



Abstract

Technological advances, particularly advances in communication technology, create stresses in the vital balance of human beings. These stresses are countered by symptoms, diseases that match the original stresses.

In some circumstances the new technology is so significant that it brings about a major shift in our understanding of the world. These major shifts are answered by a myriad different diseases but one, often venereal, disease encompasses the spirit of them all. These are the main miasmatic diseases. Psora was the response to speech and tools; Sycosis was the response to writing and the wheel; and Syphilis was the response to printing and industrialization. In our own time AIDS has been the response to the stresses induce by electronic media.

Miasmatic remedies are ones that directly correspond to some part of the diseases that arise from the dynamic stresses, not just ones that are used to treat the miasmatic disease itself.

When we have acclimatized to technological change and found a new balance, the stresses involved in maintaining that balance are different and a new set of semi-miasmatic diseases arise. The Hydrophobic or Acute Miasm corresponds to settled Psora; the Tubercular to settled Sycosis; and the Cancer to settled Syphilis. It is too early to be sure about what settled AIDS will look like but there are indications that it may correspond to a CJD/Alzheimer's Miasm.

As each individual replays the evolution of both his species and his culture; so it follows that the individual may be particularly affected by the stresses of a particular point in his or her development. This may be a very specific point or it may be more general and miasmatic.

By looking at the combined pattern of the stresses, the nosode and the remedies that appear to belong to the miasm, it is possible to form a picture of the miasm as a whole. Using proving symptoms to describe that picture ensures that they are described in the language of the remedies and allows some understanding of the slight differences between remedies when dealing with very similar issues.

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A note on terminology and use of fonts

Anything printed in this serif typeface is the author's comment.
Quotations from provings and materia medica are in this sans serif.
Cross references are in italics
Subject is used to denote a person experiencing a symptom this can be a prover and a proving symptom or a patient and a disease symptom.

Preface

In considering the new Electronic World we find that the understanding of the technologies of that new world are insufficiently developed to provide a medium for discussion and exposition. It is therefore necessary to use the media of the old world which are woefully inadequate to the task. Like the inhabitants of Abbott's *Flatland*, we simply cannot describe a 3-dimensional world in the language of only 2-dimensions. Marshall McLuhan, whose insights during the sixties illuminated this new world has been invaluable to me in understanding how technology has changed mankind. He experimented with trying to find new ways of expression that would allow understanding of the new world. Ultimately McLuhan's 'mosaic' writing was not entirely successful. His works are difficult to read and most people, trained in reason and sequential thought, are unable to jump and dip in the way that the thought of Electronic Man requires. Hypertext, that moves from one place or thought to another instantly and without acknowledgment of anything in between, is ideally suited to electronic thought and will inevitably become an important medium for this type of expression. However, writing about the Electronic World in the form of a sequential history and in the format of a printed book inevitably leads to the dissonance of repetition and non sequiturs.

In the second part of this book the features of the Contemporary Miasm, which I have chosen to call the AIDS Miasm, are examined in terms of remedies, proving symptoms and rubrics. This way of finding the patterns (that are reiterated through many different manifestations) is one that homœopaths have used for two hundred years. To comprehend our provings, to understand our remedies and our patients and then to match them together, is ideally suited to the thought of the Electronic Age. Details are important, but only in so much as they enlighten these patterns.

We live in an infinitely complex universe, one that's comprised of many patterns or threads. Here follows just one of the threads of both the history of modern media and of the AIDS Miasm. There are many different possible iterations of both these stories, and they

Part I

An Understanding of the AIDS Miasm

Introduction

The last dozen years have seen the proving of new remedies on a scale not known since the pre-war period. The best of these provings have been carefully conducted by experienced homœopaths using a sufficiently large number of provers to provide a clear, recognizable picture of the remedy.

