



Medicine: *Causticum hahnemanianni*

Hypothesis by: Masi Elizalde at Escola Kentiana do RJ/ IHJTK, 1989; in APH / SP, 2000.

Version 8: 19/05/16



Description: *Causticum* is made of marble, transformed into a lump for various processes of addition of acid and heat. Hahnemann created *Causticum* distilling calcium hydroxide and potassium sulphate, thus creating a single remedy that has elements of *Calcarea*, *Kali Carbonicum* and *Sulphur*. It is one of the Hahnemann anti-psorics.

Hypothesis: Envied Divine Attribute – PROVIDENCE in its aspect of GOD'S PROTECTOR LOVE

Main Themes: PROTECTION / UNPROTECTION / OTHER / IDENTITY

Masi Elizalde - Primary Psora is reflected in the uncertainty of the rational soul of modern man about the existence of God on the historical reality of his past perfection and bliss, and about the future possibility to recover them and be assured of their eternal condition. **Primary Psora Latent** is one in which the correct resolution of conflictive imagination content is ceasing distress, or when it disappears for therapeutic action, allowing, in second step, the equal consideration of imaginative unknown, along with the acquisition of knowledge needed to solve it, prevent its return. **Primary Psora Governing** is one in which the imagination of content is lived with anxiety and is not resolved, or badly resolved. (Elizalde, M. Acta IIAEHJTKent 3, 1985)

Primary Psora Nucleus

Transgression or Guilt - He wants be as God without the need of another: nor to be protected or to protect himself, nor to be ordered at his end or to order his end to the other. His fault was to want protect himself, refusing the protection of God. He thoughts it was a slavery to accept the Divine protection. There is one aspect of the love of God which is the tenderness, in *Causticum* there is a lack of appreciation for this love (ingratitude) - this was the aspect of the love of God which he refused: tenderness/affection. There was a lack of appreciation for this protective love.

Loss - The loss of *Causticum* is the **Protection**, the Protective Love of God. Lost his identity, his differentiation from the other. In the other, *Causticum* sees himself. He is punished by the feeling of having lost his protection.

Fear of punishment - He is afraid of the dark, because in the dark he is alone, unprotected. Anxious state of spirit, restless, as if something untoward was imminent, what prevents him from working; great apprehension about what's going to happen; when she closes her eyes, always sees faces daunting and human faces distorted in front of him.

Justificative – He thoughts to be a kind of slavery to accept divine protection.

Reconciliation – He has the impression that he has something important to do.

Miasmatic Dynamics

Secondary Psora – He is afraid of the dark, because he's alone in the dark, unprotected. He can't defend himself or by sight, nor by word, nor by force. He's anxious, always on guard, he can't sleep, has no pleasure in anything, even to the music, he don't know what is more important to do. In the other,



Causticum sees himself. He needs to be protected, be careful to avoid the dangers. In psora, he finds himself in an ambivalent situation between their identity and that of others. He's going to want to protect others, of weakness with which he identifies himself. Compassion for identification: "Love your neighbor as himself".

Egotrophic Tertiary Psora - In **Frank Egotrophy** he can enforce the protection to everyone else for his own point of view, he is prudent, cautious. May become anarchic, wants to free the people of the law, the institutions, of a power where there are injustice, oppression. *Causticum* believes he must destroy the bad slave protection of State, of the institutions. He considers the law insufficient to protect the weaks. In another egotrophic possibility, he no more imposing and rather negates the need for protection; feels so distinct from others that not be confused with problems - the others are unable; what affects them affects him not; "feeling to have something more important to do". He don't need the protection of another, extols his individuality, he's happy alone, because he assumes his own protection; he is selfish in all his splendor. He is God, without necessity of protection or even to protect himself. **Masquerade Egotrophy** - He can be a good dictator: others need him because they are unable to take care of themselves, to protect themselves, and imposes what he thinks is good for the weak through dictatorship.

Egolytic Tertiary Psora - In egolysis, he accepts his loneliness as a punishment, suffering from the lack of another, with despair, desolation. In egolysis, is silent and gloomy, has no desire to think or work, he has "a kind of vacuum between the skull and the brain." He's distracted, reckless. He can't see clearly, beyond the scary visions when he closes his eyes; he is exhausted, aching for the slightest movement, reaching in the maximum degree to paralysis.

Alterlytic Tertiary Psora - In alterlysis he is grouchy, bully, he remembers his presence making too much noise, he accuses others from the evil he suffers or has not been able to prevent the suffering, going so far and reaching his own slander. He is still ungrateful because he does not recognize the good that the others do, he is never completely protected.

