

USING REALMS IN HOMŒOPATHY

"Here is a beautiful book written by an author who lives and breathes the subject – this knowledge permeates the writing making it a useful work-book for the committed student."
Misha Norland

"Peter has quite brilliantly drawn together the threads of the higher realms of human experience and brought them down to earth to be of immense practical use in our everyday practices."
Janet Snowdon

USING REALMS IN HOMŒOPATHY

The Realms of the Sea, the Sky, the Earth and the Underworld are the places from which our remedies come and the properties of each are to be found in the remedies and the patients who need them. Understanding what those properties are and how they are likely to be expressed in a patient can help the homœopath to narrow down the group of remedies from which the required remedy can be chosen. The Realm is also a quick way of checking that we have understood the case and will throw up clearly any inconsistencies.

USING MAPS AND SYSTEMS IN HOMŒOPATHY

A series of introductions to the major systems and maps used in homœopathy to better understand the various systems, to apply them simply and effectively and to understand what they tell us and what are their limitations. These books are primers and do not require previous familiarity with the systems but they are also useful as a workbook for those who know and use the systems.



Peter Fraser

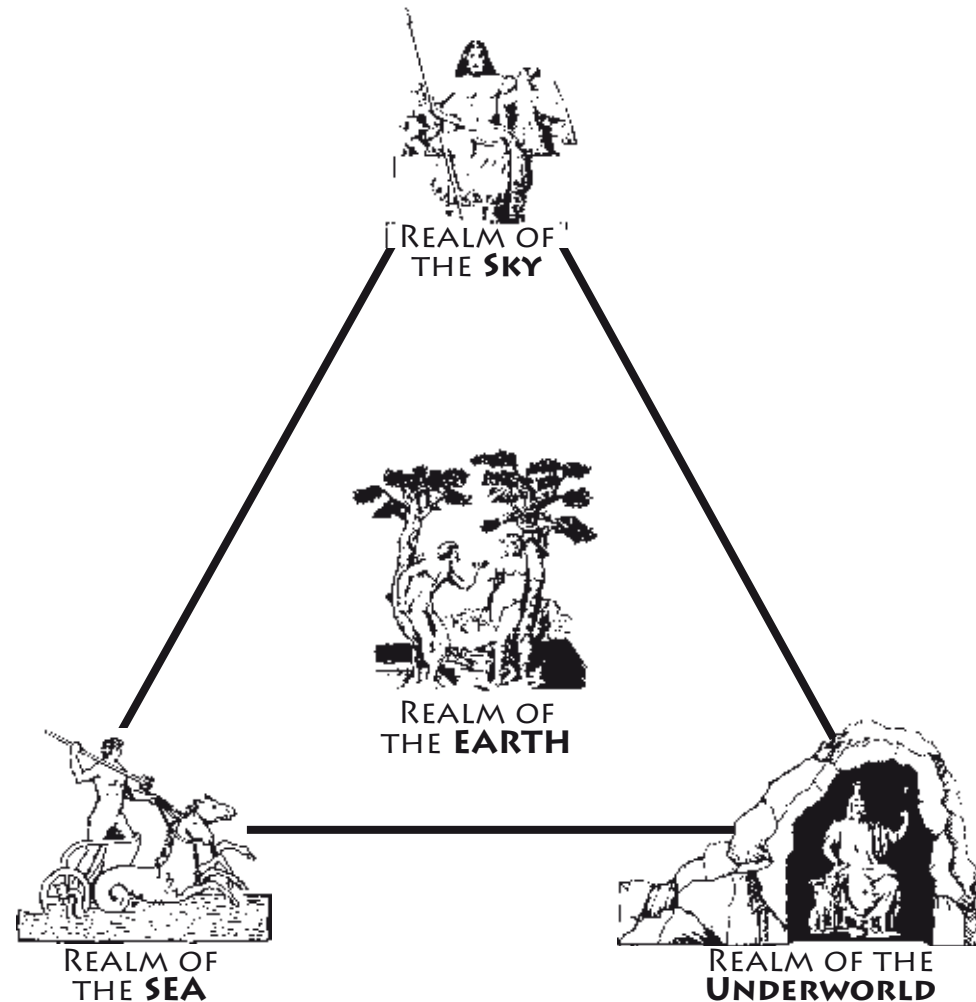
ISBN 1-874581-24-X



9 781874 581246

USING REALMS IN HOMŒOPATHY

PETER FRASER



PETER FRASER

USING MAPS & SYSTEMS IN HOMŒOPATHY

INTRODUCTION

We, as humans, are land animals. Our natural home is the Earth and much of who we are comes out of the fact that we live and move on the ground.

We are agriculturists and grow our food in the Earth or get it from animals that live on the Earth and eat plants nurtured in the Earth. It is an exception for us to go to Sea to find fish or to shoot birds out of the Air. Our houses, however bright and comfortable, remain a recreation of the cave or burrow in the Earth that sheltered our ancestors. They are built from materials that are of the Earth, whether it be quarried stone and slate, baked earth bricks and tiles or earth grown timber and straw. The things that we value most, gold and jewels are dug from the Earth as are many of the things that we find most useful including iron and other metals and fossil fuels from which we make many plastics.

