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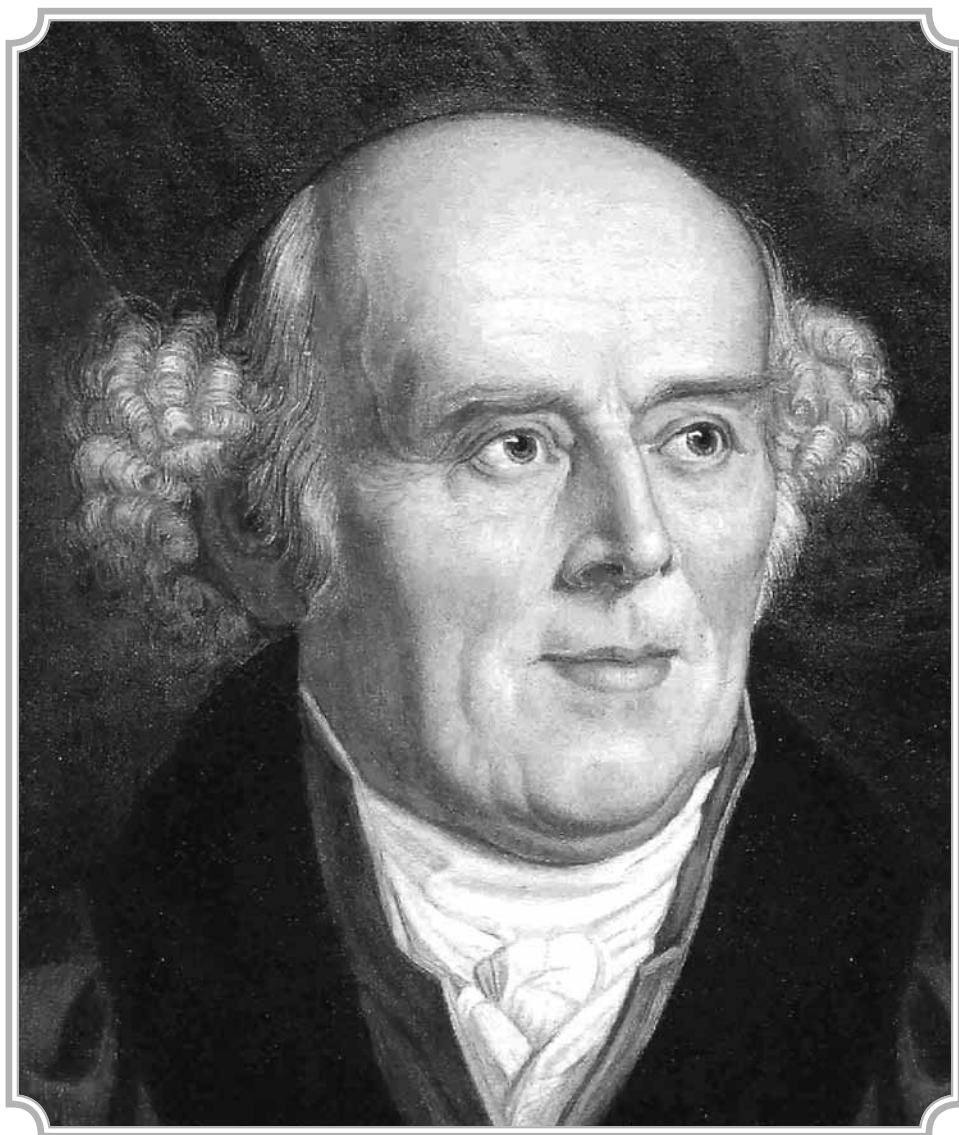
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In this book we chose to write the names of the homeopathic remedies and the names of the miasms with a capital letter. A review of the various books from Hahnemann's time, shows that he did the same.





SAMUEL HAHNEMANN

1755-1843

FOREWORD TO THE FIRST EDITION



eing a child of his time, Hahnemann is the father of homeopathy. We are, in a figurative sense, his offspring. Whether we are related to him in spirit, however, remains doubtful. Hahnemann had little hope to meet kindred minds amongst his contemporaries, so why should we lay a claim to this type of kinship for ourselves?

The goal he had set himself was far from modest, as becomes apparent in his preface to the first edition of *The Chronic Diseases* (1828): "... but in communicating to the world this great discovery, I am sorry that I must doubt whether my contemporaries will comprehend the logical sequence of these teachings of mine and will follow them carefully and gain thereby the infinite benefits for suffering humanity which must inevitably spring from a faithful and accurate observance of the same; or whether, frightened away by the unheard of nature of many of these disclosures, they will not rather leave them untried and uninitiated and, therefore useless."

Hahnemann was a child of his time and we have to read his words in their context, keeping in mind that having seminal ideas and being a good communicator don't necessarily go together.

We are bound to make the discovery, regrettably, that Hahnemann had the unfortunate combination of being an ingenious founder, but an inadequate advocate.

Hahnemann's concept that chronic diseases are based on chronic miasms, as originally introduced in his *Organon*, triggered considerable upheaval. He calls Syphilis and Sycosis (fig-wart disease) two

internal “chronic miasmatic diseases of a peculiar character,” followed by the statement that “Incalculably greater and more important than the two chronic miasms just named, however, is the chronic miasm of Psora.”

In *The Chronic Diseases* he calls Psora “the thousand-headed monster” and “the most ancient, most universal, most destructive and yet most misapprehended chronic miasmatic disease” and “the mother of all ... diseases.”

Hahnemann thus recognized three chronic forms of diseases originating from heredity or infection. They have either been inherited or acquired in the course of an individual’s life.

The basis of this doctrine, the so-called doctrine of miasms, has attracted countless comments and various interpretations from subsequent authors and homeopaths.

Vögeli mainly speaks of “assimilation disorders of minerals, which are indispensable for the anabolism of the organism”, whereas Allen assigns the origin of this miasm to sin and guilt.

The interpretation of the various miasms has changed in the course of time. In recent years, for instance, the view of the Argentinian homeopath Alfonso Masi-Elizalde has been popular. He ascribes Psora to the “original separation from God”. According to Masi-Elizalde, the effects of this trauma carry through in two main themes: the internal sense of vulnerability, insecurity and fear and their projection onto the outside world.



The feeling of separation, also called the Fall, or loss of paradise, gives rise to a nostalgic yearning for the seclusion and peacefulness of the original unity, as well as a sense of guilt as if it had been gambled away through one’s own wrongdoing.

The broken unity – the Fall of mankind in collective terms and the birth process (falling out of the womb) on an individual level –

forms the foundation for the Psora and leads to the primary symptom of this miasm: a sentiment of deprivation.

As a latent disease state, Psora, for example, occurs as a result of the suppression of the physiological processes of elimination, such as sweat, urine, stool, menstrual blood, or in Hahnemann's own words, "But in later years, after adverse events and conditions of life, they are sure to appear anew and develop the more rapidly and assume a more serious character in proportion as the vital principle has become disturbed by debilitating passions, worry and care, but especially when disordered by inappropriate medicinal treatment."

