

USING MAPS AND SYSTEMS IN HOMŒOPATHY



There are many systems that are used by homœopaths to look at their patients and their remedies and so to understand them better. This series of books offers an introduction to some of the most important of them, outlining their origins, development and some of the more significant versions. The books describe the systems and how they can be used to better understand both cases and remedies and so better match them. The approach is versatile and open and allows the reader to adapt the system to their own particular needs and to their understanding of homœopathy.

REALMS

We are inhabitants of the Earthly Realm but many of our remedies come from, or have powerful connections to, the other Realms of The Sea, The Sky and The Underworld. By understanding their nature and the issues that are important in each of the Realms it is much easier to recognize them in a case and so to know when a remedy from a particular Realm is indicated.

MAPPA MUNDI

The Mappa Mundi, also known as The Circle, is a way of looking at cases that is derived from the classical principles of balance between the humours and between the elements.

MIASMS

The Miasms are a concept that has been central to homœopathy since its earliest days and offers a valuable understanding of the particular nature and character of a case.

PHILOSOPHY

Homœopathic philosophy often seems abstruse and impractical, however when used properly it can be a powerful and immensely practical tool not only for finding the remedy but for managing the case.

CORRESPONDENCES

Homœopathy has always recognised that a disease is a physical manifestation of a central, but intangible disturbance of the Vital Force. Only by understanding the relationship between symptoms and the disturbance can we understand the disease. Mystic ideas such as the Cabbala and Swedenborgianism can be used to better understand the correspondence between a disease and its symptoms.

PROVINGS

Provings lie at the very basis of homœopathy. The practice of homœopathy consists of a comparison between the remedy pictures as gained from provings and the patient's disease picture. Commentators from Hahnemann onward have made clear that only the experiential knowledge gained from provings is the deepest knowledge about remedies. Understanding how provings are conducted is necessary in order to interpret provings and to gauge their reliability and depth. This book is useful both for conducting and publishing provings and for being able to read them quickly and accurately.

THE SERIES SUPPLEMENT:

TRANSFORMATION

This is a larger work than the other books, following on from and building on the series it explores and charts new territories.

When a case involves movement between two Realms it is often the dynamic centre of the case and a careful analysis of the issues involved in that movement can differentiate between similar and related indicated remedies. A detailed materia medica of the transformational issues in groups of remedies is extremely helpful in making such a differentiation. The groups of remedies examined include: the birds, the snakes, the insects and spiders, the trees, the drug remedies and several more.

Many aspects of his thought match closely and offer a framework for understanding the way of the world as it has been observed by homœopaths. Members of the New Church that was founded by followers of Swedenborg have been consistently drawn to homœopathy for their medical needs; while many of the classical homœopaths, particularly in the United States, were members of the New Church. Kent and Hering were the most important of these but the list of names is extensive and includes Grimmer, Farrington, Boericke and Tafel.

It is important for the contemporary classical homœopath to have some understanding of Neoplatonic and Swedenborgian thought and terminology for several reasons. A number of writers, of whom Kent is especially important because of his influence on the repertory, use certain words with a particular meaning derived from Swedenborg that needs to be known if they are to be correctly understood.

Swedenborgian scientific thought is one of the few disciplines other than homœopathy that synthesizes both the Aristotelean and the Platonic ways of understanding the world. Its explanations and understanding can be effectively applied to make sense of many of the more difficult aspects of homœopathy.

Swedenborgian thought can also provide an extremely useful tool in understanding many aspects of a case but particularly the level at which the disease is manifest and a more detailed and accurate application of the laws of cure.



ARISTOTLE AND PLATO

Aristotle was a student of Plato who had in turn been a student of Socrates. They are the representatives of two streams of philosophy.

One is materialistic and based on observation, classification and the principles of direct cause and effect. It has within its core the ideas and principles that were to develop into the modern scientific paradigm. It is also a philosophy that is political and in a very practical way. Aristotle was the tutor of Alexander the Great and so his influence was directly imposed on much of the classical world. In the later medieval world the writings of Thomas Aquinas, many of which were commentaries on Aristotle, were central to philosophy, science and politics of the Western Church and so much of the Western world. Though now not as obvious, Aristotelian thought still underlies much of what we call scientific and political thought.

