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**Into the Realm of Sea Remedies. Sensation in Sea Animals.
Thunnus albacares, Canned Tuna, Hippocampus kuda,
Stoichactis kenti, Ambra grisea.
Comparison of Two Bald Eagle Provings and Some Student
Perspectives on Homeopathic Training.
Case Study of Trophic Ulcer; Selected COVID Cases; Autism
from the Inside; An Ovarian Cancer Case.**

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Exploring Sea Remedies with Louis Klein & Jonathan Hardy

Interviews by Vatsala Sperling, MS, PhD, PDHom, CCH, RSHom(NA)

"The sea is as near as we come to another world."

—Anne Stevenson

This "another world" is full of life, action, history, surprises, and secrets in each of its tiny drops and mighty waves. Could such richness be tapped in service of homeopathy? Always ready for the next adventure when it comes to finding new remedies, homeopaths Dr. Jonathan Hardy and Louis Klein have, for decades, looked to the sea, and researched sea-based remedies. Their work has been widely acclaimed and the clinical results they have been getting, is direct evidence of such an acclaim.

When I learned that the theme of *The American Homeopath* Volume 29 is focused on sea remedies, I could barely contain my enthusiasm about reaching out to Dr. Jonathan Hardy and Louis Klein and asking about this subject of sea remedies. Louis Klein has written a book on the subject, and Jonathan Hardy has been using sea remedies successfully in his practice. Surely, their insight would be helpful for the rest of us who are connected to the sea, one way or the other, with every drop of water we drink, and every breath we take.

So, let us see what these seasoned practitioners have to say.

A conversation with Dr. Jonathan Hardy, JH

VS: As a reader of your exemplary books on mammal, scorpion and spider remedies in homeopathy, and your published cases showing great success with sea remedies, my very first question to you is, with your conventional medicine background, how did you get pulled into homeopathy?

JH: In the medical school, I wanted to come up with something substantial to say for myself, so I got into the library and decided to read some medical books. I was spontaneously drawn to the complimentary medicine section which in 1978 was not particularly well developed. My attraction to complimentary and holistic medicine was instantaneous. In my third year of medical school, I went into the London Homeopathic Hospital and in my fourth year as student in Southampton Medical School in England, I had to do original research for nine months. I did a double blinded, placebo-controlled trial of *House-dust mite* 30C in the treatment of house-dust allergy. My supervisor, a very famous professor of reproductive medicine, and the rest of medical school was astonished to see the

results which were statistically significant. This was exciting. I always thought nobody was going to believe in homeopathy, and to my shock, I had a research outcome that totally supported homeopathy. When I presented my findings, the faculty found it incredible that a homeopathic remedy, with no material medicine in it, had shown itself to be powerful and effective, and the experiment had p-value so less than 0.001, showing a high statistical significance. Though I had great regards for conventional medicine, the complimentary medicine, particularly homeopathy, became my calling. In my experiment, homeopathy worked and gave me statistically significant result. Along the way, I also discovered that homeopathy is based on spirituality, meditation, and non-material ground... all these are fundamental parts of my life generally.

VS: Would you say, spirituality runs parallel to homeopathy?

JH: Absolutely. I get to know homeopaths whom I have respected for decades, and very often I find this spiritual aspect in their life which is very important to them. I think that spiritual basis to life absolutely helps one to be a homeopathic practitioner. The opposite is also true that practicing homeopathy really does create a positive impact on one's spiritual life. Either the practice turns them into spirituality, or they are already primed by that energy and homeopathy just pulls them in. I think the same applies for clients too. Many spiritually aware people seek homeopathy. Some experience profound healing through homeopathy and that kindles a spiritual spark in them. I have seen this happen on a number of occasions, and that is very exciting and satisfying.

VS: My next question is about the case taking tool. The tide is turning, and many more people are wanting to try homeopathy. Obviously, one case taking tool is not applicable to everybody. How do you navigate this scenario? Do you keep repertory and materia medica close at hand and never lose sight of them, or do you mainly focus on themes and sensations?