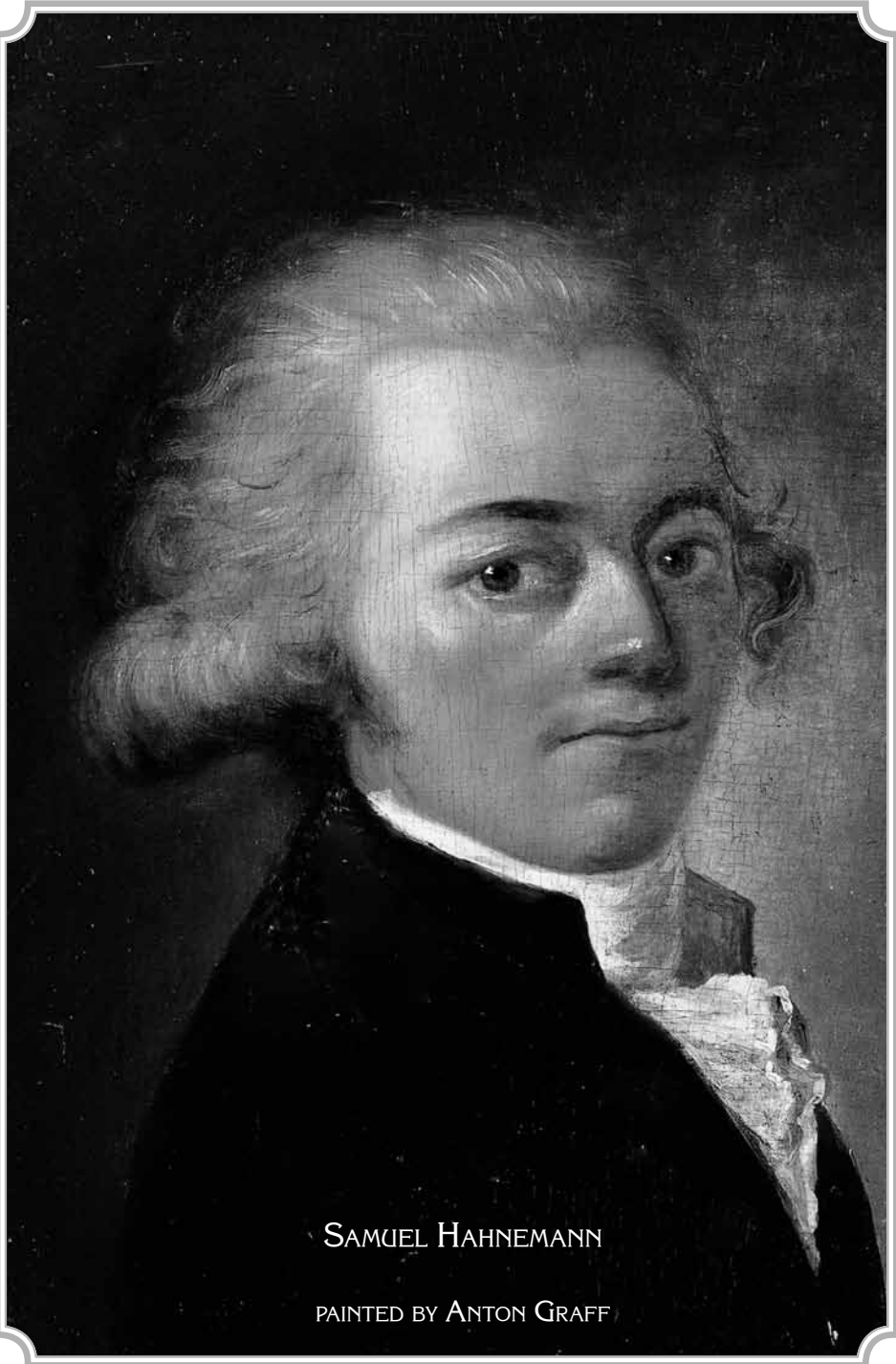
Hahnemann considered the itch, a pruritic skin eruption, to be one of the most important manifestations of Psora. Is the itch the causation of Psora, or does Psora increase the susceptibility for the itch? Can Psora be equated with a weakened resistance to disease, or in modern terminology, with a reduced immunity?

More important, however, than working out the ancient chicken-or-egg dilemma, is the question: how are we going to solve the problem? Ewald Stöteler proposes that the solution may be found by following Hahnemann's own true teachings faithfully and accurately. Forgotten building blocks of Hahnemann's teachings, such as the doctrine of miasms, classification of diseases and application of Q potencies have been put back into their rightful place as fundamental principles. Stöteler's elucidation rests on *The Chronic Diseases* and the 6th edition of the *Organon*.

One of the gems of this method is the alternation between two remedies from different sources. It has become a structure that offers the basis for further building work. The foundations have been completed. And what's more: Ewald Stöteler is a Dutch advocate in a straightforward Dutch manner – an author who does not leave his reader unmoved.

Frans Vermeulen, California, USA

Hahnemann's Homeopathy



SAMUEL HAHNEMANN

PAINTED BY ANTON GRAFF

PREFACE FROM THE AUTHOR



hilosophy is the basis of the homeopathic healing art. The founder of homeopathy, Samuel Hahnemann, wrote two major works. The first, the *Organon*, is often very poorly studied and used in homeopathic education.

The second book, *The Chronic Diseases*, is hardly read worldwide, let alone intensively studied, and subsequently not used in practice. Over the last 40 years, however, these two huge, little books have been my inspiration and guideline in practice.

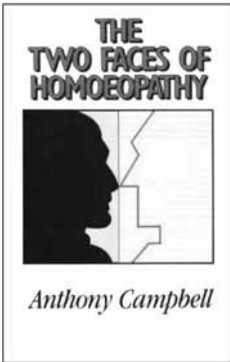
These little books have made homeopathy a powerful instrument for curing my patients. Because of the indisputable fact that homeopaths and also the teachers of homeopathy have poorly studied the works of Hahnemann, they already made a paradigm shift a long time ago from treating and curing the different diseases or miasmatic disease tendencies to curing the individual symptoms of the patient.

Diseases are not the primary focus of the average homeopath, although they were Hahnemann's primary interest the external causes of disease and diseases of internal, miasmatic origin or endogenous diseases, etc. This paradigm shift has turned out to be the most confusing element in homeopathy. Hahnemann treated diseases or, to be more precise, the disease tendencies of the vital force, e.g., external diseases or diseases caused by exogenous influences and their counterparts, the chronic endogenous diseases based on miasmatic causes which are often hereditary.

Homeopaths nowadays vigorously deny treating diseases or disease

forms and are commonly primarily focused on the mental and emotional characteristics of the personality or individuality of the patient, thus trying to get to the *heart* of the matter or the *essence* of the patient.

This approach, one must state, has but little in common with Hahnemann's homeopathy. Because of the vagueness that often accompanies this more esoteric and spiritual form of homeopathy and the seemingly almost religious belief surrounding, the question whether homeopathy is a healing system or a sect has arisen before. The early American homeopaths, who had a tremendous influence on the later development of homeopathy almost collectively joined the Church of the New Jerusalem based on the writings of Swedenborg. As a result the spiritual influence of the writings of Swedenborg became of major importance.



A lot of information to back up this statement can be found on the internet. Dr. Anthony Campbell published in this respect *The Two Faces of Homoeopathy**. This confusion about homeopathy being a healing system or sect has been present for at least the last century. However, according to Hahnemann there is no doubt whatsoever, as is shown by § 6 of the *Organon*. Homeopathy is the scientific healing art for now and for the future.

Homeopathy has gone through difficult times in history and also nowadays we find ourselves often in the line of fire. Ultimately, the number of patients we treat and the results we can show are the only things that count and we will be judged for by our patients and ultimately society. Therefore it is of major importance that homeopathy is practiced in Hahnemann's scientific and leading way, so that the results in the treatment of any kind of disease will improve and be more predictable.

Hahnemann based his homeopathy on the eternal laws of nature and classified the diseases accordingly, meaning that his disease classification is based on life and is as real as life itself.

A homeopath like James Compton Burnett practiced homeopa-

thy in Hahnemann's footsteps and enriched it with new groups of remedies, nosodes and organ remedies, for the sake of specific disease groups. But Burnett was very much a practical man and not primarily a man of philosophy. He didn't elaborate on Hahnemann's disease classification, but just wrote about his experiences, sometimes with a very brief philosophical explanation if any at all.

Burnett, however, was one of the homeopaths who introduced the nosodes, the organ remedies of Paracelsus, and also applied the tissue remedies of Schüssler in homeopathic practice.

These remedy groups were not as such already known and used by Hahnemann, but they beautifully fit in the classification of disease, the causal dynamic diseases and material diseases as the final result of this often chronic pathological process. The remedies are very often indicated and must therefore be used subsequently. They have definite indications for the treatment of all kinds of diseases.

The nosodes, for instance, are indispensable for the treatment of inherited diseases. There is no way we can effectively cure inherited diseases without making use of nosodes. This use of nosodes, tissue and organ remedies are indisputably in consonance with Hahnemann's disease classification, and are moreover an extension of the therapeutic possibilities necessary to cure the complex diseases of our time.

Hahnemann's basic philosophy is universal, and fortunately the tools we have nowadays are more advanced and capable of curing the most chronic and difficult cases. Homeopaths who desire to get better results need to have an open mind and study the works of Hahnemann as presented in this book.

Forget the dogma that you can ultimately cure the patient with only one remedy. This was not possible during Hahnemann's lifetime and is most certainly impossible in 99.9% of our cases nowadays.

We have to focus on an totally new and at the same time old, fundamental way of practising homeopathy: Hahnemann's homeopathy. This is what this book is about. Every statement made will be backed up with text fragments from the writings of Hahnemann himself. Whenever important information, totally in line with Hahnemann's classification of diseases, is available, this will be added.

During the past 30 years this way of practising homeopathy has proven its value in the daily practice of myself and of my students. Our understanding of what we as homeopaths are doing and where we are in our so called constitutional treatment has improved. What disease are we treating, what kind of remedy do we use and in what potency? What are the remedies with constitutional effects? What reaction can we expect and are we already treating the constitution of the outpatient?

