In some respects this book asks as many questions as it gives answers. *Hahnemann* was confronted with the phenomena of malaria, cholera, typhoid etc. These diseases were not uncommon during his time, yet he consciously excluded them from his classification of the chronic miasms. This perhaps implies he may have considered that they are not miasms in the sense that authors, such as *Klein*, use the term.

The proving of the *Malaria* nosode is supposed to tell us about the impact of the Falciparum group of parasites. However it is made from the blood of malaria patients during the fever phase, which means it would almost entirely consist of *human* blood; and would, therefore, contain only a tiny amount of the parasite (and its DNA). Additionally, there is a dearth of reference to other human nosodes and sarcodes such as lac humanum.

There are a few areas in which the text would have been improved by a wider discussion on the introductory history of miasmatic theory by reference to older texts. There is also a reliance on Wikipedia as a source for information on some source notes about the various clinical conditions discussed. Some, such as how the Toxoplasmosis parasite may change the behaviour of infected rats making them less fearful of cats; the effect being advantageous to the parasite which will be able to sexually reproduce if the rat is eaten by the cat, are fascinating. However for a text book of this quality primary sources or standard medical textbooks would have been a more appropriate option.

This may come in volume 2, but some discussion on the use of nosodes in prevention (homoeopathic prophylaxis) of disease historically, and from his experience, would sit well in the text.

At times *Klein* takes a quantum leap when using analogy to illustrate a point. For example, since the disease tetanus is commonly transmitted via a puncture wound, the tetanus miasm patient also feels that their ego or consciousness has been punctured. Some readers will revel in this type of symbolism, others may think it is like saying *Polonium-210* suits people who think or act like spies and will be poisoned because they know too much ~ such as was the case for the Russian spy Alexander Litvinenko.

The need for such criticism is, thankfully, rare in the book. *Klein* largely proceeds from the known to the unknown; from the organism, the natural disease to the artificial disease (classical proving); from clinical records within the homœopathic literature to his own wealth of clinical experience with the nosodes and modern sources such as *Scholten*. Indeed it is the clinical experience that *Klein* has with these nosodes which is so invaluable. He continues where *Kent* left off with his descriptions of *Tuberculinum*, bringing to life the *disposition* of the miasm and nosodes within the source through numerous case examples.

Gradually the reader gets a sense that *Klein* is an extremely astute observer, his ability to make rational connections between miasm, nosode and patient resulting in remarkable case studies, makes this book a valuable addition to the field of homoeopathic materia medica.

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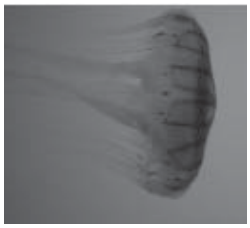
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Sea Remedies – Evolution of the Senses



by Jo Evans

Editor: Jenni Tree

Published by Emryss Publishers, Netherlands
Oct 2009 www.emryss.eu

ISBN 978-90-76189-23-9 Hardback
Price approx AUD95, 658 pages

From the moment I received notification that this eagerly awaited "Sea Remedy" book was finally published, I knew that we would be in for a real "treat" of a read. Having been part of an on-going Sea Remedy Group, exploring the lesser known sea remedies for several years in the UK, before my move to Australia in 2009, we had started to develop similarities and differentiation charts as well as a thematic repertory under the leadership of Gordon Adam RSHom (Bristol, UK). We had also been aware for some time of Jo Evans' considerable task in bringing together a further comprehensive collection of remedies from the Sea. When my copy arrived, I was not to be disappointed; I knew this would be a book of great substance and

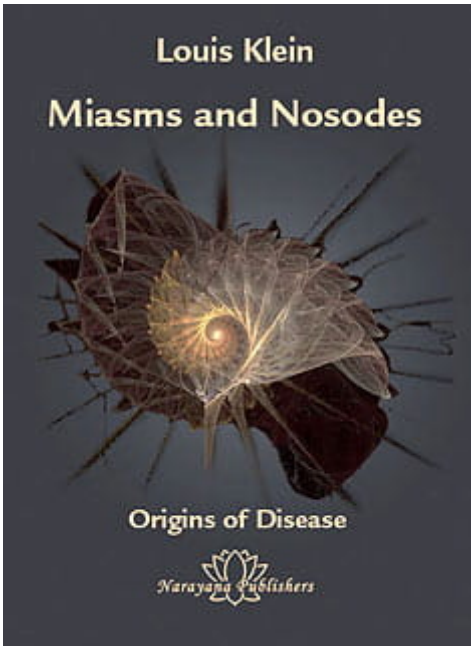
Louis Klein

Miasms and Nosodes - Volume I

Origins of Disease

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