

Applied Homeopathy

Putting the Principles of Homeopathy to Practical Use

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Abstract

This article gives examples of how the basic principles of homeopathy occur throughout our lives, and also proposes that we can intentionally apply the *law of similars* and that of *infinitesimals* in meditation, as healers and as practitioners of *classic homeopathy*.

Keywords

- ▶ similars
- ▶ infinitesimals
- ▶ consciousness
- ▶ mindfulness

Introduction

The basic principles of homeopathy occur throughout our lives. This article gives examples of this as well as proposes that we can intentionally apply the *law of similars* and that of *infinitesimals* in meditation, as healers and as practitioners of *classic homeopathy*. Are master clinicians arriving at remedies through their intellects, or is there an energetic connection and a deeper level of listening going on as well?

I first conceived of the notion of 'applied homeopathy' several years ago when I cut my finger while chopping vegetables. My initial reaction was impatience, inconvenience, anger, pain and annoyance. Then I stopped. I stopped overreacting outwardly and came into connection with my throbbing finger in a very quiet, mindful and attentive way. I held the finger gently and began to sense-in to the humming pain and to my whole body responding to the cut. I was mindful of what was truly happening in my body rather than overreacting and racing for the hydrogen peroxide. After a short while I started getting images of the blood flow slowing down and the skin actually knitting together. I was patient, maintained calm and put a Band-Aid on the wound. I sat down and gave it space rather than rush back to the chopping. The cut healed incredibly fast. I was impressed.

The two primary tenets of homeopathy were practised in the experiment with my cut finger: the law of similars or 'likes cure', and the law of infinitesimals or 'less is more'. The word *homeopathy* comes from *homeo*, meaning *similar*, and *pathos*, meaning *suffering*. In classic prescribing, presenting symp-

toms in an ill person are matched with a diluted and potentised, proven substance with similar characteristics. In the case of my cut finger, after my initial reaction, I intentionally shifted my focus and met the energetic reaction of my body to the cut on a more subtle level. By really paying attention to what was happening with the cut, rather than letting my emotional reaction dominate, I acknowledged the nature of the cut and my response to it physically, emotionally and mentally; I was present and meeting the state of the cut. Without a judgement against the situation, and without trying to force the cut to stop bleeding, there was no action taken but being present, bringing awareness and being with the 'likeness' of the wound. With focus and attention I matched the symptoms with my own consciousness. This is similar to how a remedy might match the symptoms of a distress and with that resonance, healing occurs. I deeply acknowledged the injury on several levels—not the same as a remedy does, but with a similar deep acknowledgement.

The law of infinitesimals, or 'less is more', is the second premise of homeopathy that was practised in this life experiment. The efficacy of homeopathic remedies is on the dynamic or immaterial plane rather than the physical. It is not the gross material of a substance, but its energetic frequency that is the acting agent in homeopathy. Just as the energetic frequency of a remedy affects change, so does the system respond to the energetic interaction of consciousness. By giving the injury the less—less doing, less insisting and less reacting, there was more attention and more allowing the natural healing mechanisms to act. It appeared to me that

doing the less was quite effective in assisting the healing of the cut.

This was my first practice of what I have come to call 'applied homeopathy'. The key to good homeopathic prescribing—be it 'classic' or 'applied' is meeting what is present in the moment, in its totality, and administering a 'remedy' that acts on the dynamic, energetic plane. While a remedy can probably touch a deeper, more subtle level or that which is beyond the ego of a person attempting to bring consciousness to a situation, a mindful practitioner can set his or her intention to meet what is current in the body, mind and heart on a subtle level of not only the self but also the client.