In spite of the clarity of these pictures they contain a large number of common elements which are not so common in the pictures of remedies proved in former times. This can lead to a confusion that makes these remedies difficult to use. Some homœopaths find them confusing and ignore them all together. Others know the pictures of a few of these remedies and tend to see features of those few remedies in too many cases. It is therefore important that we, as homœopaths, are able to distinguish between those symptoms that are common to these remedies and indicate that one of them is called for; and those symptoms that are characteristic of the individual remedies.

It is not entirely surprising that the symptoms appearing in current provings should share a certain degree of homogeneity. The provers are generally homœopaths, homœopathic students or people with experience of homœopathic treatment. They tend to come from a similar socio-economic background and will often have spiritual and philosophic common ground. -The remedies chosen for proving are chosen because they reflect issues important to the proving coordinators but they are often also chosen for their relationship to issues important in our society in general.

This situation is not a new one and modern provers and provings reflect our society in the same way that the work of Hahnemann's Provers' Union reflected his.

Critics of modern provings have taken the commonalities found in these provings as evidence of their inadequacies. They take them as evidence that they have brought out the symptoms of the provers rather than of the remedies. On the whole these critics have not participated in the proving process and so do not have first hand experience of understanding a proving

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Miasmatic Theory

In many ways we find ourselves in a position that echoes that in which Hahnemann found himself after the publication of *The Organon* and *Materia Medica Pura*, and which led to the writing of *Chronic Diseases*. He found that he and his most devout students had great success in treating many of the most virulent epidemic diseases. However, though they were also apparently successful in treating non-epidemic diseases, they found that they tended to recur and that the recurrences became both more frequent and more serious.

Hahnemann concluded that there were diseases that deeply infected the entire organism, and which the vital force reacts to by externalizing in skin symptoms. The suppression of these skin symptoms through applications of allopathic medicine and even homœopathic treatment of only the superficial disease, results in the central disease having to find deeper and more serious expressions. This process results in illnesses that affect the internal organs and tissues rather than just the skin.

The suppression of external, and therefore more obvious, expressions of the disease had also meant that the disease was less apparent and thus could spread more easily. Psora, The Itch Disease, which Hahnemann considered to be the same as the Leprosy found in *The Bible* and in medieval times, had been carefully controlled. In Biblical times the disease and contact with it was proscribed by the rules carefully laid out in Leviticus XIII and a major role of the priests was to prevent the spread of the disease. In classi

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The Three Classic Miasms

Hahnemann proposed that there were three miasmatic diseases. Psora or The Itch which is caused through infestation by the scabies mite. The fully developed form of this disease, which is now known as Norwegian Scabies, is very rarely seen except in the severely immuno-suppressed. It is seen more often in animals where it takes the form of Mange, but it was common in ancient times where it was known as Leprosy (it is distinct from Hansen's disease, the modern leprosy caused by *Mycobacterium leprae*). For Hahnemann, Psora was the most important of the chronic miasmatic diseases. Its primary expression was in an itching eruption, but even in Hahnemann's day this had been effectively suppressed and become the thousand headed hydra, expressing itself through a long roll-call of secondary symptoms. (CONTINUES)

Miasmatic Qualities

The miasmatic diseases have several common qualities. The most important of these is that they have a metaphoric importance that appears to transcend the physical reality of the disease. It is as if there is a spiritual essence to these diseases of which the disease itself is merely a physical and secondary manifestation. These diseases have received attention that goes far beyond their physical importance and those affected by them have often received opprobrium and been reviled and outcast in a manner that vastly exceeds practical considerations.

They are all diseases in which the immune system plays a role. They are much more expressive and virulent in those whose immune systems are compromised and they tend to cause a diminution of the immune response, allowing secondary infections to thrive.

These three diseases are also, primarily, venereal diseases. They are transmitted through sexual activity and they are inextricably linked to promiscuity and immorality. They have often been seen as the wages of sin and as divine retribution meted out on those whose personal standards of morality has been found wanting.

The diseases have long incubation periods or have the ability to lie dormant (CONTINUES)

AIDS

There is a disease, AIDS, that has appeared in the last quarter century that has all the qualities of a true miasmatic disease.