Masi Elizalde Considerations (mar/2000): *Causticum* problem is the **total identification with the other**. It gives the impression that *Causticum* feels as he was the OTHER, then his compassividade, his concern for others; doesn't have a different identity, is fully identified with the other. For example, cough for sympathy: when the other cough he also coughs; throws up when the other throws up. He has an absolute identification with the OTHER. He lost his identity, his differentiation from the other. Like the other suffers because the leaders don't give him what they should give, *Causticum* becomes revolutionary for compassion for the UNPROTECTED people. On egotrophy, he will seek to show that is different, will try to deny the loss - "I'm so different, that I don't get confused by the problems that bedevil the rest; I provide them with the solution, I am in charge of the revolution, the others are unable to do so, I'm different". Establishes a clear difference between him and the other, when fights against total identification. (DD - *Alumina* - wants **to be the other**; he doesn't feel "like" the other, but recognizes the other virtues and, then, imitates the other). The metaphysical part has not been studied. One might think that wasn't enough the LOVE that God has for him; he wanted the LOVE that God has for His own self.

He didn't want that another was needed for his PROTECTION. His punishment was that he was expelled from the garden of Eden, alone, without PROTECTION in a dangerous world, no one to care for him. *Causticum* will cure the man of punishment of this Adam that had refused the PROTECTION of



GOD'S LOVE, becoming the prey of every accident that can distort his humanity.

In *Causticum* we see an absolute identification with the other, the other is himself, he is the other. This is the link between the importance and concern with his own self and with others. *Causticum* marches for himself, hidden by the image of the other. Is no longer the other the true purpose of his activity, he should find himself behind the image of the other, as the object of God's protector love, to what he has blurred; the object that actually needs PROTECTION is himself. So, he loses the PROTECTION and cries for all unprotected, identifying himself with them.

The classic *Causticum* is the enuretic boy who is afraid of the dark and that is very affectionate with his mother and his younger brother, making sure that nothing bad happens to him, terrified if he climbs the stool, that cares for children from poor countries. Or the rheumatic engaged in trade unions, workers' movements, charitable restaurants and other institutions to help the others.

Aut.	MATERIA MEDICA - THEMES
<p>HA2 4</p> <p>HA2 20</p> <p>HA2 23</p> <p>AL1- 11</p> <p>AL1 - 23</p>	<p><u>THEMATIC 1 - OTHERS / SYMPATHETIC / ANXIOUS SOLICITUDE</u></p> <p>Excessively compassionate; at the relations of others and of the cruelties inflicted upon them; she is beside herself for weeping and sobbing, and cannot content herself.</p> <p>Extreme anxious timidity; she is so much afraid of a dog near her, which did not harm her at all, that she trembled over the whole body; every noise in the street made her afraid, and when she saw boys climbing she was very uneasy lest they might get hurt. (AL1-30)</p> <p>He occupies himself with thoughts of death, with restlessness and great solicitude. (AL1—28)</p> <p>Excessively sympathetic; she is beside herself, with weeping and sobbing, and cannot be contented when listening to accounts of the hardships of others</p> <p>Anxious solicitude about every occurrence.</p>
<p>HA2 7</p> <p>HA2 14</p> <p>HA2 6</p> <p>HA2 17</p> <p>AL1-24</p> <p>AL1-31</p> <p>KENT</p>	<p><u>THEMATIC 2 - SOMETHING EVIL SHOULD HAPPEN / SOMETHING DISAGREEABLE WAS IMPENDING / MISFORTUNE</u></p> <p>Anxious, restless mood, as if something disagreeable was impending, which keeps him from working. (AL1-22)</p> <p>Great apprehensions as to whatever happens.</p> <p>Anxiety the whole day, as if he had done something wrong, or had to fear it, or as if a misfortune had happened. (AL1-12)</p> <p>Full of fearful ideas, in the evening.</p> <p>Anxious apprehension lest something evil should happen, with urging to stool</p> <p>Great apprehension whenever anything happens; despondent, depressed, most excessive exhaustion and prostration.</p> <p>At every turn there is fear that something is going to happen. Fear of death, fear that something will happen to his family.</p>
<p>HA2 30</p>	<p><u>THEMATIC 3 - ODDS WITH HIMSELF</u></p> <p>Peevish, all day, at odds with himself, dissatisfied, anxious and yet not indisposed to mental work. (AL1-47)</p>
<p>HA2 21</p>	<p><u>THEMATIC 4 - WISH THAT SHE MIGHT NOT LIVE</u></p> <p>Her fear and anxiety cause her to wish that she might not live. (AL1-29)</p>
<p>GA1</p>	<p><u>THEMATIC 5 - FEAR OF LOSING SOMETHING</u></p> <p>Fear of losing something; jealousy by objects and people.</p>



