

A world prescription

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Following a spell of vast political change in both the UK and overseas, David Feakes looks at what homeopathy remedy he would prescribe the world, in view of society's presenting symptoms.

Introduction

As a Homeopath, I have witnessed first-hand as a patient and now as a qualified practitioner the gentle yet powerful impact the remedies have on health and well-being on a physical, emotional and psychological level. Working on a holistic and individual basis in practice, the homeopath's job is to find the remedy that best matches the patient's case and central cause of the symptoms being experienced. Whilst watching the world events unfold over 2016 it got me wondering, what would I prescribe for the world today if I was able to?

Discussion

Whatever your political persuasion, personal beliefs or opinion regarding the worldwide events throughout 2016, one thing we could all possibly agree with, is the profound change in society we have and will most definitely experience during the next few years on a global level. With Brexit on the horizon, American presidential changes, terrorism and continued worldwide crisis displacing millions of people from their homes, resulting in the increase of refugees seeking safer shores, I cannot help but feel that the human race is experiencing, what I would describe within the homeopathic philosophical approach, as a miasmatic crisis.

Homeopaths, like myself, work on the philosophy of health and disease actions manifesting from the centre or core to the circumference or surface of an individual. Dr James Tyler Kent (1849–1916), an eminent Physician and advocate for modern day homeopathy, described this understanding as 'having a well-grounded idea of government and law'.¹ In simple terms the philosophy is grounded in the theory that both law and government are causative factors, from both the external to the internal, and vice versa. For example, he describes the likeness of health to that of a politically based scenario, for example, a system of central political government in crisis can lead to a loss of confidence and anarchy across the population resulting in rebellion, destruction and harm to the status quo within a society.

¹ Kent, Tyler James, (1990). Lectures on Homeopathic Philosophy. Homeopathic Book Service. P36

Here it is possible to see the link to that of health and illness. Firstly, the brain and spinal cord (central nervous system) that governs our functions can be likened to that of a governmental body in the political sense and secondly, our organs and general physiological function can be considered as being similar to the people being governed by the regime, with illness in its purest sense described as the rebellion and harm resulting in dis-ease rather than a state of homeostasis.

Relating this philosophy directly to the climate we currently are experiencing on a worldwide basis, it is clear that the population is rebelling against the central regime, which can be considered corrupt, inequitable and a distinct lack of integrity. The trends of voting for major change, sometimes through informed choice, or ignorance and false promises by those in control, could be described as the rebellion Kent alluded to without a due consideration to the longer term effects on the sociological and economic function. The, at times negative, reaction and cruel acts towards those refugees of war arriving on our shores can be accurately defined as a destructive influence to the compassion that appears to be diminishing in society as a whole. Kent summarised this as a 'disorder in the vital economy is the primary state of affairs, and this disorder manifests itself by signs and symptoms'.²

So what has this to do with the miasmatic crisis I mentioned? A miasm is best described in simple terms as the soil which feeds us, to enable us to grow and develop in healthy mind and body; however, as with any soil, it can become tainted by a negative force that interferes with the balance, thus resulting in a more negative impact than its neighbour. Historically within homeopathic medicine there were three main miasms described by Hahnemann as 'Psoric, Syphilitic and Sycotic'.³ Each miasm has specific traits and characteristics. Drs Proceso & Ortega describe these in accurate terms as miasms 'characterised as a reaction to an agent aggressor for example the first being inhibition, the second is flight and the third being aggression'.⁴

To effectively treat and cure a disease should symptoms fail to be alleviated or return on a regular basis, the homeopath should attempt through careful and directed case taking, understand the miasmatic taint that a patient is experiencing that is impacting on their totality of symptoms in order to prescribe a remedy that could enhance their healing journey and bring about cure. It is also important to understand that as with the world and all things within it, each miasm has a polarity trait which can be positive as well as negative in its impact.

² Kent, Tyler James, (1990). Lectures on Homeopathic Philosophy. Homeopathic Book Service. P37

³ Hahnemann, Samuel (1982) Organon of Medicine sixth Edition, Gollancz. P146

⁴ Proceso & Ortega, Drs, (1980) Notes on the Miasms. National Homeopathic Pharmacy. P55