It is a venereal disease, it involves a breakdown of the immune system, it has a long incubation period and it very quickly acquired enormously significant metaphoric importance.

AIDS follows the pattern of the other original miasmatic diseases in that it takes disease to a new, deeper level. Psora is a parasite whose primary action is confined to the skin. Syphilis is a bacterium whose primary action moves from the skin through the blood and begins to destroy the soft tissues. Syphilis is also a bacterium and again moves through the skin and the blood but eventually attacks the nervous system, which it destroys along with the bones and hard tissues.

HIV is a virus, the next finer type of morbid agent, it moves from the skin to the blood and results in the destruction of both soft and hard tissues and especially the nerves. However, HIV is a retrovirus and in its action it moves to a deeper and more fundamental level. It subverts the organism's own genetic material and processes and uses them to its own ends at the expense of the host.

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Miasmatic Disease as a Reaction to Human Development

Platonic Ideals

That which is below is like unto that which is above and that which is above is like unto that which is below.

This is the primary statement of *The Emerald Tablet of Hermes* which is the first and most important text of alchemy. The concept that there is a correspondence between different worlds was central to alchemy and to alchemical medicine, and as such it passed through Paracelsus, Hahnemann and Kent to be central to homœopathic philosophy.

The most important expression of this concept is a spiritual one that was first, and perhaps most clearly, to be seen in the philosophy of Plato. The Platonic Forms exist in another place but they are the model that is imperfectly echoed on Earth in everything that we can sense. The same principle is found in Kabbalistic thought, where the perfect forms that are the thought of God become increasingly manifest as they come closer to the material world. In the Swedenborgian philosophy that was so important to Kent and Farrington, the Angels of Heaven represent the various forms, and they become manifest in the physical world. A modern version is Sheldrake's morphic fields, where an unmeasurable energy field guides material growth and creation.

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Microcosm

In the Microcosm, the individual human, the vital spirit reacts to disease by expressing that disease through physical symptoms and the physical symptoms that it chooses are those that will do least harm to the function and well being of the organism. These are tenets that are basic to the understanding and practice of homœopathy. The body produces symptoms in a number of ways. It does so directly by disrupting function and even making structural changes. This type of symptom is referred to by allopaths as idiopathic, as it has no obvious external cause. The body can utilize an external force to provide the necessary physical symptom. This may be through the action of what Hahnemann calls a *zufall*, an accident, an occurrence or perhaps even a coincidence. If the body is not in a position to physically manifest symptoms it can create the illusion of the symptom through a

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Macrocosm

In the Macrocosm, the wider world or society, the same thing can be expected to happen. There are stresses that are beyond the power of a society's vital spirit to deal with. That society must then find symptoms that will allow it to continue operating. Some of these will be symptoms of the society itself, others will affect a number of individuals. These individuals become the scapegoats of society; just as some organs and tissues are sacrificed for the good of the whole individual. The four principal miasmatic diseases (including AIDS) can be studied in relation to the history of culture and society. By understanding the stresses to which they were, and are, a response, we can better understand them and better differentiate the remedies that might be used to treat them.

Extensions of Man

During the 1960s Marshall McLuhan, a professor of English Literature at the University of Toronto, proposed a radical rethink of the way that we view media and the effect that it has on us. Although he became something of a guru at the time, his theories were little understood and soon faded from the mainstream. In spite of his current obscurity most of his observations have been confirmed by subsequent events and much of the material in *Understanding Media*, his seminal work of 1964, can now be seen as prophetic of the way in which the media, the internet and the corporate world have developed.

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Language, Tools, Awareness and Psora

The first extension that caused a complete shift in the way mankind thought, felt and behaved was the invention of language. The same change in behaviour, bipedalism, that allowed the physiological changes to the larynx and so complex speech; also left the arms free to develop the use of tools. The extension of the hands through tools allowed a greater diversity of activity and made mankind more adaptable. However, it was the adoption of speech, and especially of language, that caused the most important changes in the way we are.