It is of major importance to know what we are treating, so as not to find ourselves merely treating the symptoms of our patient, that often seem to spontaneously pop up out of nowhere and without us having the possibility to oversee the causative disease tendencies that are active in the dynamic background.

Hahnemann's classification of disease and subsequent classification of different remedy groups offer us a very clear insight into the healing process of outpatients, and provide healing possibilities we can find nowhere else!

Knowing the dynamic depth in the background and treating the patient along Hahnemann's guidelines, makes us better homeopaths and gives us better results in curing our patients, and that is ultimately what is homeopathy is all about.

Therefore, I sincerely hope this book will find its way into the everyday homeopathic practice and will support the professional development of homeopaths. I also hope it will contribute to the respected position of homeopathy in society.

Finally, in this book many original quotes from Samuel Hahnemann are referred to. The page numbers referring to the various quotes are leading us to the page numbering of the online version of the *Organon* that can be found under the following link:

<http://homeoint.org/books/hahorgan/index.htm>

The online version of *The Chronic Diseases* can be found under the link: <http://homeoint.org/books/hahchrdi/index.htm>

INNOVATION



he desire to write an innovative book on homeopathy may appear somewhat ambitious. However, from my perspective, Hahnemann's work is no longer studied in depth and it appears to be even less understood. An explanation for this may be found in Hahnemann's sometimes awkward style of writing on the one hand and on the other hand in the fact that present-day homeopathy has departed considerably from Hahnemann's way of working.

Throughout his life Hahnemann kept making modifications in subsequent editions of the *Organon*, arising from new insights and experience. This inevitably demanded flexibility on the part of Hahnemann's students and it might be just as difficult for us to take the conclusions that are presented in this book seriously.

The book in front of you is meant to form a bridge. It aims to be a synthesis of what Hahnemann has written in the 6th edition of the *Organon* and the contents of his *Chronic Diseases*.

The author does not make any claims with regard to completeness of this work. Many aspects in homeopathic practice could be cited where present-day treatment differs from the descriptions given by the founder of homeopathy.

This discrepancy and the recurring question of participants in my seminars, "Why was this never mentioned during the training?" have been the incentive for writing this book. There is no doubt that some elements of the homeopathic method of treatment have been developed further since Hahnemann.

The *Materia Medica* has received a tremendous boost, and also a

substantial diversity and versatility have developed in the philosophy. Nevertheless, practical evidence has shown that large parts of Hahnemann's work have been insufficiently understood and explored until the present day.

It is subsequently inadequately put into to practice, although the relevant information is, in my opinion, of the greatest importance for the homeopathy of the present and the future!

A GOLDEN AGE

In the beginning of the 20th century, homeopathy experienced a period of prosperity in America. Ultimately, however, it was unable to keep its promises and substantiate the expectations that had been aroused.

At present, homeopathy is experiencing another revival, which coincides with allopathy (orthodox medicine) increasingly losing its grip in the treatment of chronic conditions as well as in the handling of infectious diseases. One of the major reasons for that is the resistance developed by bacteria against antibiotics.

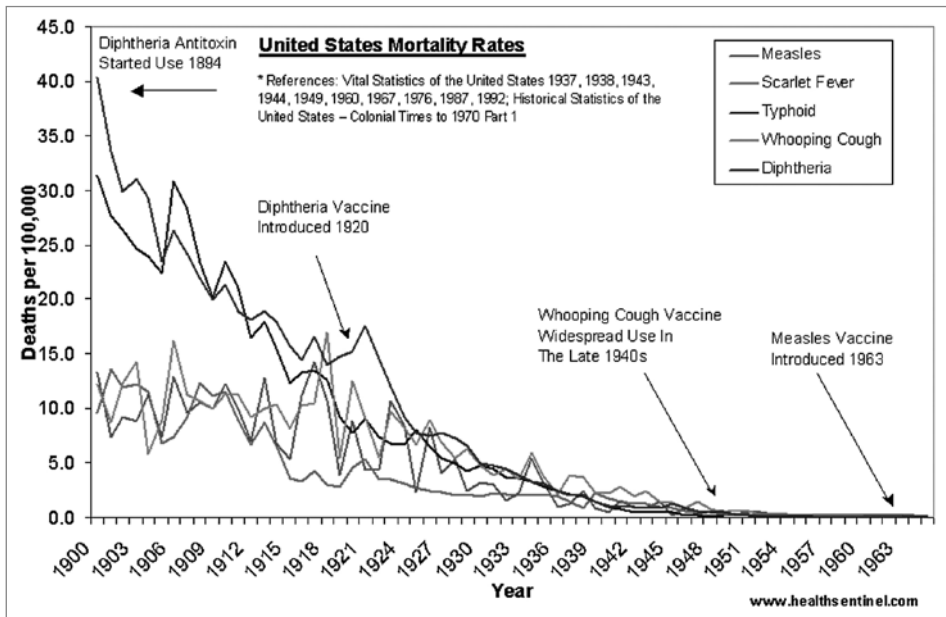
Recently, the first cases of Tuberculosis with a multiple resistance were discovered in the Netherlands, i.e., cases that are generally very difficult to treat. When it comes to viral infections, such as HIV for instance, conventional medicine has virtually nothing to offer.

From the allopathic perspective it must be a disaster that at the same time the number of vaccines that can be injected into our children is still limited.

In the Netherlands 1200 cases of so-called vaccination damage are reported annually. According to medical reports this is only the tip of the iceberg. (Explanatory note for the translation: In 2004, 19% of the children vaccinated against whooping cough suffered damage by this vaccination to a greater or lesser degree. Some children even died as a result of the vaccination.)

Scientists are at a loss what to do and there is already talk about the post-antibiotic era. Steady and concurrent increases in malaria, Tuberculosis and other infectious diseases can be observed worldwide. In

the long run, this will certainly pose a threat for the Western world. The question that arises is whether homeopathy has an answer to the expected pathological developments.



Are we capable of offering solutions to the epidemic diseases that lie ahead? Is the philosophical and practical framework of present-day homeopathy able to cope with potential future developments?

In the beginning of the past century, homeopathy was unable to handle the challenge and had to account for its failure. If we continue to work within the existing principles, we may expect to fail in a similar fashion, just like the homeopaths did at the beginning of the 20th century. We have an obligation to invest in the further development of our method and skills.

All this is reason enough to immerse ourselves once again with an open mind in the writings that are Hahnemann's legacy to us.



THE DEVELOPMENT OF HOMEOPATHY

The development that Hahnemann underwent during his lifetime was the reason why many of his students were not willing, or able, to follow him from an early stage on. Hahnemann became embroiled in vehement disputes with his colleagues at the time. This gave the impression that homeopaths were constantly fighting each other and were out to stab one another in the back.

It almost seemed as if homeopaths had developed this unique skill of quarrelling with each other and had subsequently made a tradition of it. Due to such disputes, the shared quest and aspirations were and still are greatly compromised. The doctrine of miasms, for instance, was and remains a tabula rasa for many homeopaths.

It has been read and studied to a considerable degree, but the actions that ultimately follow, invariably result in the verdict that giving the correct similimum is all that matters. If this conclusion were true, we could have spared ourselves the hassle!

It goes without saying that finding the best similimum is every homeopath's goal. However, understanding the doctrine of miasms is an entirely different matter.

Despite being ready for print in Hahnemann's lifetime, the 6th edition of the *Organon* was not published until 1921 and this only after many difficulties and tenacious negotiations with the legal heirs. Constantine Hering, the father of homeopathy in America, received a letter from Hahnemann's widow in 1865 about the authorization for a translation of the 6th edition of the *Organon* in English, but he never heard anything again after this one letter. A few years later, in December 1877, the 6th edition was offered to Dr. Campbell for the rights of publication for 50,000 dollars, which the American homeopaths were unable to pay.

Nearly 80 years went by, with many generations of homeopaths not knowing anything about the final insights of the founder of their profession. This has obviously contributed to the problems surrounding the doctrine of miasms.

In the meantime, the development of homeopathy was based on

the fourth edition of the *Organon*. The fifth edition was not taken into consideration; it evidently contained very little significant innovative material, apart from numerous annotations by the author about so-called half-homeopaths.

The book *The Chronic Diseases* didn't become very popular either. The 6th edition of the *Organon* offers a complete revision of many aspects of homeopathy, especially with regard to the use of potencies. In the 6th edition, Hahnemann introduces the Q potencies and uses them to the exclusion of any other!

