Louis Klein

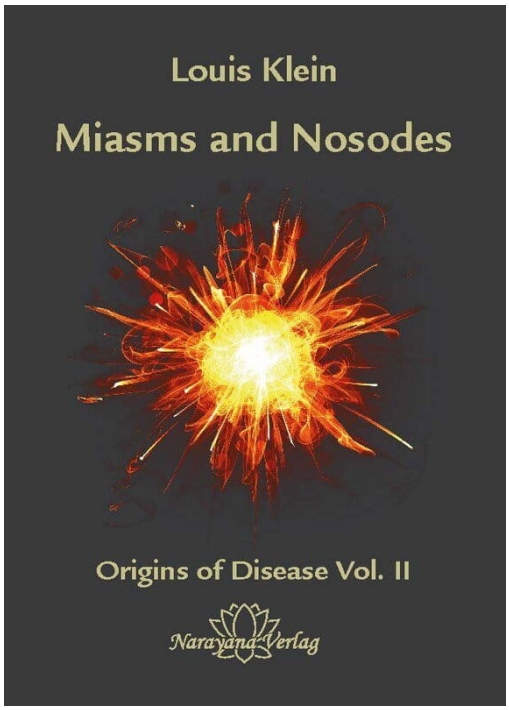
Miasms and Nosodes - Volume 2

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von Louis Klein

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Identifying the Continuum of Diseases and Miasms

Ask most conventional doctors about a particular disease and they will immediately talk about the pathological symptoms. Ask a homeopath about a disease and you may get a more complex answer (much to the chagrin of orthodox medical professionals). For homeopaths, disease is a continuum that starts prior to the pathology manifesting. This chapter will focus on, and discuss this continuum extensively in a practical way.

Within this concept, there may be no dividing line for the homeopathic mind between non-pathological and pathological symptoms. In our repertories, you will find both types of symptoms, and homeopaths may treat them with similar emphasis in order to solve a particular case.

Even so, the distinction between pathological and non-pathological symptoms is very important in recognizing how well the treatment is working and also the challenge and even dangers that are being presented by the patient's condition. Knowing the state of pathology is also important in order to follow up effectively and to assess if the remedy is working. The key is that, as practitioners, we use the patient's general state to find the homeopathic remedy simillimum in order to help the patient effectively deal with the disease state. You know the remedy is working when the patient's pathology is better and health is restored. Yet the actual process of determining a solution for the patient lies within the continuum and the overall state of the patient.

This continuum is also part of the miasmatic picture. As homeopaths, we say that there is an energetic connection to prior generations' disease histories that is beyond even genetic predisposition. This is the miasmatic impetus, which lends itself to how the patient deals with both challenging life problems and also other disease manifestations.

Starting with Hahnemann, homeopaths have said that disease starts with an energetic shift resulting in a change in the disposition or a change of state. I've lectured and written about this extensively, including in the first volume of *Miasms and Nosodes,* where I gave a definition along these lines: Disposition shapes each person's unique way of responding to events. It includes the consistent positive and negative attributes that form our attitudes and actions.

Positive **and** negative – this does not sound like pathology or disease! Yet in many ways it is essential to understand the overall disposition presented in a remedy, a nosode, or a miasm in order to help the patient. The more

we understand the dispositional features of a remedy the more likely we are to help **prevent** pathology from even manifesting.

Disease starts with a change of state reflected most prominently in the mind, and then problems and challenges develop for an individual, eventually resulting in actual pathology. The core of this change of state and the whole continuum has to be understood in order for a homeopath to understand the patient and grasp the solution by matching to the homeopathic remedy.

This is also what I call the context of the **totality** of symptoms rather than simply using a small subset of symptoms, or keynotes, that have traditionally been used in certain fossilized homeopathic circles. This tracing of the picture prior and during pathology I have found to be the most reliable way to identify and distinguish each nosode or remedy from the other.

Hahnemann expanded his context of prescribing when he published his theoretical work on miasms following over a decade of active, practically-oriented research into the origins of chronic disease and ways to further improve the success rate of homeopathic treatments. Five years before the appearance in 1828 of his first volume of *Chronic Diseases* he had confided his excitement over his ongoing discoveries to a senior government official, Dr. Baumgartner:

> By thousands of trials and experiences as well as by uninterrupted meditation I have at last attained my object. Of this invaluable discovery, of which the worth to mankind exceeds all else that has ever been discovered by me, and without which all existent homeopathy remains defective or imperfect, none of my pupils as yet know anything.
>
> [Bradford, *The Life and Letters of Dr. Samuel Hahnemann,* p 174]

This larger materia medica context, supplementing his remedy provings and prescribing guidelines, has been expanded in ways that create a beautiful and effective tapestry of natural interrelationships and categorization. Hahnemann's younger contemporary Boenninghausen used information from the miasmatic treatises and teachings to draw up rubrics of remedies applying to each meta-miasm. And modern homeopathy continues to utilize and extend these categorizations.