In primate societies without speech, almost all the interaction within the society, the things that bind the group together and structure the relationships between its members, is tactile. This usually involves fighting or playing and especially mutual grooming, though with the Bonobo chimp it consists substantially of recreational sex. Verbal signals can play a part in establishing a hierarchy but they are more important in keeping the outsider away.

In human society, speech plays much of the role that is borne by touch in

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The Consequences of the Electronic Age

The Dissolution of Boundaries

The particular effect of man's extension by electronics, which McLuhan called the extension of the nervous system of man, is to bring about an almost complete destruction of the concept of distance in both space and time. Electronic communication moves at the speed of light. Electronic communication is instantaneous. Sender, receiver and all the people and places in between become a single unified point in space and time. Even outside the virtual world, the aeroplane rolls up the road as it leaves the runway, and airports half way around the world become connected directly to each other, all the countries, towns and peoples in between simply vanish. Boundaries disappear, they are of absolutely no consequence to electronic communication or to aeroplanes.

The result of this is that the world becomes the Global Village. The scope of an individual's interaction with others has moved from family, to tribe and village, to town, to state and now encompasses the whole world. Our actions can affect others wherever they might be and we cannot but be affected by the actions of others. Censorship becomes impossible as information available anywhere becomes available everywhere.

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Ecology and Our View of the Planet

The lack of boundaries has resulted in local activities having global effects. This is most apparent in our understanding of ecology and the environment. In the Industrial Age nature was acknowledged as an all powerful force. Nature could be viewed with an almost religious awe as it was by the Romantic Movement or it could be seen, as through the myth of the Pioneer Spirit, as a malevolent force against which a continual war must be waged, a war that was noble even if it would never be won. In the early sixties this view was completely shattered by an understanding of the effects of pesticides, particularly the organochlorines, on the natural world. DDT was developed with great urgency and widely used through the Second World War to kill the mosquitoes that made malaria such a threat to the troops in tropical theatres of war. In the years immediately following the war stockpiles were turned to domestic and horticultural use, and before 1950 its agricultural use was (CONTINUES)

The Changing Role of Women

The way in which the move from Industrial to Electronic Society and the consequent dissolution of boundaries has changed the world can perhaps be most clearly seen in the changing role of women. In Feudal Society sexual relationships are contained quite neatly within the feudal hierarchy. They are as much part of the exchange process as any other, and ideally they take place between husband and wife or man and mistress or whore, that is between adjacent members of the hierarchy. In the industrial framework in which the individual is accountable to the State, to God or to the industrial complex the sexual relationship has no easy valid place and continuously threatens to undermine the structure. This danger was contained partly by commercializing sex and bringing it under the control of the market, but more importantly by making the family a microcosm of the state in which all authority was vested in the paterfamilias and all relationships, including sexual ones, were directed through him. Thus in the Victorian household the only acceptable sexual relationship was between the head of the household and his wife and even that was not fully approved of.

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Children and Childhood

The same process that has resulted in equal rights for all individuals of whatever race, creed, gender or class, at least theoretically and in western, developed cultures, has resulted in a change in the way that children are viewed. They are regarded as individuals and are given a voice in a way in which they have not been in the past. We have a much stronger sense of them as individuals and feel a duty to protect them. The upside of this is that children are listened to and abuse is much less likely to be tolerated. Before the sixties it was considered perfectly acceptable to beat children quite severely for the least misdemeanour and sexual abuse was very rarely discovered because it was taboo. The downside of the dissolution of the boundaries between children and adults is that children have much less of a childhood and become subject to the woes and excitement of adult life at a much earlier age.

Even the boundaries between ourselves and animals have become much less defined. Genetics has informed us that the difference between ourselves and the great apes is a matter of a few percent of our DNA, and we identify with the great apes and with the cetaceans in a way that no developed society has before. Genetic engineering has meant that the DNA of one creature can be inserted into that of another without regard to species, or even natural kingdom. Transgenic animals, ecology,

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