Nonetheless, the Q potencies have hardly been able to gain a foothold in homeopathic practice. It was not until 21 years after the first publication of the 6th edition of the *Organon*, that the Swiss homeopath, Dr. Rudolph Flury, rediscovered the new Q potencies.

So, until 1942, homeopaths did not use the Q's and even after the rediscovery by Flury, it took at least 10 years before Dr. Adolph Vögeli undertook the same effort.

In this book various aspects such as use of potencies, classification of diseases, application of complementary remedies, etc., are discussed extensively. References and quotes to Hahnemann's writings are given throughout the text.

Organon means tool. In the field of homeopathic philosophy it is our definitive work. If we combine it with *The Chronic Diseases*, especially with the practical part of the latter, and study them in depth and with a critical mindset, it enables us to see the instructions and corollaries both works combined contain for the diverse facets of homeopathy, ranging from the selection of potencies to the prescription of remedies.

In seminars I have frequently heard comments along the lines of, "we are more advanced than Hahnemann". I cannot agree with this statement at all – if anything, we still have a long way to go – and this is something I would like to prove with this book. Its study may well have revolutionary consequences for my readers and lead to a total revision of their practice.

Habits and customary ways of working that have crept in, as well as crediting the great masters with too much authority, may make it dif-

difficult to take this book seriously. Its validity can only be assessed after thorough study and examination in clinical practice.

As homeopaths, we should welcome seeing our therapeutic system in a critical light. A light that has been enkindled by Hahnemann himself with the purpose of continuously improving and perfecting homeopathy for the benefit of our sick fellow humans.

Every new insight and development, however, should always be based on the same solid principle of natural law, just like Hahnemann did for founding. If this is neglected, different ways of thinking and opinions will prevail. Or to quote the great homeopath Constantin Hering:

“If our school leaves the strong inductive method of Hahnemann, then we are lost and deserve not better than to be mentioned in the history of medicine as a caricature.”

These are Hahnemann's own words in the preface to the first edition of the *Organon* in 1810:

“I must warn the reader that indolence, love of ease and obstinacy preclude effective service at the altar of truth and only freedom from prejudice and untiring zeal qualify for the most sacred of all human occupations, the practice of the true system of medicine.

The physician who enters on his work in this spirit becomes directly assimilated to the Divine Creator of the world, whose human creatures he helps to preserve and whose approval renders him thrice blessed.”

Ewald Stöteler, Almelo, The Netherlands

INTRODUCTION



ORGANON AND THE CHRONIC DISEASES

Hahnemann's seminal books, the *Organon* and *The Chronic Diseases*, have a central place in my practice right from the beginning of my acquaintance with homeopathy. As a lecturer of homeopathy I have been teaching the contents of these two works since 1986.

Over time, it occurred to me that the ways and methods of homeopathic practice in the past and present are a far cry from the mode of operation developed and ultimately applied by Hahnemann himself.

The more critically we study the *Organon* and *The Chronic Diseases*, the more obvious and striking the discrepancy seems between Hahnemann's way of working and today's practice. I would like to emphasize at this point, that I am not clinging dogmatically to Hahnemann's work.

What I am talking about is an insight into the writings of Hahnemann. In the first place, we ought to investigate whether Hahnemann's method is logical or not. Secondly, we should explore whether it is applicable in practice and last but not least, we need to test its effectiveness and functioning. The ultimate question is whether following Hahnemann's advice, "Follow it, but follow it faithfully", will indeed make us better homeopaths.

After Hahnemann's death in 1843, nearly 80 years passed before the 6th and final edition of the *Organon* was published. Over the intervening years homeopaths based their work on the 4th edition. Hahnemann emphasizes in this version that you have to allow time for the medicinal impulse to run its course, so that it can unfold its full effect. This in

contrast to the 5th edition, in which he repeats the prescribed remedy more frequently. After Hahnemann's death, homeopaths developed their work based on the guidelines in the 4th edition. Most homeopaths still do this to the present day.

J.T. KENT AND THE NEW MASTERS

James Tyler Kent (1849-1916) and his contemporaries, who worked according to the 4th edition, have undoubtedly had the greatest influence. Students were and still are trained in the Kentian tradition, which is based on the 4th edition of the *Organon*, without giving *The Chronic Diseases* any attention whatsoever.

The type of homeopathy that developed in subsequent years, is distinguished by the fact that one single remedy is prescribed in high centesimal potency, according to a sequence developed by Kent. In this process the remedy should preferably be prescribed, in present-day terminology, according to the *essence* or the *mental symptoms* of the patient.

Finding the ultimate similimum is the central concern, with the aim to cure the patient by means of prescribing one single dose and remedy. If this attempt should fail, the homeopath has not done his work properly.

To this day, various *masters* have developed many creative and often irreproducible methods of analysis, each one even more impressive than the other. This has had such a strong influence on the younger generation of homeopaths that merely Hahnemann's name is remembered, whilst his work appears to have sunk almost into oblivion. Remarks such as "he is too difficult to read" and "nowadays there are other great masters" give the impression that Hahnemann is obsolete.

However, this can only be assumed with certainty once Hahnemann's work has been studied, understood and tested and after it has turned out that it does not lead to success in clinical practice. Only then can the founder be abandoned as a role model.

The fact that many homeopaths were unable to keep pace with him,

was something Hahnemann already experienced during his lifetime, because his insights were continuously developing and his contemporaries were unable to understand him, let alone follow him.

For this reason, homeopathy was reduced to the most fundamental rule of similarity very early on: the single dose impulse of a remedy followed by a long wait for a reaction.

Moreover, the assumption appears to prevail that there is no difference between the curative actions of plant, animal or mineral remedies. The hunt for the *similimum* is on, with the motto “if the remedy is correct it will work” and “if it doesn’t work I’m no good as a homeopath, because I didn’t find the correct remedy.”

This has led to remedy provings of as many substances as possible, with the result that we now have nearly over 5,000 homeopathic remedies at our disposal! A number that still seems to be growing. The greatest danger arising from this concept is the risk of dilution and shallowness. The depth of Hahnemann’s work is threatened and what remains is merely the chase after a *picture*, or essence of the case, which does not usually yield good results.

This is one of the reasons why there are so many opinions and trends within homeopathy.

Occasionally the word *miasm* is mentioned as well, swiftly followed by the explanation that it is not taken into account and that it is of no further significance anyway, as long as the correct remedy is found. As lecturers we play an important if not pivotal part in this interpretation. The way homeopathy is taught to students is the way in which the student will later practise as a homeopath.

If the celebrities in the homeopathic community practise in a certain manner, there can certainly be no further reason to doubt the validity of their approach. This appears to be enough justification not to read the difficult Hahnemann and much less take him seriously: “He was probably already suffering from senile dementia,” when he wrote his 6th edition.

There have even been persistent rumours that the 6th edition was not written by Hahnemann himself but by his second wife, Melanie

d'Hervilly, who put her mark on the work. An assumption like this indicates that people who are prejudiced will not make the effort to scrutinize the original sources in depth.

During my lectures I have often heard the comment, "If you practice in the way described in the *Organon* and *The Chronic Diseases*, you are pretty much on your own. Hardly anyone practises in this way."

My reply to this is that the *Organon* and *The Chronic Diseases* contain the results of approximately 50 years of practice and experience, as recorded for posterity by the genius of C.F.S. Hahnemann himself.

Before Hahnemann founded homeopathy, there was no such thing as a homeopathic philosophy or *Materia Medica*. Homeopathic repertories or case analyses didn't exist and neither did the doctrine of miasms. Antipsoric remedies were unknown and nobody had ever thought of potentized remedies.



The house in Köthen in which Hahnemann lived from 1821 to 1835

Hahnemann laid the foundations for all of this and my exhaustive studies show that he has put all his findings into words in an inimitable manner. It has turned out that he was far ahead of his (and most probably our) time.

The real and inestimable value of the *Organon* and *The Chronic Diseases* only revealed itself to me after many years of studying, consequently working with, and ultimately teaching the subject.

By continuously working with both books and reading them over and over again, I was gradually able to develop a cohesive overview of the various aspects presented in them.

By and by, I began to grasp the connections with which Hahnemann was familiar and which he more or less took for granted. It seems as if he considered it unnecessary to keep clarifying and explaining them and yet he mentions them consistently.



Q POTENCIES, ANTIMIASMATIC TREATMENT, CLASSIFICATION OF DISEASES

This will undoubtedly be a reason for some colleagues to resist the changes that this book aims to initiate. Originally the meaning and relevance of antimiasmatic treatment was equally unclear to me. At the time of discovering the application of the Q potencies, the quintessence of such antimiasmatic treatment had not yet fully sunk in. Only the classification of diseases into various types provided the content for the term *miasm*.

