

# Jeremy Sherr

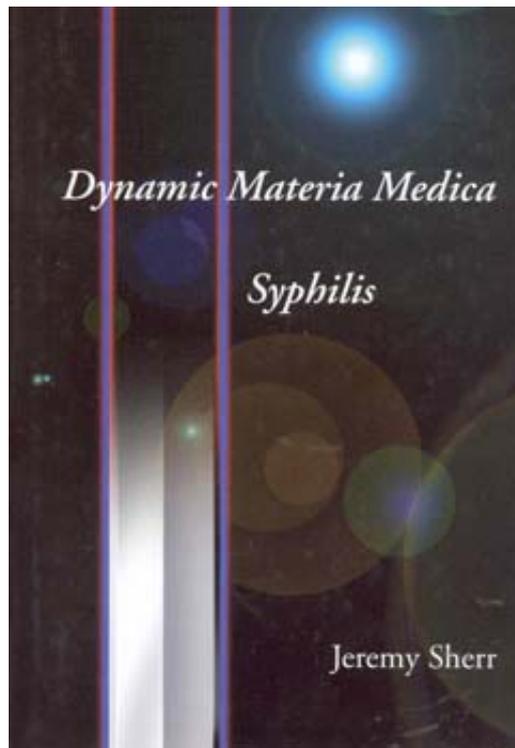
## Dynamic Materia Medica - Syphilis

Reading excerpt

[Dynamic Materia Medica - Syphilis](#)

of [Jeremy Sherr](#)

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## ***Introduction***

My aspiration in writing this volume is to amalgamate a number of parallel concepts into a unified and holistic composition that reflects the intrinsic nature of homoeopathy.

The first concept is to present a multi-dimensional materia medica. The foundation of this book consists of a description of eleven remedies. To avoid the tedium of long linear dissertations I have presented the remedies in a variety of modes. Each mode has its own lesson and purpose. Some are written as lectures, some as provings or toxicological compilations and others as verse or poems.

In order to wed science and art I have presented original symptoms on one side of the page and remedy portraits on the other. In this way I am hoping to create a whole brain materia medica experience. As each side completes its opposite, it may be difficult to fully understand one side without the other. The pages are colour coded to indicate context and continuity, but feel free to read these complementary sets of data in any order you like.

The poetry was an attempt at delivering my point in a more concise manner, which, for me, turned out to be the longer way by far. Nevertheless I find poetry to be a more refined potency of language, closer to the simple substance of homoeopathic expression. The rhythm and metre of a poem succuss the content, while the scant words dilute excessive verbosity. Thus potentised, poetry can penetrate the insulation of bland symptoms, allowing the subtle nature of a remedy to emerge.

Within this diverse structure I have held the principle that all remedy descriptions should be based on fact, meaning rooted in original provings. It is my conviction that in constructing materia medica we must build our castles on firm data, rather than on the shifting sands of ungrounded speculation or insufficient and transient cases. While our imagination soars, our feet should remain firmly on the ground. The original symptoms presented on one side are not merely a copy of the original provings and symptoms, rather a regrouping according to themes. Regrouping symptoms in a variety of configurations will enhance our perception of a proving.

The second concept of this book is the search for an essential principle that unites each remedy. There is more to remedy essences than conglomerations of keynotes, emotions or delusions. Essences should not be confined to mental or emotional portraits, because 'the mind' is only a particular and local reflection of the invisible principle that permeates our entire being. Nor should we let our wings be clipped by the constricting nature of repertory. Beyond the processed language of compiled materia medicas lie original expressions and sensations, and beneath these roots rests a simple core meaning that generates the entire remedy, including physical symptoms. There can only be a single common denominator at the centre of each remedy, a pattern so simple that it precedes all others.

I have concluded each chapter with a synthesis of the remedy, based on a method that I call 'the verb', on which I elaborate later. Much homoeopathic effort concentrates on analysing remedies and cases, breaking them down into components. It is important that analysis leads to a synthesis, a concentrated formulation that includes all factors.