JH: I agree totally that every case may require a slightly different approach. It occurs to me that one of the most important things in case taking is having the courage to remain in that place of not knowing, a very uncomfortable place when you are not used to it. The feeling is 'Oh, my goodness, I haven't got a clue of what is going on here!' But you stay in that place,

just wait for themes and insights to gradually grow, and you focus one hundred percent on the client, be in tune with their consciousness and their state, and pay attention to what is forming in their mind and their subconscious level. Sooner or later, with patience, themes will start to emerge, sensations/ words will begin to form a pattern, or strange, rare, and peculiar symptoms can emerge. As homeopaths, we love strange, rare, and peculiar symptoms and find these to be most useful. But when we are really open to our clients as much as we could, instead of grasping in a hurry at the strange, rare, and peculiar that we quickly recognize, we can witness some pretty strange stuff which clients express, even disturbing or unsettling symptoms, or thoughts, or aspects and their psyche, and these too are strange, rare and peculiars of the case.

We must learn to be comfortable with not knowing and remaining open to receiving what the client is expressing. Hahnemann uses the words, "unprejudiced observer" to describe this state, that is such a profound concept, simple but difficult. As unprejudiced observers, we are listening for what does not make sense, what does not conform to our previ-

Many spiritually aware people seek homeopathy. Some experience profound healing through homeopathy and that kindles a spiritual spark in them — JH

ous concepts and knowledge, what is strange. We try to encourage the client to move away from their rational mind and deeper into their experience. The rational mind will always go to what is familiar and explainable and logical, and that information is not particularly helpful to us. In my quest for themes, I have often encountered themes of birds, molluscs, fish, for example, but I do not go for groups of remedies that share a common medium, like sea, land, or air. I go with narrower themes that are more focused. For example, I would go to Bivalvia theme, gastropod theme and that is lot more specific than saying let me explore sea-themed remedies. The sea is just a medium where different species of animals live in proximity. Each group of sea animals have their own unique themes.

Having said that, I would also add that after people describe their darkest suffering, their hell state, and you find that they could benefit from a remedy from sea animals, you ask them about the opposite of their darkest suffering, the heaven state, and they will spontaneously launch into the description of the experience of being by or specially in the sea. They say things like, I love swimming, I love floating, I love the buoyancy, I love salty air, I love just being held by the water and rocked, and then they just do their hands rocking, just floating, just

being there, I love waves, it's so safe, it's so deep, it's so etc. You could call these expressions of sea themes.

VS: That is very useful for many readers who are just starting with the theme-based work to listen for those specific words. It gives them something to reflect upon. But how you said, it was very clear that their suffering is their hell state, and the opposite is the heaven state. That's a very nice pointer for the students about what or how to ask. Are theme-based remedies sufficient for every complaint that come along during long term follow-up?

JH: Every case is unique. In some cases, the remedy that is helping with the chronic state would be effective for acutes. Sometimes acutes would come up which present a different remedy picture and then they would need a different remedy. In practicing homeopathy, you can barely say "never / always."

VS: Thinking about sea, land, or air as a medium that various species share, but each species could have its own unique theme, I am wondering what themes would differentiate two invertebrates, Bivalvia found in oceans, and snails found in the land?

JH: Let us compare *Helix aspersa* (garden snail) with *Venus mercinaria* (American clam). Both are mollusks, and I have seen many cases. The similarities between them are superficial. Their zoological adaptations over hundreds of millions of years have turned them into distinct species. They will have some common animal expressions and mollusk expressions, once they have moved beyond the general mollusk expressions, and are in their deep state, the expressions for *Helix* and *Venus* are going to be very different and distinct. *Helix* is a gastropod, so you get gastropod expressions and *Venus* is a bivalve, so you get a bivalve expression like open and close. *Helix* could talk about fear of being dried up. I try to make sure any kind of system does not get in way of my perception of my client, and I think that's the huge danger of practicing any system in homeopathy. We allow the system to get in the way of our intuitive connection with the state of the client and then try to fit them into some preconceived frame.