When I understood that Hahnemann meant a tendency to a latent physiological-dynamic aberration (in other words, disease tendency) when he used the word *miasm* and that he coupled this with the concept of *classification of diseases* or *types of sickness*, it became more and more clear to me.

Hahnemann differentiates between diseases from the *outside* and diseases from the *inside*. During this process, the evidence that a human being cannot be in any *deeper* state of disease than when suffering from a disease based on the psoric miasm, falls into place.

This is why Hahnemann states that *Psora is the root of all illness* which, from his point of view and experience, is anything but just a phrase. At the same time, the classification of diseases and the corresponding antipsoric treatment give meaning to the following terms: *acute, acute miasmatic diseases, intermediate diseases, intermittent diseases, iatrogenic diseases, hereditary predisposition, sycotic and syphilitic miasm*, as well as the type and intensity of the tendencies towards these diseases.

When approaching the homeopathic treatment from this angle, the application and the complementary effect of remedies appear in a different light too.

It is just as Hahnemann says, that it (the doctrine of miasmas and classification of diseases) provides an explanation for the fundamental differences in the type of curative effects of the nosodes and/or the plant, animal and mineral remedies.

From the perspective of the classification of diseases, a thorough revision of the use and application of such remedies is urgently required, which means a re-evaluation of homeopathy. Many dogmas, taboos and sclerotic habits have to be examined in the light of the *Organon* and *The Chronic Diseases* and reviewed with regard to their logic, validity and practical use and ultimately, their clinical results.

The propositions and arguments laid out in this book are supported throughout with quotes from the *Organon* and *The Chronic Diseases* and at the same time substantiated with examples from the clinical practice. Thus, there can be no doubt that this is what Hahnemann meant and that he himself in fact worked in this manner.

From Rima Handley's book, *In Search of the Later Hahnemann*, amongst others, we know that Hahnemann's method of working was different from what is currently common practice. She describes some of Hahnemann's cases and makes it clear that his method of working confuses her.. Her book can give readers the impression that Hahnemann deviated from his earlier findings.

Closer examination tells us, that this is not the case. His method of treatment in 1843 is consistent with the instructions in the *Orga-*

non and *The Chronic Diseases* of 1833 and 1828. At the turn of the previous century, homeopathy was flourishing. However, the promises raised could not be kept and therefore it almost lapsed into oblivion.

At the same time, homeopathy has always been opposed by regular medical science. At present we are experiencing a special situation, thanks to strong governmental and political opposition, we have been granted a second chance.

We may be witnessing a renaissance of homeopathy, with the opportunity to establish the position in society that it deserves. It's the patients that ask for homeopathy. It is the responsibility of every single homeopath to do his or her best to put Hahnemann's principles into practice for the benefit of the health of all people.

Hahnemann's *Organon* and *The Chronic Diseases* are indispensable signposts and points of reference for the understanding, integration and further development of homeopathy. We will have to override our personal prejudices, opinions and dogmas, so that we can open our minds to further development, the development of the patient and the development of homeopathy – with the *Organon* and *The Chronic Diseases* offering a frame of reference. Investigate all and hold on to what is good! This book is intended to make a contribution to this process.



HOMEOPATHY AND NATURAL LAW

When discussing homeopathy, the argument most often heard, is that homeopathy is not a healing art based on scientific principles, investigation and proof.

Looking at homeopathy from many different angles, one must come to the conclusion that opposition towards homeopathy must come from people with a lack of knowledge or from people with different interests.

Taking a closer look at the homeopathic paradigms, we see a very scientific medical system, based on eternal natural laws, the same natural laws that form the very basis of human existence.

The founder of homeopathy, Samuel Hahnemann, already formu-

lated many of these laws in a more or less distinct form in his *Organon* and also in *The Chronic Diseases*.

Now a discussion of some of these natural laws follows.

The most important aspect of a natural law is that it is omnipresent. This means that mankind, and therefore the individual human being, is subjected to these natural laws.

Every human being anywhere on this planet is obeying these natural laws, is depending on them. When a homeopath states that he wants to practise homeopathy in his own way, this seems, from scientific point of view, a bit silly. Treating patients a certain way today and in a different way the next day is no option..

Natural law is unforgiving. We either cure the patient or suppress the symptoms and aggravate the health condition of the patient. From this point of view, as a homeopath, we can't but obey natural law in order to cure the patient, or just alleviate and suppress their symptoms with future pathological consequences.

Natural law always dominates and prevails. It is up to us homeopaths to find the most adequate interpretation and apply the homeopathic approach and subsequent remedies in coherence with and based on the underlying natural laws.

Hahnemann discovered the very important **natural laws** that form the basis of every true cure.

1-Action equals reaction

The most important natural law for the self-healing power of our patient depends on this most fundamental natural power. The dynamic possibilities of our immune system are based on this 3rd natural law of Isaac Newton. Disease originates from this immaterial, dynamic level. Although this life-creating energy cannot be made visible directly, we can witness all kinds of expressions which are a result of this dynamic and vital activity.

Disease finds its origin on this dynamic level. Also, in the case of bacterial or viral infection, it is the pathological energy of the bacteria

or the viruses that makes us sick. Dead bacteria and viruses are no problem for our health condition and cannot harm us. Only living bacteria can be a threat to our health.



To every action
there is always opposed
an equal reaction.

— *Isaac Newton*

Therefore, it is this vital or dynamic level of the human being that is to be considered the causal level of disease. If disease on this dynamic level, the level of life itself, is ignored or suppressed, then eventually it will express itself on the physical level. In this stage, when disease manifests itself on the physical level, we call it pathology.

This physical manifestation, however, is only the visible expression of an underlying dynamic pathological process.

2-Law of Similars

This is the fundamental law, on which homeopathy is based. The homeopathic remedy copies the symptoms of the natural disease in an artificial manner. The vital force is thus stimulated to undertake the effort of self-healing, based on the natural law described above, action equals reaction. The action of the remedy is producing an artificial disease picture and symptoms, whereas the reaction of the vital force is producing exactly the opposite of artificial disease, i.e., natural health. By giving the patient an artificial disease agent, a homeopath

stimulates the self-healing powers to restore health to a new equilibrium. Homeopathic remedies do not heal the patient, the patient heals himself, as a response to artificial homeopathic stimulation.

Homeopathic remedies are based on natural laws, so for the remedies are eternally the same all over the world. Sulphur stays Sulphur with the same quality and the same properties forever. The same goes for all homeopathic remedies of mineral origin. Each homeopathic remedy with its own specific indications is a remedy for similar disease conditions for eternity.

The Law of Similars shows different aspects in its application pattern. The moment of prescription is a very important aspect in the treatment. As a rule, the homeopathic remedy should only be prescribed when the symptoms are present. In each particular disease manifestation, we have to find the characteristic symptoms of the disease to be treated.

The presence of the symptoms provides evidence for the indication of the remedy and the susceptibility of the patient for this specific remedy. The patient's immune system, producing these symptoms, tells the homeopath, what the indicated remedy should be.

The disease form to be treated requires a remedy from a different remedy group.

Inherited diseases are to be cured by the application of nosodes and the constitutional diseases by means of mineral remedies, etc.

The frequency of the remedy administration is indicated by the speed, the quickness or the dynamics of the disease. The more acute and therefore energetic the disease energy manifests itself, the more frequent a remedy repetition is needed and the higher the potencies that can or must be used.

The dose of the highly potentized remedy is used up much more quickly in case of acute diseases than in more chronic cases. When treating chronic diseases, the frequency of the remedy administration should therefore be reduced to a maximum of one or two doses a day. The speed, or better, the slowness of the disease dynamics in chronic

diseases does not allow more stimulation, so as not to provoke potentially dangerous aggravations.

3-Maupertuis law or the law of marginal stimulation

The French scientist Maupertuis (1698-1759) formulated this natural law, meaning that the maximum result as a response to a stimulus is to be expected when the stimulus is only marginally stronger than necessary for a biological response.

The stronger the stimulus, the more loss of vital energy occurs. An aggravation as a response to a homeopathic remedy is therefore an undesirable effect, because the loss of energy only means a setback to the patient, an additional hindrance that has yet to be overcome.



Eventually, this aggravation adds no extra value to the healing process nor the quality of the cure, it just requires an extra effort from the patient in his struggle to get better.

The optimal result can therefore only be achieved by the marginal stimulation, as Maupertuis already pointed out to us nearly three hundred years ago. Therefore, if a homeopath tells a patient that aggravations to a homeopathic prescription are a *good thing*, then he or she is wrong, based on natural law.