Yet the other Realms are also of great importance to us both physically and psychologically.

In evolutionary terms we have only recently come on to dry land and our roots are definitely in the oceans. Foetal development seems to be a personal replay of the evolutionary development of the species and almost all of this replay occurs in the aquatic environment of the amniotic cavity. The developing foetus starts as a single celled organism and develops into a fish like creature with gills and then into the protohuman but still living and growing completely surrounded by water. The child that finally emerges on to the Earth, breathing air, is a finished product who will grow and develop into an adult but will not basically change.

Even though we are land animals we have deep and abiding connection to the Sea. Our homes are on land but the vast majority of us live within a few miles of seas or rivers. For a great number of people there is a feeling of ease and of coming home when they are near to the Sea and it is the place that we tend to go when we want to holiday and relax. Exploration, trade and communication all have their origins

CONTENTS

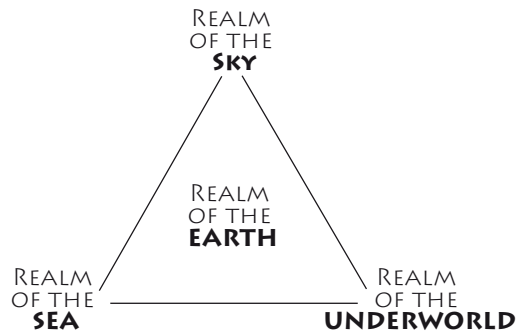
Using Maps and Systems in Homœopathy	viii
Introduction	1
Mythology	5
Psychology	9
The Earthly Realm . . . . .	.12
The Realm of The Sea . . . . .	.16
The Realm of The Underworld . . . . .	.20
The Realm of The Sky . . . . .	.24
Attitudes and Ways of Knowing . . . . .	.28
Emotions . . . . .	.30
Pattern Thinking . . . . .	.32
Ailments and Affinities . . . . .	.34
Remedies . . . . .	.37
Realms Summary Table . . . . .	.40
Movement and Transformation . . . . .	.42
Using The Maps . . . . .	.45
References . . . . .	.51
Index . . . . .	.52

on the Sea. The substance more important to life than any other is water. Salt, the first substance to give flavour and meaning to life, is derived from the Sea.

The Underworld is a place that we do not go in this life but it still holds enormous meaning for us. Death awaits us all and is the natural corollary of birth. The monsters from the Underworld haunt our nightmares. Yet the Underworld is the place of our ancestors who guide us and lead us. Many of the powers that are respected, especially in primitive societies, come from the Underworld and when there is a lack of such power and knowledge society is the worse for it.