I would just say you want to try to take the client as deep as possible and then usually expressions will emerge which will enable you to distinguish between two creatures which are mollusks but occupy completely different ecological niche.

VS: You can arrive at a remedy from a sea animal using themes. Have you found that the same remedy could be arrived by repertorization?

JH: Yes, that is ideal if we can do that, use different tools of case taking, but come to the same conclusion, but it does not happen in one hundred percent of the cases.

VS: Anybody you know who is conducting systematic proving of remedies from the sea?

JH: I received an email some time ago from a colleague who I believe is doing proving of number of different wild remedies and I am full of appreciation for such labor of love.

I think we all have something different to contribute to the development of homeopathy. Someone is called to do that kind of systematic work then it would be amazing and a helpful contribution to our knowledge, and I am sure most of us agree to it that homeopathy is still really in its earlier stages of development, and it could feed on everybody's strengths and talents.

According to esoteric Indian cosmology, we are entering an atomic / electrical yuga. This yuga began in seventeen hundred and would last for the next twenty-four-hundred years. During this time, we have discovered electricity, and we use electrical and atomic energy for our life. Homeopathy is utilizing the electricity. The vital force is essentially electrical in nature, subtle, non-material energy which carries all our functions in the body. So, homeopathy at a very fundamental level, will be very important medicine for the new electrical / atomic age. Both homeopathy and the electrical / atomic age are in the early stages of development. We as individuals, can tap into our strength, our gift, and contribute to the growth of homeopathy. We also must strive to keep homeopathy pure by keeping it empirical, and free from theorizing. We need not ask why but ask what and try to connect with the noumenon—the inner, permanent, unchanging, central essence—through our questions, observations, perception, and intuition. Then our prescribing would be deeper.

VS: Homeopaths are continuously called upon to rise above the current, to rise above the seeming and the mundane, the nuts and bolts, so to speak, to the level of perceptive vision. We are meant to continuously work on upgrading and keeping ourselves sharp. So, we are not working on our clients, but we are working on ourselves. Right?

JH: I would certainly agree that the more we know ourselves, the more effective we can be homeopaths because hopefully then we can filter out the noise which gets in the way of being an unprejudiced observer. We can be open, and constantly try to grow as human beings so we can be better healers.

VS: Any message for students who are just starting their adventures in homeopathy?

JH: I have full respect for young people who choose homeopathy as their path at a time when mainly everything in the world is likely to be pulling them in a different direction. Homeopathy is not a fashionable occupation or one that guarantees a stable secure life. Having said that I would add, first, be

sure that homeopathy is your calling. Once you are absolutely sure, then cling to homeopathy with one hundred percent determination and will power and a never-give-up attitude. Use your intuition to guide you. Seek a wide range of teachers and mentors. Learn from every source, see what works for you. True knowledge is not merely stuffing facts into your brain. True knowledge comprises of increasing your receptivity, developing your intuition so you can assimilate concepts and ideas which then become part of your knowledge base that would come to your aid. Bring your gift to the table.

VS: That is very well said. What I understand is that practitioners can bring their unique gift to the table without letting go of the foundations of homeopathy. We hold on to the foundation—materia medica, repertories, and philosophy—with all our might. We learn from various sources, we synthesize it for ourselves, and find what works best for us in our practice, what fits best with our unique personality, and use that for helping our clients. What a beautiful and open concept. Thank you.

A Conversation with Louis Klein, LK

VS: Please share how you connected the dots—Alzheimer's, dementia, and fish remedies.

LK: Alzheimer's disease is one form of dementia. I spent quite a bit of time studying the origin of Alzheimer's disease when confronted with many clients having the condition. From the conventional and homeopathic point of view there are many different types of dementia and different causes. The focus of research is the build-up of various types of amyloid protein on the brain. Other triggers can include autoimmune, infection, vascular, psychological, and physical stress, brain injuries/concussions, brain shrinkage and other neurological problems such as Parkinson's disease. There are also certain types of bacteria, viruses and particularly fungi that can trigger dementia.