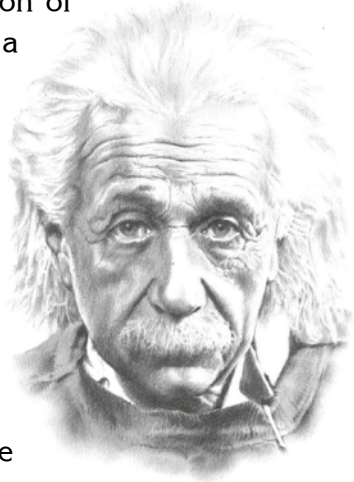
4-The law of the indestructibility of matter

Even the oldest cultures of India already regarded matter as *Maya* or an illusion.

Matter, as a *matter of fact* does not exist. It must be considered as merely a specific state of being.

Or, as Albert Einstein already concluded: $E = MC^2$. Matter, therefore, has to be regarded as a specific aggregation of energy or of light. From this point of view a human being is a light entity.

The most recent discoveries about the biophotons confirm this non-materialistic and energetic concept of humanity. We as a human being absorb sunlight and store this sunlight in our connective tissue.

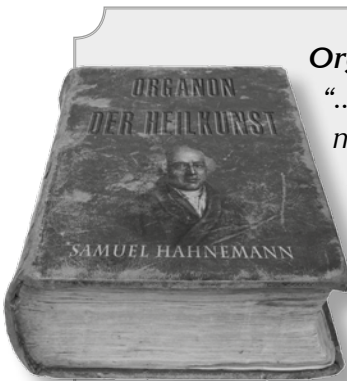


When falling ill we lose the capability to keep this light energy, and with the disappearance of this energy source we also lose our vitality and eventually our earthly life.

Homeopathic remedies are made of substance, of matter, yet they are very highly diluted and potentized, energized by trituration and potentization. In this way, the original substance is brought back to its original energetic level, where the creative energy, from which matter originates, is eventually freed from its substantial boundaries.

As Samuel Hahnemann already stated almost 200 years ago:

Matter cannot be destructed, it can only be transformed into another state of being, e.g., warmth, light, smoke, ashes and also in the form of potencies, of homeopathic remedies. It's a natural law, scientifically



Organon 6th edition § 270 footnote 7

"... It becomes uncommonly evident that the material part by means of such dynamization (development of its true, inner medicinal essence) will ultimately dissolve into its individual spirit-like, (conceptual) essence. In its crude state therefore, it may be considered to consist really only of this underdeveloped conceptual essence."

proven and it applies always and anywhere. Therefore, we can find the proof of the energetic aspect of homeopathic remedies in this natural law, as matter itself is indestructible, always and anywhere.

In pharmacy, the process of triturating has been known since the 1950's, when the process of micronization was discovered to enhance the activity of remedies by *enlarging the surface* by triturating. Although *enlarging the surface* is still a material approach from a materialistic point of view for a process which in fact is energetic.

5-The Warburg effect

Otto Heinrich Warburg was a Nobel Prize winning scientist from the 20th century. Warburg discovered that every healthy cell in the human body turned into a cancer cell when deprived of approximately 30% of it's need for oxygen. The glycolysis, normally based on combustion with oxygen, changes its metabolism into fermentation, a very inefficient and body-polluting rudimentary form of metabolism.

It disturbs the function of the mitochondria in the cell, destroys the apoptosis, pollutes the environment and promotes the development of cancer. Eventually, this results in the formation of tumors of various kinds. Otto Warburg was convinced that the lack of oxygen was the ultimate cause of cancer.

As this change in metabolism, as a result of the deprivation of oxygen, always takes place in every cell in the body, the Warburg effect be considered a universally applicable law and therefore a natural law.

6-The law of entropy

Matter tends to decay and deteriorate. This feature is especially evident when we look at the deterioration of radioactive material. Eventually, there's an end to everything. That being the case, there must also be a starting point, a point where it all began.

This goes for all creations and manifestations in the universe. And also for the universe as a manifestation itself. As matter cannot organize itself spontaneously or coincidentally, the question arises: How did everything start? What was already there before matter was formed? Or who wound up the clock of the universe to start with?

The creation of matter automatically implies the ending and deterioration and the ultimate annihilation of matter.

This natural law applies to all that is created and thus time plays a definite role in this respect. In the meantime, we, human beings, are busy keeping our body, our functioning and our life in shape and we all know that in the end we will lose the battle, and after a fulfilling lifespan we give up this struggle of life to go back to where we came from, or where we started? We can't but come to this conclusion, as matter is indestructible and thus are we. In homeopathy we make use of the natural law of entropy to stimulate our patients to heal themselves as a response to our homeopathic stimulus.

All living creatures can thus be treated homeopathically to strengthen or preserve their health and life. The vital force, or dynamis as Hahnemann describes it, plays its definite role in the vitality and energy of all living creatures and organic material.

7-The law of dynamic inheritance

Although the law of dynamic inheritance itself is not recognized as a natural law, it is quite obvious that it must be regarded as such. Every human being on earth descends from a father and a mother, a feminine and a masculine principle.

That which goes for every human being on earth must be regarded as a natural law. This doesn't apply to human beings only, but to all living creatures on earth. Ancestry and inheritance play an important role in the creative process and formation of our body.

The genes, the DNA and RNA are the building blocks that are used to create our body. The building blocks do not build our body by themselves, but the architect or vital force provides the idea, the overall plan, and the construction workers, electricians, carpenters and painters do the actual building.

The idea comes from the incarnating human being, and the vital force as a creative principle uses the genes, the DNA, the RNA, the minerals, the albumen, etc., to build our body with the material we inherit from our parents. Just as construction workers create a building with matter, but based on the wishes of the future owners and the

inspiration and ideas of the architect. We have to look at inheritance in a more spiritual and dynamic way. We are not our genes. The genes do not create our body by themselves. We'll get much closer to the truth when we look at it from a more epigenetic point of view. A spiritual energetic human being uses the inherited material by means of a creative principle or vital force.

The vital force as a reality cannot be denied, as we witness its manifestations and creations multiple times on a daily basis in all living manifestations around us.

The discovery of the genome somehow promised to be the ultimate solution for all health and developmental problems of mankind. This promise, however, did not last long, as science continued to ignore or even deny the creative principle behind all genetic manifestations. This creative principle being the invisible, yet very real, vital force.

8-The natural law of physical constitution

As natural laws are universal, we might state that all that exists, must be based on natural laws. The creative principle, the creative power, underlies all that is created. Thus, what we can observe must be the result of this creative power.

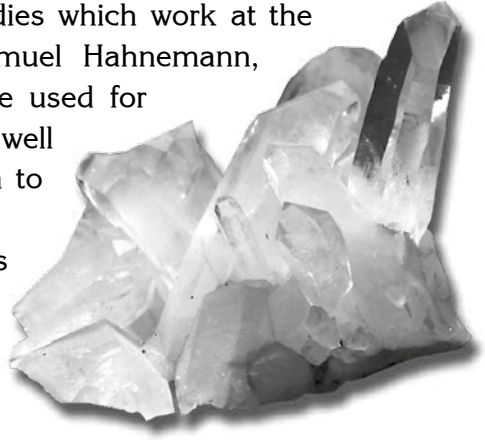
The human body is created by the efforts of our life energy, or vital force. Having a physical body is a natural aspect for every human being, every human being alive has one, it's a natural law.

These natural aspects of human life are important for homeopathic treatment, for as they are indisputable, they must always be taken into consideration when we are asked to treat our patients. Our bodily constitution consists of water and minerals. When taking remedies from a mineral origin, it is therefore to be expected that these remedies, based on the Law of Similars, primarily act on our bodily constitution. These particular minerals are used by our vital force as building blocks for our constitution. Our body consists of approximately 25% minerals and 75% water.

It is therefore quite obvious that the mineral remedies are the constitutional remedies.

In the treatment of our patients, these mineral remedies belong to the so-called antipsorics, remedies which work at the deepest levels. According to Samuel Hahnemann, these particular remedies must be used for the cure of physical pathology as well as the deepest disturbance known to mankind, i.e., Psora.

The human bodily constitution is where physical pathology can be expressed and made visible, as a result of a preceding pathological dynamic process.



Silica

The focus of allopathic medicine is primarily on the physical level and physical pathology. In homeopathic treatment, the constitutional level is also very important, for if our treatment is right, the development of physical pathology is prevented. The homeopathic remedies of simple mineral origin increase the powers of immunity on the physical level, harmonize the patient and prevent chronic psoric pathology from manifesting itself on the physical level.