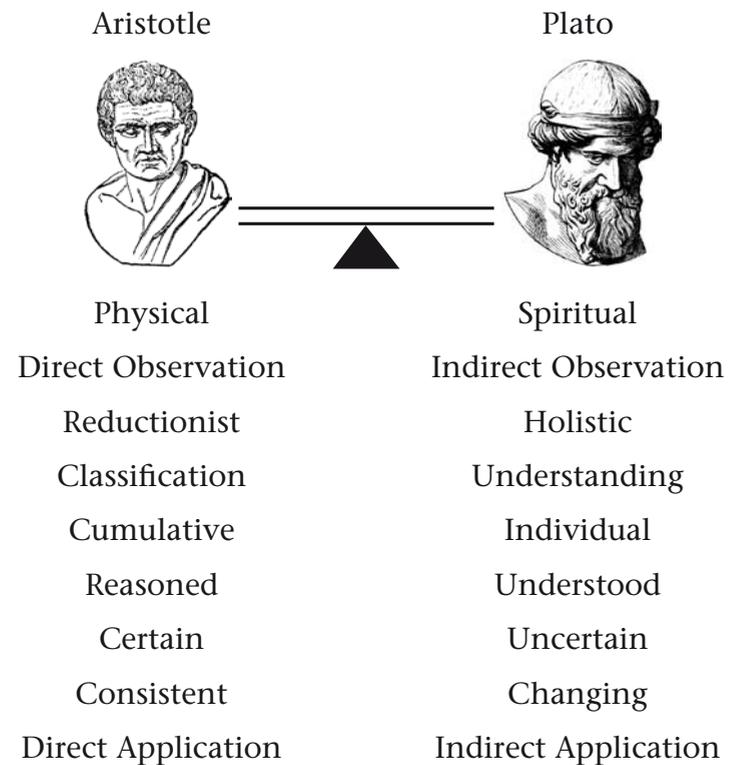
The strand that Plato represents is much more subtle and complicated and so its influence is much less obvious. Plato believed that the world that was available to the senses was not the real world but only an imperfect

manifestation of perfect forms that existed outside the realm of man’s comprehension. He used the famous metaphor of the cave: in which we are bound in a cavern, our backs to the opening and we can see only the shadows of the real world as they fall, like a film, on the back of the cave. The philosopher is able to break free of his bonds and, through understanding the shadows, can begin to learn something of the true forms that cast the shadows.

Aristotle’s way of thought is tied firmly to the physical world which we perceive directly. It requires attention and reason but has no mystical or spiritual element. Plato’s, on the other hand requires observation and reason but also a degree of spiritual understanding and mystical acceptance.

Boenninghausen was trained as a botanist and very much followed an Aristotelean pattern of classification and reductionism. Kent and Hering were much more comfortable with also thinking in a Platonic manner and so developed a very different way of understanding their patients, one that was more inclusive and holistic.

Both the Platonic and the Aristotelean have their champions in modern homœopathy but what is really needed is an understanding of both and a path of balance between them.



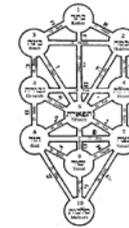
NEOPLATONISM

The philosophy of Plato was systematized by Plotinus in the Third Century. Neoplatonism contained almost nothing that is not to be found in Plato's philosophy but it is arranged in a more theological form.

In this system all creation comes out of the One, which contains everything within it including being and not being, through four levels of emanation. The first is the Nous or Divine Mind, the second is the World Soul, the third the Human Soul and the fourth the Physical World. Each of these is more material and further from the original One but still contains all of its predecessors within it. Plotinus has had a profound effect on Christianity and Islam over the centuries. Much of his work was lost in Europe through the Dark and Middle Ages but it was returned from the Arab world during the Renaissance. It was central to the work of Marcilio Ficino and Pico della Mirandola in Medici Florence.