VS: What experiences led you to exploring fish as a possible source of remedies for addressing memory related ailments?

LK: Some errant proteins on the brain relate to a miasm or infectious agent known as prions. Creutzfeldt-Jakob Disease, a type of acute dementia, also called mad cow disease with spongiform encephalopathies, has directly to do with errant proteins or prions. In a similar yet less acute way, Alzheimer's disease and some other chronic dementias are related to this disease process.

I write in the *Homeopathy and Dementia* book how I discovered homeopathic remedies that might deal with it: "First, prion diseases are caused by, or associated with, cannibalism. This concept came both from conventional researchers studying mad cow disease as well as those studying the prion disease, kuru, in the South Pacific. They discovered this disease

was associated with a specific tribe, the Fore people of Papua New Guinea, that practiced endocannibalism, where they ceremoniously ate the brains of members of the tribe who had died. That generation, and subsequent generations, developed a transmissible spongiform encephalopathy called kuru.

In the mad cow disease outbreak in the UK, cows developed this disease when their feed contained brain and nervous system tissue from infected animals. Feeding cow to cow caused the disease. Another spongiform encephalopathy, scrapie, had a similar cannibalistic origin, where sheep were fed sheep remains.”

As a result of this, I started to look at homeopathic solutions for this miasm based on ‘similar cures similar’. I wanted to find animals that practice cannibalism as they are a key to a homeopathic remedy that can treat clients with transmissible spongiform encephalopathies and other related conditions.

I looked at the various kingdoms to find a direction for homeopathic prescribing:

In further investigating the animal kingdom, surprisingly, I found that one of the most intensely cannibalistic animals are certain species of fish. At first, they attempt to cull the bad eggs from the many hundreds or thousands that are laid, but after a while they get a taste for even healthy ones. And they also eat the newly born fry. (Page ten, *Homeopathy and Dementia*, Volume 1 *Fish Remedies*, Louis Klein, Narayana Verlag)

VS: Are all forty-six fish remedies given in your book proven in contemporary times? What comes up as the essence of this group of remedies from fish?

LK: Not all these fish remedies are fully proven. I did set out to prove some remedies, such as *Tuna*. Since I taught in various places around the world, I knew many homeopaths and along with my many years of experience, they contributed to the book by way of provings, and clinical knowledge.

VS: Do other groups of remedies also have a place in addressing Alzheimer’s and dementia? Kent mentions over one hundred and fifty remedies under ‘forgetful’ and over two hundred under, ‘memory, weakness of’. These include remedies from sources other than fish.

LK: Absolutely! Other remedies do have a place in the treatment of dementia and Alzheimer’s disease. Currently I am working on Volume 2 of the book. My focus as the next important group of remedies are fungi — they grow on decaying matter and the idea of decay in old age is an important theme. Also, primitive plants and many periodic table remedies, such as the inert gases, *Alumina*, etc have a role in helping dementia and Alzheimer’s cases.

VS: *Oleum jecoris* is well represented in our materia medica and repertory. Can you share your insight about this remedy, please?

LK: I felt the book was an opportunity to do a comprehensive materia medica of fish remedies. So, I describe in the book, for example, a case of a person who had severe lung problems and improved after being prescribed *Oleum jecoris*. She was younger and did not have any severe cognitive problems.

I had also written about *Oleum jecoris* disposition in a previous book on materia medica.

One of the most important things in case taking is having the courage to remain in that place of not knowing.

The main characteristic of this client is that they, in spite of being full of light and virtue, invite in unwanted influences and then suffer, particularly materially, as a result of this. In spite of this, these individuals are usually hard-working and creative (the tubercular quality). Like other fish remedies there is a quite ambitious quality and even high sexuality.

They are pathologically affable and generous in the right circumstance. They attract individuals who have strong personalities even with criminal tendencies either as a business partner or as an intimate partner or spouse. They perceive themselves as small.