Because of these properties, the mineral remedies are invaluable for the treatment of chronic diseases. They are at the center of our antipsoric treatment.

We simply cannot do without them. Without the use of our mineral antipsoric remedies, we'll ultimately be unable to cure chronic constitutional diseases permanently.

9-The natural law of biography

Every living human being has a life and therefore a biography. Although it may seem somewhat far-fetched to consider a biography a law, it does meet the criteria connected with natural laws, in the sense that the biography is omnipresent. We all go through the different stages of life. Born as a baby we go through infancy, being a

toddler, schoolchild, adolescent and from adolescence to adulthood. Every stage of development with its own, largely collective characteristics is a stepping stone on our way to individuality. Aberrant behaviour might be pathological in this respect. This applies to all human beings. We cannot choose to have a biography or not. Everybody has one, we have no freedom of choice in this respect, and because we have no choice, it is a natural law.

The biography is closely related to our self-awareness. Who we are and what we are, we often infer from our biography and depends on the choices we make in life. We project our inner life and drive into our world and activities. For example, the statement, I am a homeopath, gives me a kind of self-awareness and gives me purpose, direction and activity in life.

Biographical circumstances can be healthy, but can also be very life-disturbing and health-deteriorating. Circumstances as such can depend on free choice and be chosen or can intrude into our life in a hostile manner. With respect to the biography itself we have no choice.

Life expresses itself with events, happy moments and crises and thus creates the biography. This goes for every living human being.

Therefore, the events that occur in life must without any doubt be taken into consideration and be dealt with when treating our patients.

The biographical circumstances are not constitutional, although people with certain constitutions are more prone to pathological life circumstances than others. Therefore, in the treatment of pathogenic creating circumstances, we also always look at the constitutional background, although it is not always possible to treat the constitutional predisposition right away.

In the first place we have to calm down the more acute and dynamic disturbances arising from the biographical circumstances, before we can treat the more dynamically slow and chronic constitutional layer.

In all above mentioned aspects of life we can recognize the manifestations of natural law, meaning that these are fundamental laws and elements of life which determine us to various degrees as human beings. We all respond to these basic laws of life, whether or not we're

aware of them. We have no freedom in this respect. The only freedom we have is to live our life in accordance with these basic and inner laws in order to stay healthy. And in the event of disease, restore the inner balance, based on these same fundamental laws.

The choices we make in life arise from the context mentioned above and the adequate symbiosis of natural laws, whether we realize it or not. Our life is built on these fundamental rocks of nature.

Natural law provides the homeopath with an eternal foundation, which will never disappoint the patient, nor the homeopath when the treatment takes place in accordance with the fundamental laws of healing.

In homeopathy, we make use of these foundations of nature and mankind and restore their harmonious balance in order to regain and preserve the health of our patients, for as long as they live.





THE HOLISTIC WORLDVIEW

IN OUR ENDEAVOR TO PRACTICE MEDICAL SCIENCE WE NEED TO CLARIFY WHAT WE MEAN BY HEALTH BEFORE BEING ABLE TO ENGAGE WITH SUFFERING HUMANS.



GENETICS

In our current era of *enlightenment* we have succeeded in reducing the human being to his genetic building blocks. The so-called genome has just been completed, having reduced man to his material components.

Scientists believe that it is now within reach to map out all hereditary tendencies for congenital disease, which would allow early treatment or abortion if required.

Employers will be enabled to select candidates based on the genetic ID-card. Insurance companies will be given the opportunity to refuse potential customers, thereby protecting the interests of the shareholders.

From the perspective of genetics, everything refers to the material aspect of man, in other words, the substance that remains after death.

The geneticist strives to explain all human properties with the genetic structure. The marked presence of certain features is attributed to the dominance of a certain gene. With regard to the question how and why certain genes are dominant, while others are recessive, we touch upon an aspect of vitality, where life processes assert their influence.

The genetic code of an individual person is already being determined during the third week after conception. What we see in the genetic structure of an individual therefore represents a result and not the cause of the individual. Some influence causes the genetic structure to become fixed in a certain individual manner. It is obvious that the genes are just obeying this influence.

In disease pathology we observe the same phenomena. What we can physically see and observe is only the result of a disease process. The disease process is a dynamic process that ultimately expresses itself in the formation of physical pathology. Allopathic medicine, however, only focuses on this material aspect, the physical-pathological aspect of disease and is therefore always catching at shadows and subsequently *missing the boat*.

The real disease is the dynamic disturbance which ultimately causes the physical disease symptom. If the physical symptom is allopathically removed, the vital force will subsequently produce a new and most probably, worse pathology. Therefore, allopathy is chasing the shadows on the wall, while the cause of the shadows, the central light, is left untouched.

THEORY OF RELATIVITY

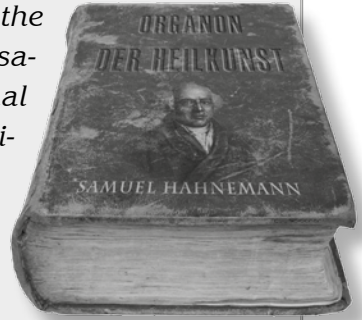
In 1905 Einstein proposed his theory of relativity and the equation $E = mc^2$. The essence of his theory is that substance, or matter, actually consists of energy.

To a certain extent, matter is made up of *solidified* energy; this applies to all material substances. In nuclear energy we make use of the latent forces that are present within matter. In a nuclear bomb all this energy stored within matter is suddenly released in a destructive manner.

The genetic structure of man is also made up of matter and therefore is crystallized energy. 150 years before Einstein, Hahnemann already had insights into the deeper aspects of nature.

In the *Organon*, in the last sentence of footnote 7 in § 270, he writes:

“... It becomes uncommonly evident that the material part by means of such dynamisation (development of its true, inner medicinal essence) will ultimately dissolve into its individual spirit-like, (conceptual) essence. In its crude state therefore, it may be considered to consist really only of this underdeveloped conceptual essence.”



Energetic or *dynamic* elements are the ones which determine whether a gene is dominant or recessive.

Even our physical body actually doesn't consist of matter, but of solidified, partially latent energy. It thus constitutes the most condensed basis for our life on the terrestrial planet.

The fact that the human body is composed of approximately 80% water, shows how relative this condensation is. No life can exist without water. Water is fluid and susceptible to influences due to its consistency, so that human life, amongst other things, can express itself. The element water is thus a carrier substance for life.

Water is composed of one oxygen atom and two hydrogen atoms. An atom consists of a nucleus and one or more *shells* in which electrons rotate around the nucleus.

This clearly demonstrates the energy currents that regulate the universe in invisible but measurable ways. Considering the human body in this manner, what is visible to the eye is the most idle form of energy. It has the semblance of a substance, appearing to be material, whereas in actual fact it is not. Because the human body largely consists of liquid substance, the vital force is able to ensure growth and development. The entire genome, our genetically most crystallized material, is nothing, unless another form of energy (the life force, vitality, or dynamis) unites with it aided by the body fluids.

Physiology shows the predominant role the energy component plays in our organism. In the living system we find a continuous metabolic activity with anabolism, catabolism, regeneration and growth. All of these are expressions of dynamic activity, i.e., energy combined with life force and its appearance in the fluids.

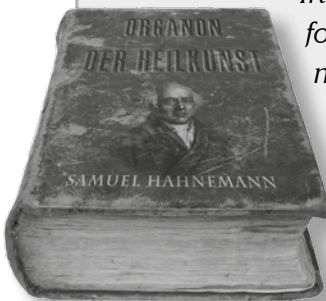
Our breathing, heartbeat, digestive processes, physiological functioning of body and limbs are manifestations of activity, of energy currents and functionality. It is this dynamic energy that is capable of expressing itself within the human body in many different ways.

It enables us, by means of these activities, to embody ourselves within the outside world in all voluntary and autonomous operations. The energy that manifests itself in this activity, is as it were, more flexible and less solid than the further congealed physical energy. This vital life energy is the organizing force at the basis of all chemical processes, which provide the foundation for every healthy internal and external function.

Any physical function would be unthinkable without the vital force playing its part. In the absence of the vital life force and the connection with it, the body is dead and gradually decomposes into its mineral components. "You are dust and to dust you shall return."

The physical body consists of energy turned into matter and it cannot exist without the energy that we call vitality or life force.

Organon § 9



"In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted spirit can freely employ this living, healthy instrument for the higher purpose of our existence."

This energy, which Hahnemann calls dynamis, gives life to the physical body, building it up, regenerating it and maintaining the form in its upright position.