The third concept of this book is an investigation of the inner nature of the syphilitic miasm. According to Hahnemann, a miasm is a simple yet powerful disease entity that has infected a large number of people over a long period of time. As a result it creates a huge but meaningful totality, a symptom complex united by a single basic principle. Since a miasm embodies a much larger totality than individual disease, its unifying principle should be much simpler.

The itch of psora is an example of such a simple principle. Seen through the tunnel vision of allopathy, this seemingly insignificant symptom may be perceived as a minor and isolated pathology, yet it has enormous significance when viewed as a symbol of the great psoric miasm. As the most simple symptom of all, it spans the sickness of all humanity.

The search for a basic common denominator of a miasm can be conducted via three homoeopathic media — cases, philosophy or materia medica. The study of miasms through cases is difficult, since homoeopaths seldom agree on which miasm a particular case belongs to. Furthermore, many cases are complicated by multiple miasms or allopathic suppression. This is especially true for the syphilitic miasm, as it is rare to see unadulterated syphilis these days.

Philosophy may also be a useful tool of inquiry in the search for a simple unifying principle. However, without firm grounding we may drift into fanciful speculation, a common downfall in miasmatic theory.

I have therefore elected to study the materia medica of eleven syphilitic remedies. As the unifying principle of a remedy is the most elementary idea running through the largest totality of its symptoms, we can say that the unifying principle of a miasm is the most elementary idea running through the totality of remedies representing this miasm. Essentially, I am searching for that which is to be cured in the syphilitic miasm by taking the case of its remedies. In other words, I am attempting to view the miasm 'as if one remedy'. By expanding the concept of synthesis from a single remedy to a group of remedies my aim is to distil the simple principle running through the syphilitic miasm. As mentioned above, this principle would have to be much simpler than the principle of any one of the eleven remedies.

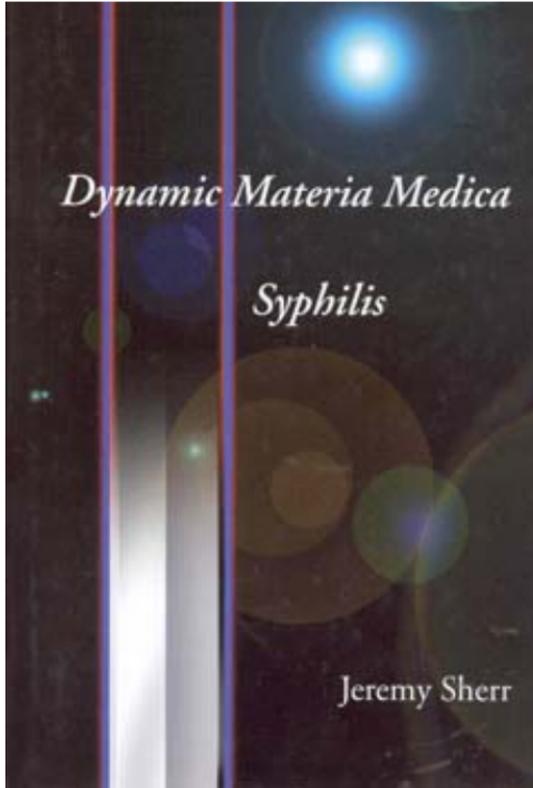
I have chosen archetypal syphilitic remedies, most of which are listed as black type under the rubric 'Syphilis'. In the grimy world of complicated disease, they represent the purest form of miasm available for examination. Two of the remedies, Androctonus and Haliaeetus, have been proved by my Dynamis School. I am publishing my own understanding of these provings for the first time, as ample time and experience have accumulated since the provings.

In expounding the theory of miasms it was not Hahnemann's purpose to create an easy gimmick for finding remedies. Miasms provide us with a map to aid navigation through the chaotic terrain of chronic disease. It is my hope that these writings will advance our search for the key code of this map.

This book is not a compilation of homoeopathic data, but rather a guide to homoeopathic thinking. I have avoided presenting all my thoughts on a golden platter. As in case studies and pure provings, some of the ideas in this book lie hidden beneath the surface. It is up to you, the reader, to fertilise them by repeated reading and thought.

In this writing lies a part of my soul. I hope it will touch yours.

Jeremy Sherr, 2002



Jeremy Sherr

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Understanding the Syphilitic Miasm  
through Remedies

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