Oleum jecoris clients are altruistic and have a great desire for a partnership or other people around them to function in a safe and effective manner. This vulnerability makes them feel quite sensitive to any kind of insult or attack. At the same time, a client who needs a fish remedy can feel easily ripped off, intensely resentful which can be hard to express to the individual who has taken advantage of them.

Oleum jecoris has a focus on the lungs, chronic cough and it is a tubercular remedy. The client can have a lot of mucus discharge. But there are many pathologies and symptoms that are described in the book. It is also a remedy having to do with imperfective or defective assimilation.

I also compare *Oleum jecoris* to *Gadus morrhua*: There are two classic homeopathic remedies made from cod. One is *Gadus morrhua*, which is made from the first cervical vertebrae of a cod fish and the other is *Oleum jecoris aselli*, made from cod liver oil. Cod liver oil is a supplement that has been used for centuries especially for chest issues, and the crushed bones of cod were used to treat children with problems of emaciation, rickets, and malnutrition. Both were made into homeopathic

remedies, and have dispositional similarities, sharing the fish and cod quality. Cod is a basic fish and both remedies have the qualities of dwarfishness and needing protection. Although they both have a carbon quality, the oil has more of it. The elements in *Bacillinum*, as discussed in *Miasms and Nosodes Volume 1* also inform the understanding of *Oleum jecoris*.

VS: Your mention of *Chinook salmon* brings to mind a case—a seventy-seven-year-old woman with no dementia at all. But since age thirteen, she has been in therapy trying to make sense of multiple suicides in both sides of her family, and she is not sure who her father is. This is somewhat like what you have indicated in *Chinook salmon*, and it is so similar to what you have written for *Chinook salmon*. Can we assume, the fish remedies will have much broader application in addressing existential questions as well as having a special role on memory issues?

By successfully prescribing homeopathy for healthy individuals, my experience is that we may be able to prevent many problems from developing into pathology — LK

LK: Yes, as I mentioned in the book, I describe the remedy *Salmon* and its broader implications and in particular the desire to go to the source of their problems with lifelong psychotherapy and struggles.

I saw the book as an opportunity to write materia medica and give a broad grasp of the fish remedies in many different categories of dispositional problems and pathology.

VS: You have mentioned an interesting study about a positive outcome in Alzheimer's clients who were exposed to fish tank/aquarium in terms of improvement in their general state, food intake and weight-gain. They were simply watching the fish moving around in the tank. Could we even indirectly infer from this experiment that fish, moving about in a tank, create a meditative energy field that enables Alzheimer's clients to improve? Taking this inference further, can we say, homeopathic remedies containing energy signatures from fish, can likewise have a healing effect? Could you please give your version of this idea?

LK: It is an interesting idea. There is much we do not know about energetic effects and transfers. Just as we do not really know the exact mechanism of how a homeopathic remedy works.

VS: Based on your forty plus years of clinical experience with fish remedies, what would you highlight as the unmistakable, main themes of fish remedies?

LK: There are quite a few but one of the main themes is that a client needing a fish remedy has this desire for the group and the group culture. Fish shoal in large numbers and seem to sense how the school of fish are moving. There is an intrinsic connection and contribution to group unity. There are other qualities of fish but another one is the ability to communicate and affability.

VS: I am intrigued by your mention of “in between the case” and Hahnemann called this “intuitively grasping the totality.” What are some of the indications that might be pointing to fish remedies when the client is in between the case, or is far from developing the memory related complaints? Can we see it coming, and do a pre-emptive strike?

LK: Yes, there is an “inbegriff” or grasp of the totality that comes from your impression of the client. That unusual individuality is important in deciding on a remedy. There is a quality to clients that need fish remedies and by reading the book I am hoping that homeopathic practitioners will get that intuitive grasp. The book has much in the way of the “in between” of the case as well as many fish case examples.

VS: Our materia medicas do not include a picture of healthier versions of a remedy. But in your homeopathic commentary section, you have given hints about healthier versions of a remedy picture that we might see in our practice before the telltale loss of memory signs and symptoms begin to appear. My question in this regard is, have you prescribed fish remedies to people in the healthier range (regarding memory issues), followed them for decades, and seen the memory related pathology averted? Or slow in progressing if it does make an appearance?