SENTIMENT AND EMOTION

The emotional and sentimental part of human life constitutes, in physical terms, a further problem. From the material point of view a *sentiment* or *feeling* may be regarded as a product of excretion of one organ or another. When measuring the effects of emotions, feelings and desires, only the physical and physiological reactions to *energetic imbalances* can be made visible.

Trembling, sweating and palpitation arise due to occurrences that stir the emotions. This results in the secretion of adrenaline from the adrenal glands, and other physiological reactions follow. The cause for such an event is not material but, as may be the case, visual. This leads to energetic changes on the mental or emotional dynamic plane and the organism reacts accordingly.

It is not possible to prove the reality of the emotional state in material terms. What we can observe is exclusively an effect expressed by physical actions or physiological reactions.

The true intensity of pain or love cannot be measured objectively. What's visible, is the reaction of the individual. Movements of energy unconsciously take their course on the physiological level (currents of fluids). As long as our organs function properly, their presence remains unnoticed.

In a state of disease, however, we become aware of the effects of their dysfunction. On the emotional level, human awareness is more intense, although even less conscious excitations can make themselves felt.

Under certain conditions criminal actions are attributed to diminished responsibility. The emotional state, a mental phenomenon that we are faced with on an ongoing basis, is entirely subjective and immaterial and thus impossible to diagnose in objective terms.

The adequacy with which we describe our emotional state can add

clarity or confusion, depending on the degree of our awareness. The unconscious patient who cannot communicate his ailments, poses the greatest problem in the acute clinical practice. In such a case witnesses have to describe the causation and course of events, or the paramedic has to make a diagnosis based on objective physical symptoms, which can be considerably more difficult, depending on the circumstances.

Grief, pain or pleasure can carry entirely dissimilar meanings for different individuals. Every person experiences events in their own way and processes them in a unique manner. An objectively minor incident from the past, long forgotten by one person, may have had a profound and life changing effect on another.

There is hardly any objective explanation for this. It may be assumed that the felt experience (sentiment) is linked with the internal experience of one's self and that desires and emotions are also strongly connected with the outside world. Such processes occur on a dynamic interactive level, either in association with the external surroundings, or with the inner world.

Our organs, sense organs, nerves, endocrine system and brain are tools enabling these processes to take place in a manner that integrates all physical and mental incidents.

T THINKING

The healthy functioning of all mental and physical processes generates an equilibrium that provides room for the one trait that characterizes the human more than anything else: the capacity to think. In energy terms, thinking takes place on such a fine level that it is almost impersonal. Whether something is objectively true or not, does not depend on the emotional experience.

The mental activity of thinking can be ruled by emotions, such as in the question, "What would give me the greatest pleasure?" Logic – the purest form of thinking – is not applied in this type of situation but rather a more subjective form of thinking, one that is subordinate to emotional experiences, cravings and desires.

Thinking and mental processes are immaterial to such a degree,

that they can only be perceived and detected based on what a human being is capable of. Creative contributions of individuals in the service of mankind, for instance, are demonstrations of such processes, and homeopathy must also be viewed in this light. It is a gift to mankind that nobody can claim for him-/herself.

In the case of morbid thought processes, mental activity gives rise to discoveries of a deeply rooted pathological nature that pose a threat to mankind. Taking a short-sighted view, for example, one may rejoice at the development of nuclear technology. From the perspective of future generations, however, the situation may look entirely different.

The impact of mental activity can be measured materially as electric brain movements. In pathological conditions, the individual is suffering from a malfunctioning on one or more levels of the human organism. After the affliction on the primary level, a long-term disorder will affect secondary parts that resonate, as it were, with the disease process.

Thus, it is possible that a patient who has been feeling unwell for sometime will eventually develop a stomach ulcer on the material plane. In this manner, a disease on the dynamic level becomes the cause for physical anomalies, which develop in accordance with the predisposition of the genetic make-up.

The dominant genetic pattern is thus determined through the healthy or pathological state of the dynamis or vital force that functions automatically and independently as noted by Hahnemann in § 9. The same factors determine whether or not a hereditary disposition develops.



SUMMARY

- Man is a unique creature with a solidified congenital genetic material of its own, its innate individual life force, its own emotional state and private world of ideas. In sickness and in health, time-bound influences other than genetic factors (hereditary dynamics) also play an important part in the condition of the human system.

- Influences that have nothing to do with heredity are, for example, education, environment and other life circumstances.
- Many patients are receiving treatment in order to process the results of damage incurred during childhood. Repercussions which often continue for years. Other factors in the life history of an individual can equally be the cause for changes and imbalance.
- Personal crises such as misfortune or accidents, the death of a loved one, financial worries and the like, can have profound effects and sometimes trigger a disease process. Such events needn't necessarily be called material; their aftereffects, however, can be observed on the material level.
- A disturbance of the harmonious living unity manifests itself through changes of the subjective experience of the self, with alterations in the emotional sphere and discomfort on all levels. In classical homeopathy these changes in the *self-experience* (the subjective symptomatology) provide the guidelines that indicate a way to recover the lost homeostasis and restore the unsettled energy balance.



DISEASE AND HEALTH



WHAT IS HEALTH?

Providing a definition of health is not easy. As a matter of course, any definition is insufficient and creates a distorted picture. Health, as officially defined by the World Health Organization, is a state of complete physical, mental and social well-being, not merely the absence of disease or infirmity. For homeopaths this definition fails as our aim is to gain a profound understanding of disease and health.

WHAT IS DISEASE?

Let's begin with the question about the fundamental nature of disease. What are the implications of disease? How does it reveal itself? What can be done to restore the equilibrium that has been lost? With this type of questioning we enter the realms of philosophy. In order to form a concept of disease and health, or to create a therapeutic system, it is essential to have a realistic and practical philosophical background available.

This background offers the opportunity to evaluate the consequences of one's actions. Without a philosophy as a guideline, the therapist stumbles from one incident to the next, like groping in the dark, and misses potential causative factors and underlying pathological processes. A philosophical framework imparts deeper insights into the history of pathological processes through enhanced observation,

THE AUTHOR

When he was 20 years old, in September 1977, Ewald made the decision to become a classical homeopath. Goal-orientated and deeply moved by this way of healing, he never left the path he chose then. As a male nurse he gained much clinical experience, which greatly supported him in his profession as a homeopath.

Ewald has mastered the art to combine his general knowledge with homeopathic principles and apply them in daily homeopathic practice. His insights in physiological processes, his knowledge of the functioning of the human body, organs, organ systems, tissues and last but not least the processes of human consciousness, are unique. This can also be said about his views on the complicated worldwide developments, supported by his insights and experiences in healthy and pathological processes, which is reasoned and well thought out in the miasmatic theory, as discovered and described by Hahnemann.

He is a homeopath and philosopher through and through, a unique combination for writing this book.

His almost 40 years of full time experience in a homeopathic practice, the endless studying of the *Organon* and *The Chronic Diseases*, the tutoring of many students and colleagues, at home and abroad, and the many initiatives he's developed, evoke our respect. He's used all these talents to write the invaluable book you are holding right now. You will find treasures which will elevate homeopathy and its healing capacity to a higher standard. Based on the two standard works of



Hahnemann, Ewald introduced the use of the Q potencies, the miasmatic theory, the resulting Contextual Materia Medica and Posology in the Netherlands. Staying true to Hahnemann's words "Mach's nach aber mach's genau nach" (Follow it but follow it faithfully), led him to these insights.

Consistently working with Hahnemann's philosophical book, the *Organon* and it's practical application as described in *The Chronic Diseases*, bore fruit in Ewald's practice and also in those of many colleagues.

His vast knowledge and practical experience have brought about this masterwork, a textbook and practical reference book for all those who have been looking for the missing link!

The courses that have meanwhile become known throughout the world, are given in the Netherlands, England, throughout Japan, Finland, Germany, on Sicily, etc. Philosophy the chronic diseases, miasmatic theory, Contextual Materia Medica, Posology and special theme days on cancer, rheumatism, thyroid problems and other subjects, find their way to doctors, homeopaths, natural healers, veterinarians and other therapists. Ewald is a popular philosophical tutor at many international courses.

My wish is that this book will be read and put into practice by many colleagues, so that we may continue to improve our healing methods for all the diseases we are faced with.

I am convinced that the disease classification by Hahnemann, so distinctly and clearly enlightened by Ewald Stöteler, is the only correct tool for treating our patients. On the corner of every street a homeopathic practice, a healthy image for our future ...

Marja Roozendaal, classical homeopath RH
Almelo, the Netherlands