The Gnostics had a similar understanding of creation except that for them creation was an act of evil, the physical world was an evil thing and the object of life was to leave this physical world and return to the purity of the unmanifest One. For the Neoplatonists the opposite is true; the act of creation was an impulse to good and the purpose of life was to understand the emanations of the One and so to achieve happiness in the physical world.

THE CABBALA

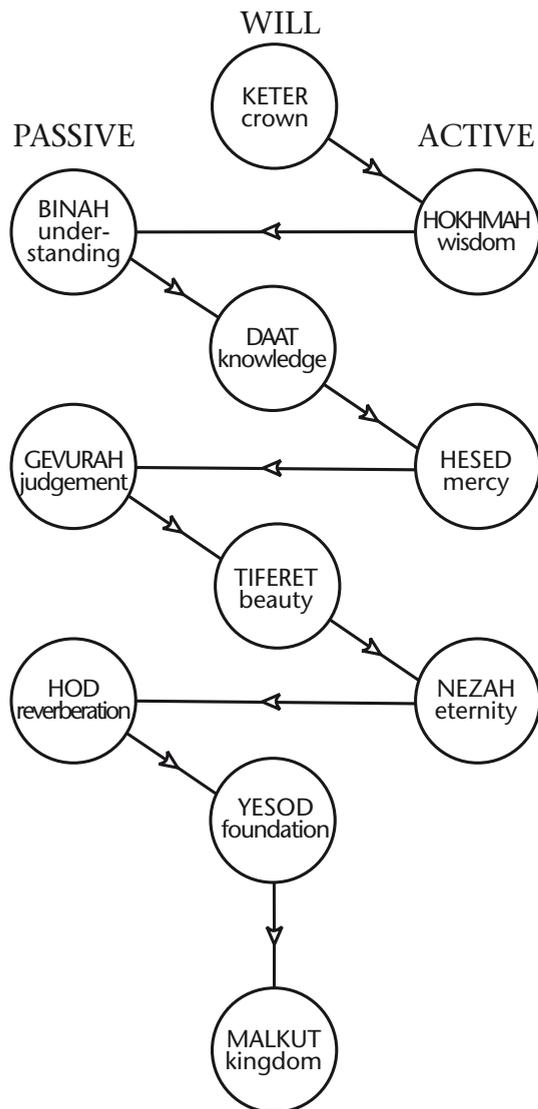


The Cabbala represents one of the main streams of Jewish mysticism. It has its origins in various figures from the time of the Roman occupation of Judea but much of its present form dates from Thirteenth Century Spain where it was clearly influenced by Neoplatonism which was probably introduced through the Moorish occupiers.

It is a complex and occult system that requires a lifetime of study and meditation to even begin to comprehend. This is not therefore a description of what the Cabbala is, only an indication of some of the principles that are to be found in later systems and which have a particular resonance to homœopathic understanding.

In the Cabbala the act of creation occurs through the Mind of God becoming manifest in a series of stages. The Ayin, the Absolute Nothing that is God becomes the Ayin Sof, the One and out of the One comes all creation. The process occurs through four worlds, of Emanation, of Creation, of Formation and of Action, which closely echo the stages of the Neoplatonic creation. This path is further divided into ten Sephira or vessels. Each of these is more physically manifest but contains within it all of the preceding Sephira. The path of creation and the ten Sephira are depicted in a pattern often referred to as the Tree of Life.

In this arrangement the Sephira are arranged on two columns, the Column of Mercy and the Column of Wisdom with a Column of Equilibrium between them. The path of creation takes the form of a lightning strike, moving in a zigzag pattern from one side



to the other and down from the Mind of God to the Manifest world we live in. The concept of duality and a swing from one extreme to the other is a feature of the process of creation and is important in Cabbala.

