



**SPECIAL
SUBSECTION**

Reply to Commentaries on Social Miasm Theory

Stephinity Salazar

It is an honor to have three respected researchers and academics take the time to read and critique my paper on Social Miasm Theory. I am grateful for their time and consideration and shall respond in the order the commentaries were published.

First, I greatly appreciate having insights from a well-seasoned homeopath such as Harry van der Zee. The majority of van der Zee's response is a detailed recount of homeopathic philosophy, both past and contemporaneous, most of which I completely agree. Some of his commentary I either concisely addressed in one or two sentences, or was asked by our editors to omit and "save it for a book" in an effort to stick to key topics. To concisely state, Social Miasm Theory asks the question 'what is disease' and focuses through the lens of homeopathy, a highly complete and coherent philosophy that has already considered pathogenesis. Social Miasm Theory takes a look at miasm and expands it to the social sphere, through the subject of suppression of three compounding qualities: *truth*, *trauma*, and *toxemia*. van der Zee offers commentary on the subject of miasma being catalyzed by trauma and toxemia, but not as much time on what I consider most foundational, i.e., the suppression of truth (Kent, 1900). There are both subjective and objective truths: subjective, or personal truths, and objective truths. Objective truths are grounded in fact, regardless of what the collective believes consciously, though their subconscious and cellular memory may be impacted (Hawkins, 1995; Jung, 1959). One example I mention is when the scientific establishment purposely covers up (or suppresses) findings or data, to prevent further insight or information into the various scientific disciplines. Truth carries a resonance that can affect individual and societal health.

The origin of psora predates any historical records, and even fossil records have been a challenge. I think this debate is still open. I believe this origin may predate, or is possibly contemporaneous with the pre-diluvian records, or sometime around the younger Dryas or prior. We have more information on ancient civilizations re-surfacing in modern times, yet this is still an enigmatic topic, and there is much to be learned before offering any formal opinions. What is clear is that humanity's history on this planet is far more advanced and complex than previously accounted (Ancient Civilizations, 2022) and the fact that we are either a species of amnesia or there has been intentional suppression of accurate records highlights the possibility that suppression of truth is a major factor to be considered for pathogenesis. Whether the original catalyst for the origin of miasm was scabies or a mycoplasma or both is an important detail, but not as important as first considering the broader questions "what is disease" and why?

van der Zee offers an optimistic outlook of why miasm exists, evolutionarily speaking, as a mirror, somewhat analogous to a Joseph Campbell's "Hero's Journey" perspective,

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and I absolutely agree: this deviation from wholeness into our own shadow of separation and dissonance is likely a necessary journey for us all, individually and collectively, for our evolutionary process back into an eventual connection as a collective species (Campbell, 2008). Again, some of what I was suggested to omit from my original paper highlights this perspective. Towards the end of van der Zee's commentary, he mentions a critique on my outlook on the subject of suppression as "something negative" and also "there are no absolute truths"—truth is relative to the scope of one's perspective, the greater the vision, the greater the comprehension. There are still some basic objective values beyond localized taboos. What is good or evil from a limited belief system, may shift as one is offered more access to awareness: However, it is my belief, and my hope, that we can all agree on a basic core value system that eventually allows for us all to responsibly evolve towards sovereign ideals and respect for our fellow brethren and planet. One example: It is wrong for an adult to rape and kill a five-year-old child. While most of us on this planet believe this statement to be true, there are still pedophiles. Collectively in modern times, the majority of the human race no longer finds such actions of pedophilia or human sacrifice ethical or effective. The point is to reconcile past misdeeds, learn from our mistaken beliefs, and transmute the trauma and toxemia we accumulated as a collective species.

Social Miasm Theory addresses the subject of trauma begetting trauma and also neuroparasitology, which can account for why some people have a derangement in their ethical and moral value system that would cause them to trespass upon the innocence of a child and basic human freedom (Our Rescue, 2024). The original, non-abridged version of Social Miasm Theory addresses the history of parasites and its relationship to historical demonology, but it was requested that I leave out this pre-scientific subject, so as not to leave my theory overly vulnerable for tangential critique (Grmek, 1989; McAuliffe, 2016). I believe there are absolute truths at this level of human development and while there may still be a small remnant of clandestine cults that traffic and ritualistically rape and kill children, it is not acceptable behavior at this point in our evolution. Perhaps, in our evolutionary path, it was necessary that we experience such horrors in efforts to learn and reconcile, but once we have learned to "know better" in our evolution, there are no longer excuses for such behavior, which may catalyze collective trauma and have an impact on our health.

Some of the examples van der Zee gives for positive outcomes of suppression are quite sensible from a survivalist perspective, but they offer only a temporary reprieve. The body and mind are incurring a debt they must eventually pay back, should they not wish to carry over the miasm onto their children, future self, or possibly into a future life. To answer van der Zee's question, "Could it be that in certain situations suppressing symptoms in a diseased or troubled person can provide beneficial effects?" Great question: yes, but at a future cost. Examples I would provide for this include physical suppression with antibiotics (compromising the microbiome and future health and immunity in efforts to save one's life), and the emotional suppression of sexual trauma (until the victim is old enough to integrate). This can also extend to societal suppressions of various subjects (Briere & Spinazola, 2005; Theodosiou et al, 2023).