It has been emphasized in these two volumes that although miasms and nosodes are energetic resonances of disease matter, the materia medica and the methods used to select remedies focus more on the state of the patient than the specific disease pathology. As noted, pathological

symptoms do have value, especially in helping to identify and to confirm remedy choices and as important warning signs for monitoring treatment.

The rest of this chapter aims to set out and clarify methodologies to evaluate both these pathological and non-pathological states. Chapter 2 continues by illustrating how the periodic table can be used as an additional tool for understanding remedies and patients within a categorized, interrelated array.

In subsequent chapters in Part 2, I attempt to help you perceive and identify specific miasms directly in their fullest extent, and give individual indications for a range of particular homeopathic nosodes.

My suggestion is to touch lightly on all new information on first view, and to return after you have attempted to utilize some of it. The second time it will become clearer.

Discerning the Miasm and Nosode

The pair of books *Miasms and Nosodes Volumes 1 and 2* is an attempt to put forward a more robust homeopathic materia medica of miasms and nosodes that will help give you more confidence in prescribing nosodes within homeopathic treatment of chronic disease.

Many times, miasms and nosodes are part of a substrate in the overall picture and treatment of a patient. What I mean by that is that the miasmatic quality of a case mostly has to do with hereditary factors and other general peripheral elements in the case history that are not always very clear, yet may have great impact on the rest of the case.

Eventually a nosode may be needed, but not always as the first or even second prescription. By the time it is required the case may no longer have the robust symptomatology and dispositional indications that were present in the beginning. For the purposes of prescribing, the case may be fragmented and a nosode may be prescribed with just a few indicative symptoms and modalities present.

In his book *Chronic Diseases*, Hahnemann stated that even with the use of proven homeopathic remedies, many times "non-venereal chronic diseases" returned after treatment. He then went on to say that the homeopath will encounter symptoms, which are actually "some separate fragment of a more deep-seated original disease" [Vol. 1, p 5].

This fragmented symptom situation is one of the indications for a nosode. It is another way of saying the symptoms do not add up to a cohesive picture and that there is a "paucity of symptoms."

The Cholera Nosode

Homeopathic abbreviation

Choler. or *Vibrio-c.*

Commentary

I discussed the Cholera **miasm** in the previous commentary touching only briefly on the nosode yet much about the discussion of the miasm can be applied to the nosode. In this commentary we can now turn our attention in a more focused way to the homeopathically potentized *Cholera Nosode* or the energetic resonance of cholera. I am discussing the use of this homeopathic remedy in the context of chronic disease while emphasizing that acute cholera is a serious, life-threatening condition where the patient should be immediately hospitalized and receive emergency medical care.

Many of the depictions of cholera epidemics had the angel of death – a skeletal figure with a scythe flying or floating over crowds of dead and dying people. Hahnemann himself used this term [*Lesser Writings*, p 761], and interestingly, I have found one of the strongest indications for the *Cholera Nosode* is what I would call "the presence of the angel of death." It is a sensation or delusion of the **angel of death** in black-hooded male or female skeletal form or something similar – deathly beings, or creepy, shadowy entities. There can be nightmares of similar malign presences in their home or around them.

There may be visions or feelings of such dark powers lurking ominously around the individual or the home, chasing them, or even threatening to spirit away loved ones or belongings. These apparitions and images can occur in nightmares or in waking hours, causing a sense of deep dread and despair with a feeling of impending disaster.

They may think that their possessions are about to be taken from them or that their children will be abducted by these dark forces. (This also appears in many remedies made from spider venoms and other groups of remedies).

Such horrific images and presences may also be found in remedies from the Solanales plant family such as *Stramonium* and others. However, the *Cholera Nosode* has primarily a feeling of dread, **impending doom and impending loss** in response to the visions and dreams, whereas Solanales remedies have primarily a feeling of fear and **terror**.

Here are some of the dreams from a 30-year-old patient with postpartum depression who responded well to the *Cholera Nosode:*

> I have a dream that I'm seeing silhouettes that aren't there when I pass rooms, things moving in my peripheral vision, bodies in pools of water, blood, death. And just a haunting, crawling feeling of dread.
>
> But I'm the only one seeing these things. And I'm trapped there, I'm trying to protect my kids from the evil – they are sleeping upstairs on another floor and I can't get to them, or they've been abducted and I get a call that they've been found but it doesn't look good.

This same patient had previously benefited from *Veratrum album* as she had a history of severe vomiting while giving birth to her child. She also had relayed that many years prior, while visiting in India, she was hospitalized with severe diarrhea and vomiting. It was not diagnosed as cholera but had all the hallmarks of the acute disease.

As mentioned, the main feeling is one of deep trepidation, but there can be a fear that they will be attacked physically or emotionally in an unpredictable or unpreventable way. This comes from a feeling that they could lose everything (like the Typhoid miasm), driving a pathological need to hold on. In addition, they have a great need to safeguard their emotional and physical environment and possessions, demonstrating the miasm's quality of conserving and keeping possession.

Of course, like other nosodes, you think of *Cholera Nosode* in a chronic case when there is a history of cholera, whether with the patient or in the family history and where well-indicated remedies fail to work. You can follow up with the nosode after a remedy in the Cholera miasm works. As well, my experience tells me that someone may have had cholera in their past history but the diagnosis wasn't accurately made; instead, what you hear about is a very severe gastrointestinal acute in the past.