The Sky is the Realm that is least accessible to us yet it represents many of the things that we aspire to. We build tall towers and climb high mountains. Many long for the freedom of flight and the freedom that the wind can represent. Nothing represents the spirit of life more clearly than “the breath of life”, the air and our breathing of it. Life is fed from the Sky through the Sun that provides both heat and light and which gives us both comfort and inspiration.

The remedies that we use as homœopaths also come from all the Realms. Most of the minerals and plants that we use are firmly rooted in the Earth. However, some of the plants extend into the Underworld or into the Sea and many trees extend high into the Sky. Minerals, such as *Natrum muriaticum*, have been dissolved in the Sea and gases escape into the Sky.



BOOK TEXT CONTINUES, END OF THIS EXTRACT

MYTHOLOGY

Myths and legends have a way of putting the concerns and fears and apprehensions of their creators into a reasonable and intelligible narrative form.

Graeco-Roman mythology often seems overly formalized and even trite when compared to the vigour and energy found in the mythologies of more primitive cultures. However, we can trace our civilization in a direct and unbroken line to the time of Homer, and the themes and issues that were important to him and those that followed him are still important to us and to the foundations of our understanding.

There is a key point in classical myth when the sons of Saturn overthrow their tyrant father and divide his kingdom between them. This is the beginning of the story of the Olympian Pantheon that constitutes much of classical mythology, and it is the end of deep and primitive religion and the start of something more genteel and less psychologically present. The Gods were no longer an immediate and threatening force in the lives of mankind; rather they were distant, if powerful beings who, as long as they were properly propitiated, left Humanity alone.

The most important feature of this change is the way in which the Gods withdrew from the world of man and lived in a separate space. They would only occasionally venture into the world of Humanity, and usually with disastrous results. Although the many different mythologies and religions of earlier times were subsumed into the Olympian Pantheon they were relegated to a place of lesser importance. In particular the dichotomy between Earth and Sun, Body and Spirit, Dionysus and Apollo, which had previously been the keystone of religion, became secondary to the threefold division of the sons of Saturn. Having ceded to Mankind the Realm of The Earth, the Gods kept as their own the Realms of The Sky, The Sea and The Underworld.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

PSYCHOLOGY



The process that is described through the metaphor of myth is basically a psychological one and one of the multiplicities that it represents is the birth of consciousness.

Humanity claimed the world of consciousness and reason for itself. To do this mankind had to cede away the various aspects of the unconscious. The preconscious aspects of thought and understanding were claimed by Neptune, the subconscious by Pluto and superconscious by Jupiter.

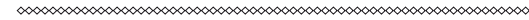
In doing this the power of the conscious mind was greatly enhanced allowing the development of amazing cultures and civilizations. However, the various aspects of the unconscious became more distant and we became more removed from them. Though their influence was in no way diminished they were harder to access and that influence was harder to understand or appreciate.

Within the Earthly Realm of consciousness, Humanity has by most measures become successful and adapted but we have also come to lose touch with the other important parts of our nature. So far has this process gone that when Freud rediscovered the subconscious he was met with ridicule. Even now, though the existence of a non-conscious thought process is generally accepted it is still not a fully respectable field of study. A psychologist can never expect the status and admiration accorded to the anatomist or the neurologist. Indeed there is an abiding hope in much of the scientific world that neurology will turn the unconscious into a purely physical quirk of being that can be described and so discounted.

The influence that the unconscious has on the character and lives of people is so great and at the same time so hidden from their conscious understanding that it became a source of illness and an ability to access the unconscious can in itself be of immense healing value.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

THE EARTHLY REALM



The Earthly Realm is the Conscious Realm, the Realm of what is tangible and real. It is the place where we most obviously live our lives. It is the place of things of that we can see and touch.