The Psoric Miasm

Best described as a constitutional state of deficiency or lack, in the sense of having less, the psoric miasm can be related to Proceso and Ortega's description as inhibition. Taking a sociological view, a factor within society resulting in inhibition can be a lack of power and a feeling of having less access to resources than others. It is here we can see this miasmatic trait in recent history and in some element today in 2017. Recent economic history shows that as the UK came out of recession in 1992, the housing prices started to rise and continued to do so for fifteen years⁵ resulting in a large number of people either spiralling into unaffordable debt as a result of excessive borrowing to afford a home and for some not being able to afford to purchase a property in the first place resulting in the psoric sense of having less and lack of hope. The financial crash of 2008 resulted in loss of status for those previously enjoying the financial excesses they were affording and further loss to those other members of society who could no longer afford the debts they had accrued during the period of intense borrowing. It is at this point we can see the period of 'struggle' that is so prevalent in the psoric miasm coming to the fore. The struggle for jobs, struggle for money, housing and power or status in society. Some fractions in communities, both governmental and general public, show psoric tendencies of inhibition in their campaigns and manifestos focussing on the perception of inequality. For example, immigration statistics, pressures on public services, foreign aid payments made to other countries, all exacerbating the psoric miasmatic taint of a feeling of having less, injustice, lack of hope and struggle, thus becoming a maintaining cause (one that prevents the alleviation of symptoms) in the sociological symptoms society is experiencing today and one that is at risk of being substituted with a disturbance toward the excess in an attempt to compensate for the lack of, for example, the campaigns alluded to above and the resulting excessive anger towards those that challenge the statistics, data and claims being made and it is at this point that the Psoric can be likened to the Sycotic Miasm.

The Sycotic Miasm

This miasm can be directly attributed to the concept of excess, further ingrained from the psoric miasm and one that can lead to ostentation and greed as a result of the continued struggle undertaken, possibly without success in changing the situation in which they find themselves. Sankaran describes this as a reaction of 'cover up'.⁶ He continues to state that the sycotic miasmatic reaction to a stressor can lead to fixed ideas and compulsive actions,⁷ one that is definitely true of

⁵ http://www.economicsonline.co.uk/Competitive_markets/House_prices.html

⁶ Sankaran, Rajan, 1997. The Soul of Remedies. Homeopathic Medical Publishers. P227

⁷ Sankaran, Rajan, 1997. The Soul of Remedies. Homeopathic Medical Publishers. P227

today's society with radical thinking groups and the terrifying actions they are willing to carry out, ultimately placing blame on the side of the stressor (governments for example) with no sense of fault in oneself. An excellent example of such a sycotic taint is with the recent UK referendum and the voting patterns of society. During the Brexit vote, it can be argued that the majority vote was made by people who had an urge to change things without necessarily understanding the consequences, believing the fixed ideas communicated by the leave campaigners and ultimately taking a compulsive action at the time resulting in the UK planning to leave the EU. Whatever view one takes about the result, it is possible for a homeopath to see such miasmatic traits being expressed in this situation.

The Syphilitic Miasm

At this point it is important to note that the meaning of a syphilitic miasm must be distinguished from the syphilitic meaning in traditional medical terms. Prosecco and Ortega describe this miasm as 'constitutional state of destruction, degeneration and aggressiveness'.⁸ Norland enhances this definition by stating 'sustained aversion leads to hatred [...] an image of a predator with a focused destructive intention [...] a type of tunnel vision with a focus upon one object only. A motto is that they will kill or be killed'.⁹ How very true of today don't you think? Leading on from the sycotic miasm, the syphilitic is focussed on destructive forces with a single focussed cause. You only need to have watched the USA elections to witness this miasmatic trait coming through in the candidature, for example, the focus on reducing and removing diversity in the population, the building of a wall to enhance border control. Within the UK, the sad assassination of an MP who advocated for immigration and diversity and the rise of right wing groups and reported violence towards minority groups following the referendum result. All of these examples highlight the deterioration and destruction of the communities, countries and ultimately a feeling of unity across our world that can result from a syphilitic miasmatic taint.

The World Prescription

Thinking about the totality of symptoms being displayed by today's society, in relation to finding the genus epidemicus (the remedy to treat a whole population during an epidemic), I would consider a prescription within the sphere of the syphilitic miasm as the central focus. Mercurius at high potency would be a possible genus in this case, due to the level of destruction and decay in the remedy picture and one that would be considered for an individual patient experiencing symptoms that can

⁸ Prosecco & Ortega, Drs, (1980) Notes on the Miasms. National Homeopathic Pharmacy. P54

⁹ Norland, Misha with Claire Robinson (2003) Yondercott Press. P32/33

involve every organ of their body, a weariness of life, mistrustful and great weakness of mind and body.

It is here we go full circle to the philosophy of Kent regarding the central nervous system (government) impacting from our internal to our external symptoms. By supporting individual's mind and body through effective homeopathic treatment, we could see the positive polarity of the syphilitic miasm shining through for example, that of creativity, inspiration and expression.¹⁰ Wouldn't it be great to see the energies and passion put into the negative traits discussed in this article transformed to positivity? Just think of what the world and us in it could achieve if they were.

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¹⁰ Norland, Misha with Claire Robinson (2003) Yondercott Press. P33