I find it important in treating patients who participate in ultra-conservative religious practises. We also discussed in the commentary on the Cholera miasm how the disposition of a patient needing the nosode has all the features of **Stage 11**, with conservative reactivity and holding on.

On an emotional level this may arise from growing up in a religious environment that emphasized apocalyptic consequences. It could also be as a result of being in a family where there was always a pervasively hostile environment, such as imminent or actual divorce, or parents with beliefs and actions that threw everything into disorder. When emotional stress happens, such as in a relationship, the response is to cramp up both emotionally and somatically. There can also be a history of being in a relationship where the spouse has cheated and therefore the patient needs to be constantly on guard, preparing for the worst. They fear that as

They can easily feel controlled and then quickly develop resentment and anger. This irascible quality echoes the purging in the miasm: they will be dismissive of friends or even their spouse under stressful circumstances or if they feel their standing is threatened. They can aggressively attack others and purge them from their carefully-built social assemblage.

There can also be periods of dark depressions and incapacitating fatigue. In this phase of the *Cholera Nosode* they become cynical and pessimistic, disgusted with life. This nihilism can come from a dysfunctional family, and may lead to a diagnosis of bipolar disorder (manic depression).

The coldness is there but it can alternate with flushes of heat. The coldness can go to more extreme sensations of freezing, numbness, and icy sensations. They may suffer from fibromyalgia along with coldness.

There is also a sensation of being scratched by an animal.

You may see a history of seizures, as well as skin symptoms like poison ivy reactions. This is a remedy that can follow *Cuprum* and *Camphora* where convulsions are the main symptomatology. A history of severe diarrhea and vomiting (even a history of cholera) may also be found. They will then have a strong gag reflex and easy vomiting.

As mentioned in the discussion about the miasm, severe constipation may also arise, as well as the classic severe, watery diarrhea or chronic bouts. This constipation is part of the conservation or cramping. There can be severe cramping with stool, and they can go days without a stool. In some ways, they feel better, especially emotionally, when constipated, as if the conservation is a good thing.

Clinical Focus Guide

Mind and Disposition Focus

Angel of death, death personified

Angel of death, dreams of angel of death or feeling of angel of death around them
Ominous, associated with the devil, hell, and dying
Sees figures – a black-hooded man or woman with a scythe, skeleton or broomstick
Visions or dreams of ghosts or deathly apparitions
Feeling of doom with visions
Taken by the devil

Dark

Dark, creepy nightmares or visions
Dark shadowy entities or unseen powers approach or pursue them

Sense of a dark presence
Especially during pregnancy
Dark depression

Doom
Overwhelming impending doom
Everything seems disastrous
Apocalypse

Fear someone is going to take them away and kill them

Fear of spiders

Community, social position
Loss of
Holding on to
Member of religious community

Seeking out the strongest group or individual

Following the rules
Indignation if not followed
Rituals
Perfectionist
Obsessive compulsive disorder
Right and wrong

Emotional cramping

Evangelical
Very religious
About social position
About national or local group
About a new technique or perspective
A teacher or guru of unique ideas
Being put down and fear loss of position

Irritable, irascible

Purging
From anger or resentment
By autocratic regimes, especially of foreign persons, or of non-supporters
Work position tenuous, mass firing
Of the devil

Flow
Of wealth (affluence)
Profusion of ideas and thoughts

Vertigo
Motion sickness
Incapacitating nausea, even vomiting on trains, airplanes

Seizures, convulsions, spasmodic
With coldness
With falling
From expression of emotion

Dysmenorrhea
Fainting during menses

Selections from Traditional and Contemporary Homeopathic Sources

None.

Relationships

See the Cholera miasm chapter above.

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Cholera Miasm

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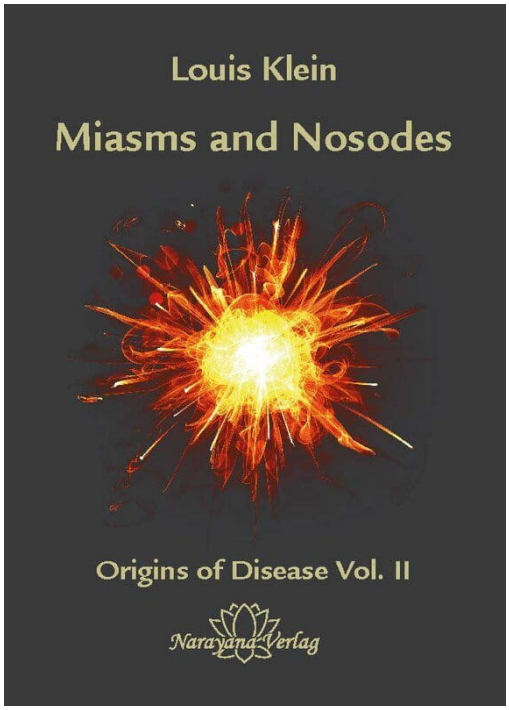
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