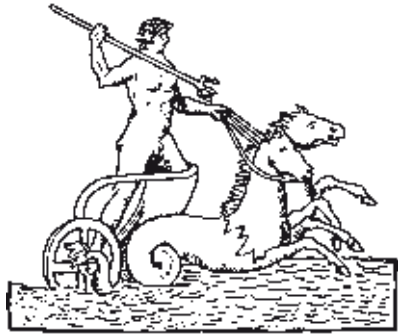
It is a place of structure and solidity. The structures of the Earth whether natural or constructed are not made for movement. Mountains and hills do not move or change and plants are rooted in the ground. When there is movement it tends to come out of the influence of the other Realms: the wind and the waves and rain.

The energy of the Earthly Realm is a masculine one. It is governed by reason and by logic, and the emotional and the unknown have little place. There is always an impulse to explain and tame anything that is mysterious and if that is not possible to ignore it. The rule of law, whether the law of nature or the law of society, holds sway.

Things persist in the Earthly Realm. It is a place of permanence and stability, little changes over time and never without a reason for the change. What change there is tends to be built on the foundations of previous structures. It is therefore progressive and cumulative.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

THE REALM OF THE SEA



The Realm of the Sea is the Realm of the Preconscious, of the emotions and feelings that rule and guide us before we enter into the world of consciousness.

Water is an element of flow. The Sea is a place that, within itself, has no boundaries. No part of the Sea is fully differentiated from any other part, each runs into the other.

The energy of the Sea is a feminine one and particularly a maternal one. It is governed by the emotions and by the concept of nurture. The relationships that are important in the Realm of the Sea are the blood relationships, ones that neither party chooses but to which each is relentlessly held. The state of living an aquatic existence is experienced by humans and by most mammals only during the prenatal period in the waters of the womb. So it is that the relationship of this period, the relationship of mother and child, is the one that matters most. This is the deepest of the blood relationships.

The emotions associated with the sea are the visceral ones, the primitive emotions that affect us most deeply and from which there is no escape, only accommodation. The love in this Realm is a deep devotion, an unconditional love. However, the dislikes can be just as deep and just as unremitting.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

THE REALM OF THE UNDERWORLD



The Realm of The Underworld is the Realm of the Subconscious, the Realm of the emotions that overwhelm us and carry us away. They are emotions and feelings that we never fully understand and whose source we never really know.

This is the Realm of the passions, of love and of hate, of envy and jealousy and the Realm of desire.

The Underworld is the Realm of death but also of sexuality and rebirth. The keynote of the Realm is always passionate emotions that are all-powerful, unavoidable and that are as destructive as they are beautiful.

The Realms of Sea and Earth are physical and tangible. The Sky and, particularly, the Underworld are much more nebulous and not defined by physical boundaries or features. We know them not directly through the senses but through the emotions and understanding.

Although the Underworld is only experienced after life, in death, there are many ways that we connect to it in life. One is through the death of those close to us. Often they have moved out of this world but we are still in some way connected to them. Ghosts and spirits are the inhabitants of the Underworld and any form of interaction with them...

BOOK TEXT CONTINUES, END OF THIS EXTRACT

THE REALM OF THE SKY



The Realm of The Sky is the Realm of the Superconscious. This is the Realm of the spiritual, the place where we are nearest to and can most easily connect with the divine. It is a place of aspiration.

It is a place where the physical desires are abandoned for the higher desires for knowledge and spiritual development. The place where the self and its needs are abrogated and the needs of others or of society become important.

The emotions of the Superconscious are of benevolence, of connection to others and to the greater universe. The emotions of asceticism and self denial are also of this Realm.

The most important feeling in the Realm of the Sky is the feeling of freedom. It is a place of infinite space and of infinite possibility. We can touch the air where it touches us but we can have no comprehension of where it might end.