Through study and meditation the Cabbala gives an understanding of the Torah, the Biblical writings, and of the created world and through this a first understanding of the unknowable mind of God. An important image for Cabbalists is that of the Merkaba, the chariot of angels in which God appeared to Ezekiel. This vision was confirmation that it was possible to follow the lightning strike of creation in reverse and come to some contact with, and understanding of, the Divine Presence. This was considered threatening to the priestly elite, in the same way that the English Bible was threatening to the Catholic Church, and there were always severe restrictions on the study of Merkaba and Cabbala.

One of the ways that the highest level of creation is manifest is in the figure of Adam Kadmon (Primal Man). He is the first manifestation of Man as the likeness of God and so is the image on which all of us are modelled.

As well as the Worlds and the Sephira there are twenty-two paths between the Sephira. Each of these has a meaning and each is associated with one of the twenty-two letters of the Hebrew alphabet.

BUDDHISM



In Buddhist philosophy, particularly Tantric Buddhism, there is an image of creation called the Yab Yum, which is usually represented by a Deity seated in the lotus position and in sexual congress with his consort.

He represents the active principle of Compassion and she the passive one of Wisdom. In their union they represent both the creation of the world and the attainment of Nirvana. There are distinct similarities between the Yab Yum and the Platonic and Cabbalistic philosophies. The main difference is that it is an act of union, of coming together and a dissolution of duality whereas in Neoplatonism and particularly in Cabbala, the act of creation involves the advent of duality.

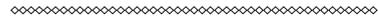
MYSTICISM & OCCULTISM

These philosophies have had important influences on each other and on almost all the mystical and occult movements of the last five hundred years; including the Neoplatonists of the fifteenth century Renaissance, the European Rosicrucians and English Neoplatonists of the Seventeenth, the Freemasons of the Eighteenth and the Golden Dawn in the Nineteenth.

For example in the Tarot, especially as developed by the Golden Dawn, the twenty-two cards of the Major Arcana are directly related to the twenty-two paths on the Tree of Life.

These philosophies live on today not only in mysticism but also in science. The theories of Rupert Sheldrake concerning morphic fields are in their own way a reinvention of Platonism.

SWEDENBORG



Emanuel Swedenborg was born in 1688 in Sweden. His father was descended from a wealthy mining family and was a professor of theology and a bishop. After completing university Emanuel made a Grand Tour of Europe and spent some time in London. He returned to Sweden where he studied almost all aspects of science. It is now easy to forget that at that time Sweden was one of the world's most important scientific centres, not only in the studies of geology, metallurgy and chemistry but also in the life sciences. More of the pre-uranic elements were discovered in Sweden than in any country except Britain and the foundations of the science of taxonomy were laid down in Sweden by Linnaeus.

Swedenborg was at the centre of this scientific world. He was appointed assessor-extraordinary on the Swedish Board of Mines, he was also an inventor and researcher in many fields including life sciences and anatomy. He was offered the Chair of Mathematics at

Upsalla University, which he declined, perhaps because of his stutter, which caused him to avoid all forms of public speaking.

At the age of fifty-five he took a leave of absence from his position and began to travel again. At this time he experienced many dreams and visions and decided to move his focus of study towards theology and the understanding of religious thought. He spent the next thirty years in religious study that was both academic in his study of the Bible and experiential through his visions where the nature of Heaven and Hell were revealed to him by the Angels that dwelt there. He wrote a substantial number of books, all in Latin which were published in various parts of Europe.

Swedenborg never saw himself as the creator of a new church or religion; rather he was a witness to the fact that the creation of the New Jerusalem that had been foretold in The Book of Revelation was coming to pass in the world. This was an event that he accorded to the year 1757. He felt that his message was of relevance to all Christians irrespective of their particular creed. However, many of his followers felt the necessity of creating a church that would express a purely Swedenborgian understanding of the scriptures. At various times the philosophic and the church interpretations of Swedenborg's thought have come closer or become more separate. Today there are Swedenborgian or New Churches that are Christian sects, some with very little connection to Swedenborgian thought; while there are organizations involved in his philosophy and writing with little connection to the Church.