

Nosodes & Imponderables come alive!

By

Dr. Shachindra & Dr. Bhawisha Joshi

Based on Shachindra and Bhawisha Joshi's
Imponderables and Nosode Lecture Series

With additional cases, insights and comparison with
similar remedy groups

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Reading excerpt

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Miasm is an ATTITUDE of the individual

Miasms are an inherent part of the deep state of the individual. They reveal the intensity with which the sensation is felt and also reveal what the patient is doing for that intensity of sensation or how the patient copes with the sensation. It is that predominant characteristic of a person which determines his overall outlook towards life, his reaction across various life situations and the diseases or the intensity of illnesses that a person suffers or goes through. The deeper the intensity with which the state is felt, the more intense and desperate is the coping mechanism. From Psora to Syphilis the state gets more and more intense and the efforts get more and more desperate too. Consequently, the miasms help us decide which remedy to give the patient out of the many remedies that are present in each family and kingdom.

If we were to define miasms in a single sentence, we would say that “A miasm is the behaviour that a patient takes to handle the situation.” Hence we can say that the miasm is divided into two parts: the intensity and the coping i.e. the attitude. The sensation and miasm together make the cross point of exactly which remedy to give. It is needless to say that remedies also have intensities or miasms!

III. A Quick Example

The Ranunculaceae family (Staphysagria, Aconite, Pulsatilla) has a lot to do with humiliation and insult. Hence all the remedies of the Ranunculaceae family will have insult. How would we differentiate between all their insults?

- *If the insult is felt as an acute shock and the person couldn't do anything, it is an acute way of reacting to that insult. The miasm is Acute as in Aconite*

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- *If the insult involves controlling with closed fist, the patient is controlling the intense humiliation and insult. – Here miasm is Cancer miasm as in Staphysagria*
- *If he simply avoids the insult and is very sensitive by nature, he is hiding that insult. He is covering it up. Here the person is in the Sycotic miasm as in Pulsatilla*

In this way we have differentiated the insult being felt by all these three miasms. Hence, for each of these miasms the remedy will differ.

IV. The Ten Degrees of Sensation

Now we go to the ten degrees of sensation or diseases and the ten different ways of coping with the sensation. This will help us understand the ten different miasms. The first miasm is called by the name of Acute miasm. The name Acute would suggest that it is not chronic but when we look at miasms as being at the emotional or the mental level in their origin Acute miasm also becomes a way of looking at things chronically. Hahnemann said that the acute miasm has a base of chronic miasm in it. We believe that the acute miasm is also a chronic miasm where a person reacts acutely and intensely to every stimulus and then is back to normal as the situation passes.

Joshis take on miasms

Though Hahnemann believed that the influence of diseases in the past or in the previous generations caused miasms which remain permanently in an individual, we beg to differ. We believe that miasms or attitudes caused diseases. Tubercular miasm precedes tuberculosis; Typhoid miasm precedes typhoid and so on and so forth. Hence a person has a Tubercular kind of behaviour which makes him contract tuberculosis in the first place. He then passes it on to the next generation. Let us say that these attitudes were difficult to name in the past but the diseases they caused had a name. Hence the attitudes got the name of the diseases. Tubercular is an attitude which was always present in humanity before tuberculosis and caused other deadly

diseases then and causes many other deadly diseases even today. So, though the names of the miasms came from the diseases, these disease are typical of the attitudes and that the miasms in humans were much before the diseases.

However due to these well-known diseases and due to the fact that we know the pathology of these diseases well, it is easy to stick to the names of the diseases for the miasms as well.

Therefore all of diseases present could be classified according to their behaviour and can be categorised into these ten different miasms.

E.g. Tuberculosis, diphtheria, pertussis can all belong to Tubercular miasm.

E.g. Typhoid, septic abscesses can both belong to Typhoid miasms.

E.g. Small pox, leprosy both can belong to Leprosy miasm.

E.g. Cancer, anthrax, autoimmune diseases can all be in the Cancer miasm.

Just as in plant cases Anacardium, Anhalonium, Ignatia, Ulmus, Agnus castus, Ornithogalum are all Cancer miasm remedies but have a different peculiar sensation depending on the family they belong to. Similarly, Anthracinum and Carcininum belong to the Cancer miasm but will have a slightly different picture depending on the disease they belong to. We could say that there are certain nosodes made from the diseases representative of the miasms. Since every other disease also falls into the category one of the ten miasms, in each miasm, we can have many nosodes.

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A Personal Note

It has always been a great feeling to learn from our patients and our cases. It is true that our patients are our best judges and critics. Most of all they are our best teachers! We feel that our association with these cases taught us a lot about life. It strengthened our belief in spirituality. The more we read and understood about the micro cosmos the more our belief of the world being a finite, constant and fixed entity started giving way to the existence of infinity, relativity and uncertainty. It was then that the often-heard phrase that 'the only thing constant in life is change' made so much sense to Shachindra and me. Therefore, the well-known idiom among all religions 'live in the moment' made more sense than anything else. The need to 'hold on' eased. There is nothing to hold on to if there is no past and no present. There is nothing to hold on to if everything is relative and ever-changing.

We have had an interesting experience with our Imponderable cases and it has proved true for all cases since then. Every time Shachindra and I have reached mid-way in the case, it appears fuzzy and our energy dips down. We feel muddled up and sleepy and that we cannot carry on. When we cross that point, things begin to fall into place and the whole circle is complete. A spurt of energy fills us up. Needless to say, the patient also feels understood and gets to understand something about himself.

The whole process of case-taking, when complete, is a rejuvenating experience for the homoeopath but when the case is left half done it is a draining experience.

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