The Earthly Realm is one of hard edges and clearly defined boundaries. In the Realm of the Sea all edges are rounded and softened, nothing is defined, but the boundaries are no less restrictive and suffocative. The Realm of the Underworld represents death and so the finite boundary of life and the passions that this Realm brings about are powerfully binding and restricting. The Sky has no such restriction. Though this allows for a freedom that can...

BOOK TEXT CONTINUES, END OF THIS EXTRACT

ATTITUDES AND WAYS OF KNOWING

One of the ways of differentiating between patients whose cases match the different Realms is by their attitudes to life, the way in which they do things and the way in which they know their world.

For people in the Earthly Realm the laws and the rules are the most important guide for how things are to be done. Actions are reasonable and are the correct response or reaction to whatever has preceded them. Their knowledge comes from careful observation and from the application of reason to whatever is observed. Explanation is very important to them and it is very difficult to accept something that cannot be explained.

People from the Earthly Realm will tend to have fixed ideas. As their ideas and beliefs are reached through logic and careful thought their belief in them is absolute and they find it very difficult to change or even to consider a different point of view.

In the Realm of the Sea feelings are the principal guide to a person's attitude. They believe something because that is what feels right to them. It is an instinctual feeling, its source is never known and it is never questioned. In the Realm of the Sea it is quite possible to hold two completely contradictory opinions or feelings at the same time and not to see that there is any conflict in doing so. This is something that would be impossible for someone from the Earthly Realm.

Feelings are absolute and any knowledge that comes from them must be correct. A Sea Realm person is just as likely as someone from the Earthly Realm to have an absolute belief in their opinion and be unwilling or unable to change it. The main difference is that in the Earthly Realm that opinion is fixed and unlikely to change over time; while in the Sea Realm an opinion or belief is entirely of the moment....

BOOK TEXT CONTINUES, END OF THIS EXTRACT

AILMENTS AND AFFINITIES

It is very difficult to classify ailments to the different Realms as it is not the ailment itself but the nature and character of its expression that differentiates between them.

It is quite possible to find any ailment in any Realm and the fact of its presence alone is not helpful. However, ailments and especially affinities are useful when they form part of the pattern and when they reflect characteristics found elsewhere in the case.

The Earthly Realm has an affinity to the musculoskeletal system and ailments involving stiffness and inflexibility in this area are often associated with the Realm. The back is the most structural part of the system both practically and metaphorically and so is an area that is often chronically affected.

The skin as the organ that holds contains and defines the body also has some affinity to the Earthly Realm. However, the skin is the least defined of all organs and tends to be the place of first preference for the body to express disease in almost all cases. The qualities and modalities of skin symptoms are therefore always important.

Nutrition and digestion are important in both the Sea and the Earthly Realms but in different ways. When it is a question of assimilation and providing the nutrients that are used to build structure, such an ailment might be indicative of an Earth remedy.

When an ailment involving digestion is part of a pattern around issues of nurturing and being nurtured, then it is more likely to be indicative of a remedy from the Sea.

The chief affinity for remedies from the Realm of the Sea is the generative organs. Difficulties with the male organs, testes and prostate, can often indicate a Sea remedy but it is the female organs and the processes associated with them that the pattern is strongest.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

MOVEMENT AND TRANSFORMATION

While most substances are of a particular Realm, there are some that move between two or more different Realms in some way.

These substances make remedies that are particularly interesting to look at from the point of view of the Realms as not only does this map give the background picture of the Realms which are relevant in the case but it also provides some of the characteristic foreground through the way in which the transformation is made and the way in which transformation is prevented or made difficult.

The background, the Realms in which the case, the remedy or the substance is found is a static feature. It is stable and does not change very much. The foreground, the path by which change takes place and the issues that stand in the way of such change are dynamic, they are about movement and they tend to change and especially to alternate in a contradictory way.

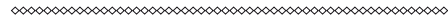
The background of the Realms will give you the family or the group of remedies of which the indicated remedy will be a member. The foreground of the path of transformation will give you a way of choosing the right individual member of that group.