LK: Yes. That is why I think it is important to know remedies, including fish remedies, in all phases. In many cases, especially of relatively healthy clients, you may just get a hint of future pathology. Instead, you are presented with problems and stresses they may experience which are not pathological per se.

In this case, we primarily base our prescriptions and understanding of remedies on the client's disposition. My definition, based on Hahnemann's writings, is: “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. It is the beginning of the disease or a ‘change of state’ represented through mind and disposition.”

By successfully prescribing homeopathy for healthy individuals, my experience is that we may be able to prevent many

problems from developing into pathology. Homeopathy can be a truly preventative therapy.

VS: What potencies have been most rewarding in your prescription of fish remedies?

LK: I use the whole range of potencies, but mainly in the centesimal.

VS: Will you be releasing a software module for fish and other remedies useful for Alzheimer's and dementia, that can be incorporated with the regular homeopathy software so that going forward practitioners can repertorize and locate fish remedies for memory issues with greater precision and ease?

LK: It would be a good idea to have the information computerized, but I don't see myself doing it. I am enjoying working on writing Volume 2 which will be another broad swath of materia medica.

VS: Any advice for students? Your book is awesome and is based on solid clinical experience, proving, and research. What would you say to the students who are just starting out and begin to see fish remedies in a take this-for-that fashion?

LK: Homeopathy is a life-long passion. I always feel it is exciting to see new information and methods to cure our clients. Stay solid and don't get overwhelmed.

VS: Thank you Louis.

Summary

While new developments and research offer us an irresistible peek into expanding frontiers of homeopathy, practitioners who have been around for decades insist on creating a solid foundation with deep and lifelong study of materia medica, repertories and homeopathic philosophy. Once when this foundation under our feet is as strong as terra firma, we can and we must learn from every source, and add to our knowledge base. The entire conversation with Louis Klein on fish remedies, is a pointer in the direction that research gives us tools for understanding a subject as vast as fish remedies for dementia, but both Jonathan Hardy and Louis Klein ask us to stay grounded in our foundation and only then explore the themes that lead to remedy choices.

Dr. Jonathan Hardy Biography:

Jonathan studied Zoology at Oxford University and obtained an Honors degree in 1978. He then studied Medicine and qualified in 1984. He became a member of the Faculty of Homeopathy in 1988 and since then has worked fulltime in England as a Homeopathic doctor. Jonathan sits on the Council of the Faculty of Homeopathy in the UK and was honored to be elected a Fellow of the Faculty in 2010. He practices classi-

cal homeopathy, combining the time-tested traditional techniques with the exciting new methods developed by the well-known Homeopathic teachers of the last twenty-five years.

The author of *Mammals Remedies in Homeopathy*, and *Spider and Scorpion Remedies in Homeopathy*, a medical doctor and homeopath, Dr. Jonathan Hardy, is writing his latest book on molluscs and he can be reached via www.drjonathanhardy.co.uk.

Louis Klein Biography:

The author of *Homeopathy and Dementia*, Volume 1, Louis Klein, is presently working on Volume 2 of his book on the same subject.

Louis Klein has been studying, teaching, and practising homeopathy for over forty-five years. He had a thriving international practice based in Vancouver, Canada and has written six books on advanced homeopathy, many of which have been translated into different languages such as German, Czech, and Japanese. He has lectured and given seminars throughout the world and written various articles about homeopathy in professional homeopathic journals and other magazines.

He started the Homeopathic Master Clinician Course, which for many years very successfully gave homeopaths tools for advancing their clinical expertise. He also established Zhomeo Webinar Courses, a pioneering platform for homeopathy webinars.

He is the founder and first president of the North American Society of Homeopaths and was also a member of the United Kingdom Society of Homeopaths. He was awarded the title of Fellow of the Society of Homeopaths "in recognition of an outstanding contribution and service to homeopathy.

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