Other examples from van der Zee include emotional suppression in professional settings. I would suggest this is using the word "suppress" (as in opinion or emotional reaction) as a secondary suppression, meaning there is already something imbalanced in the person, relationship, or societal dynamic, which requires their need to moderate or control. They are intentionally suppressing with conscious awareness to avoid conflict. Both people may be miasmatic (latent or active) with emotional instability, possibly resultant from social miasma. Emotional regulation is necessary because there is already a previous disequilibrium in the relationship dynamic. Again, this is a willful suppression, which may cause compounding health issues down the line, resulting from a societal suppression of truth. This example offers a nuanced distinction between individual, miasmatic suppression, and societal suppression in the form of conflict-avoidance: Related, but not exactly the same. Overall, I think my theory parallels much of the commentary van der Zee offers, and I am grateful for his research and replies and for taking the time to read my paper.

Next, Stanley Krippner's first and last paragraph offers a concise, partial summation of my meta-theory on the topic of disease and its compounding effects on society and the planet. Krippner offers much of his commentary discussing psychedelic-assisted psychotherapy and a critique of "Big Faith" and Christian nationalism—I will comment on the points Krippner provides that titillates some deeper aspects of Social Miasm Theory, now that an opportunity has been provided, and I will abstain from replying on commentary that is not directly relevant to Social Miasm Theory.

I agree that entheogens have a place within the healing modalities that can be offered to assist people who have dealt with physical and emotional trauma, as well as the contemplation of deeper philosophical aspects of reality and our universe. Responsible psychedelic use has allowed for direct access to truth and healing, including ancestral “shadow” work— This is one (of many) methods, for which miasm can be accessed and cleared. Not every (active or latent) miasmatic type should consume entheogens, as there are populations that can be triggered into psychosis with psychedelics (Ghaznavi et al, 2024). This is parallel to the responsibility of the homeopath to apply the correct remedy for the active miasm, to ensure the proper order for healing.

My paper addressed Big Pharma, Big Tech, and Big Ag, but it did not address Big Faith, as was mentioned by Krippner. I agree with Krippner, insofar as the basic premise is that there is a stronghold of religious dogma. I think this is not just in America, but globally and historically. I believe this is the case with all the major religions and associated cults, so I do not think this applies to just one religion or country. This connects back to Social Miasm Theory’s “suppression of truth”— As most religions, historically speaking, have removed sovereignty, and direct spiritual connection to Source intelligence from the individual, and have placed it in the hands of priesthoods and associated establishments who have monopolized and manipulated intelligence and gnosis. In the beginning of my paper, I talked about the global “death cult” mentality that paradigmatically affects every aspect of our society: spirituality, philosophy, cosmology, physics, medicine, psychology, sociology, and ecology.

All this is tethered together, and when there are axiomatic miscalculations, or even purposeful lies, every branch of study and phenomenological being-ness is also affected. I would absolutely consider Big Faith to be ancillary to Social Miasm Theory’s premise. A return to nature is necessary, as the further we stray from living harmoniously with our planetary ecosystem, the more compounded our problems. We are an integral part of nature. This is perhaps the first lie that we as a species have told ourselves—that we are separate from the dynamic process of creation. A realignment towards truth and a re-assessment of our core values, as a species, is the first step towards rebalancing our ecosystem’s natural order and towards the healing of miasm.

Lastly, Professor Walach provided some wonderful observations, wise advice, as well as provocative questions

and references. I greatly appreciate his esteemed assistance and knowledge. Insofar as his query as to whether Social Miasm Theory may be ‘true’ and how it would be hard to know because it cannot be “researched systematically”— yes, this would be a cumbersome task. Perhaps a multi-generational study as Walach described, but also incorporating people’s belief systems, could be possible over the span of a few decades? We, as a scientific community, have evolved our scientific method to only accept blind, controlled experiments that we can statistically verify. Since this theory is dynamic, consilient, and generational, it would certainly be a challenge to verify through our current scientific methods. Additionally, the pleomorphism of microbes in any given individual is a unique expression of their totality of constitution, so every case is unique. However, from a social vantage within cohorts, it would be easier to access generalized probabilities of statistical significance. Walach is aware of this challenge as well, and the additional factors, which Social Miasm Theory observes: the additional suppressive factor of ‘truth’ that I mentioned above in my response to van der Zee’s commentary. Walach asks if this theory of suppression can consider subjects such as “civic unrest, of diverging opinion”, etc., and I believe, at least heuristically, yes. I respect his weariness for this “monocausal explanation,” but similar to Hegel’s dialectic, it does offer a “heuristic” totality of explanation, without being totalitarian. Nature is not stagnant, but a dynamic process, and any good meta-theory must account for this ebb and flow.

I believe the most axiomatic, destructive, and subtle form of suppression is the negation of truth. What has it done to our species and, subsequently, our treatment of the planet? When we, as a species, live in a paradigm that negates our connection to nature, each other, and our own selves through flawed collective belief systems, we eventually see a build-up of social miasm. I recognize this epistemological query of ‘what is truth’ is a deeply debatable topic, but there are two foundational observations that we can agree on – we either know something for certain to be factual, or we do not yet know something for certain, so it should be debated in the marketplace of sound theories. The fact that our “scientific” society holds unalienable truths towards flawed cosmologies (and beyond) is highly problematic for every science that branches forth, which eventually rears its ugly head into our societal psyche. As has been shown in applied kinesiology, the body’s vital force is drained when it lies to itself (Hawkins, 1995). I ask the question, “How might a society

be affected when it lives within a paradigm that believes in a faulty, outmoded science and touts theory as fact?" Regardless of whether this is an orchestrated agenda or just naïveté, it is going to eventually affect our health over time. Thank you, Professor Walach, for your critiques and commentary and for assisting me in the development of this Theory of Everything.

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