The most important forms of transformation in the modern world are the movements from the Earthly Realm, humanity's natural home, to the Sky. These transformations are generally positive and come out of an aspiration to spiritual development.

One of the features of the Realm of the Sky is that it is not generally a place in which existence can be sustained. Movement is necessarily backwards and forwards, which tends to make the issues around this change even more important.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

USING THE MAPS



The process of using the various maps to analyse a case or a remedy is not one of finding precisely where you are but rather of checking that you are looking in the right direction. The compass might be a better analogy than the map.

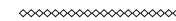
For most practitioners it is unlikely that a system will tell you exactly what remedy is indicated. There are practitioners who use particular systems to precisely determine the nature of the remedy that is indicated. To use a system in this way not only requires a thorough and precise understanding of the system itself, but also a deep and very wide knowledge of remedies and cases. However, all of these maps will throw up quick and useful indications of a contradiction or inaccuracy in the analysis of the case. They will also indicate the main direction of the case and highlight those areas of the case or particular symptoms that stand out from the rest.

It is the process of placing the case onto a map that is important. In undertaking this process the ways of thinking required ensure that the case is looked at holistically, that comparisons, connections and correspondences are noted and that inconsistencies, contradictions and unusual features are highlighted. These things will have come to your attention through the process and by the time a conclusion is reached it has, in many ways, become redundant as the elements of that conclusion have been brought into consciousness.

The main element is the general position of the case or remedy on the map. The Miasm, Realm and position on the Circle give a valuable overview of the situation. The remedy that is indicated will be one that comes from the same Miasm, Realm, and position on the Circle. If a general position is not apparent, then there is reason to look again at the case and to make sure that we have understood it properly. It is quite common for a case not to fit well on to one or more of the maps, but it is very unlikely that a case will not fit clearly onto any of them.

BOOK TEXT CONTINUES, END OF THIS EXTRACT

INDEX



- Achilles, 6
- Agamemnon, 6
- Alzheimer's, 35
- amphibians, 44
- Anacardium, 37
- Apollo, 5
- art, 23
- Asterias rubens, 38
- Athena, 6
- Aurum, 1, 37
- back, 14
- Belladonna, 39
- birds, 3, 43
- Bryonia, 37
- Calcarea carbonica, 38
- Carbons, 37
- cetaceans, 3, 18
- Chocolate, 35
- circulatory system, 35
- clairvoyance, 22
- Conium, 37
- connective tissue, 13
- Corallium rubrum, 38
- Cuprum, 37
- Cypraea eglantina, 38
- degenerative brain disease, 35
- degenerative nerve diseases, 35
- digestion, 18, 34
- Dionysus, 5
- drugs remedies, 43
- feminine, 16, 18
- Ferrum, 37
- fish, 19, 44
- Freud, 9, 10, 22
- gases, 3, 39
- generative, 35
- generative organs, 35
- Goya, 6
- hallucinations, 25
- Halogens, 38
- heart, 35
- Hector, 6
- Helen, 6
- Homer, 5
- hormones, 35
- Hydrogen, 39
- imponderables, 39
- individuation, 26
- insects, 3, 4, 43
- Jung, 11, 26
- Jupiter, 6, 7, 9
- Kalis, 37
- Lachesis, 35
- Lemna minor, 38
- Lily family, 35
- Luna, 39
- lungs, 35
- Lycopodium, 37
- M.E., 35
- mammals, 17
- Mandragora, 39
- Mars, 6
- menstrual cycle, 35
- Mercury, 7
- Metals, 37
- minerals, 2, 3, 37
- Murex, 35, 38
- muriticum salts, 38
- muscles, 13
- musculoskeletal system, 34
- myalgia, 35
- Natrum muriaticum, 3, 35, 38
- Natrum salts, 38
- Neptune, 7, 9
- Nestor, 6
- noble gases, 39
- Nuphar luteum, 38
- nutrition, 18, 34