HA2 61 KE	<p><u>THEMATIC 6 – DO SOMETHING ELSE / MORE IMPORTANT / FORGOTTEN SOMETHING</u> A sort of absent-mindedness; while doing one thing, he always felt as if he had to do something else, more important, and yet he knew not what; he reflected about it, and yet thought nothing. (AL1-64) Constantly feel as if he had forgotten something.</p>
AL1-67 AL1-69 HE	<p><u>THEMATIC 7 – MOMENTARY ABSENCE OF MIND / CONFUSES SYLLABLES AND LETTERS / UNDERSTANDS QUESTIONS ONLY AFTER REPETITION</u> He frequently pronounces words wrongly and confuses syllables and letters (e. g., "cluent coryza"), for several days. Understands questions only after repetition. Momentary absence of mind; he seemed to be thinking of something, but without having any thoughts.</p>
HA2 19 HA2 20 HA2 31 CLARK	<p><u>THEMATIC 8 - DISTORTED HUMAN FACES / AFRAID AT NIGHT / ALL THAT WAS AROUND</u> When she closes her eyes, she always seems frightful visages and distorted human faces before her. (AL1 1) Extreme anxious timidity; she is so much afraid of a dog near her, which did not harm her at all, that she trembled over the whole body; every noise in the street made her afraid, and when she saw boys climbing she was very uneasy lest they might get hurt. (AL1-30) Peevish the whole day; all that was around him made a disagreeable impression on him. (AL1-46) Afraid at night (in the dark room; the child does not want to go to bed alone).</p>
HA2 457 HA2 459 HE	<p><u>THEMATIC 9 – HOARSENESS IN PUBLIC SPEAKERS/ SORE THROAT AS FROM A LUMP</u> She has to swallow all the time; she feels as if the throat was not wide enough, and in swallowing she feels dryness in it. Sore throat as from a lump in it, with lancinating pain. Hoarseness in public speakers and singers from straining vocal organs.</p>
HA2 40 HA2 24 HA2 39 AL1-46 HE KE KE	<p><u>THEMATIC 10 – TAKE THINGS ILL / DARK SIDE OF EVERYTHING / INCLINED TO ANGER</u> Sensitive and inclined to anger, while the nerves are much affected; inclined to be chilly, and easily heated by exercise. Extreme excitability of spirit; the least vexation darts through her body, so that her knees give way. (AL1-35) Unbounded inclination to take things ill. Fretful the whole day; everything which surrounded him made a disagreeable impression upon him Melancholy; she looks upon the dark side of everything. Mental and other ailments from long-lasting grief and sorrow. Injurious effects of fear and vexation.</p>
HA2 52	<p><u>THEMATIC 11 – POLITICAL DISPUTES</u> Although (e. g., political) disputes were started with him, he remained pretty calm ; he felt himself excited indeed, but avoided speaking of it, or getting into a passion (curative action, the first hours). (AL1- 7)</p>
HA2 24 HE HA2 1017 HA2 1034 HA2 1068 HA2 1069 HA2 1180 HA2 1379	<p><u>THEMATIC 12 –PARALYSIS / STIFFNESS / KNEES</u> Extreme excitability of spirit; the least vexation darts through her body, so that her knees give way. (AL1-35) Had a foreboding of her attack, which interrupted her playing suddenly; she went to the sofa and assumed her peculiar position with the knees. Paralytic pain in the left shoulder. Weakness, almost like paralysis, of the right arm, with sensation of stiffness, especially when writing. Paralysis of the fore-arms; he could hardly raise them owing to their heaviness and sensation of rigidity Paralytic pain in the shaft of the right ulna. Paralytic tearing on the outer side of the right thigh Paralytic weakness of the limbs</p>



CLINICAL INDICATIONS - LATHOUD

- Large general weakness, paralysis in separate parts, particularly in the face, larynx and sphincters (morning hoarseness).
- Pathological problems after a prolonged grief or anguish.
- *Causticum* has a deep action in SN, prone to paralytic symptoms.