I'd like to suggest that we consider *applying* homeopathic principals of mindfulness both in our personal lives and in our work as homeopaths. Bringing attention to our own mental, emotional and physical state of being is the fundamental practice of mindfulness. With familiarity of our own state of being, we can go through our day with more presence, be more aligned with ourselves and thereby be more present with our patients. Checking in with what is happening inside me on all levels is the first step in my daily practice of meditation and follows me into the office. A skilled, observing practitioner of mindfulness or 'applied homeopathy' comes to note himself/herself without bias. Rather than giving a homeopathic remedy (a similar yet external vibration) to meet the frequency of the state of being, the practitioner of mindfulness is bringing presence to meet what is in the moment internally. It is as if the 'attention' is the remedy! Resting attentively in spirit, in a dynamic presence, we give a reflection of our 'true self' to ourselves. Mindfulness is like a homeopathic remedy of oneself. The more practiced we are in quiet yet dynamic awareness, the closer we are to our essential being. The less we 'do', the higher the potency of the meditative state. Awareness and presence are great assets for a homeopathic practitioner. With presence for ourselves, we more easily access presence for the patient.

I often think that a homeopathic intake is akin to a patient getting a bit of a homeopathic dose of himself/herself and here is another example of 'applied homeopathy'. The patient has named the present and recalled the past. Not just medical history, but feelings, reactions, thought forms and belief systems are brought to the intake interview. A practitioner who is paying full attention on all levels (hopefully not only to the intellect of trying to figure out the remedy) is holding the frequency of the patient with reflective attention. There is often some shift in the state of being as a result of the telling of our story and history—this is an example of 'applied homeopathy'. Case taking itself is an example of 'applying' the principle of 'likes cure'. When a practitioner deeply hears the client's state and reflectively acknowledges the nature of the vital force, likes are meeting likes. Without 'doing' anything to the patient but bringing presence to raise the consciousness of the distressed state, 'less is more' is practised. Note how many clients report feeling better, getting 'ahas' or feel a shift happening after an intake and before they even take a remedy. I have experienced this as a patient of gifted homeopaths—to truly feel 'heard' and understood can have a profound healing impact.

The law of similars is a natural occurrence. A child may ask for the attention of his/her parent—"look at me", or 'look what I can do'. If the parent takes a moment to give the child full attention, the child is pleased and goes about his/her play. He/she is seen, has been recognised in the moment and moves on. The parent stopped 'doing' whatever preoccupied her and brought presence to the child. If the parent delays attention, the child is likely to ask more vehemently. If the child is not met in the moment, his/her attempt to get attention has failed—his/her 'frequency' (need to be witnessed in this case) was not met, and he/she may react with less desirable actions: perhaps yelling, crying or falling down. Giving attention where attention was needed and doing 'less' (not being distracted, or asking more of the child) provides a positive experience for both child and adult. Similars cure—less is more.

Comedians make people laugh by pointing out the obvious, often foolish, things we commonly do—the proclamation of our very own silliness is what makes us laugh with delight (likes cure). We can relate to the joke and feel relief through laughing. The artist brings attention to the familiar things around us through still life, landscapes, portraits and even the abstract. These depictions of the artist's reality and of things that are similar in our own lives bring us pleasure. The artist acknowledges our lives as if we are seen or can see ourselves in the art. Poets, actors and musicians do not necessarily bring in new vibrations but wake up in us what we already know; we are comforted by the similarity and the ease of projection onto the art form. The appeal to certain art forms may occur on a subtle level—often taking us by surprise, or without cognitive awareness of what it is that captivates us. The arts tend to satisfy a hunger, a view into life, that we yearn for—to be seen on a subtle level and to feel the understated parts of ourselves.

We also tend to be attracted to others who are like us and who share our values on some level. Those with common interests, ambitions or the likes and dislikes are more appealing to us. We see ourselves in the other and feel reinforced. These are a few simple demonstrations of the law of similars at work—bringing awareness to that which can be experienced with the physical senses, the emotions and the mind, and feeling ease or spaciousness with the similarity. This 'applied' homeopathic principle occurs even with the simple compliment—seeing something in another that is appreciated, brought to consciousness (the frequency is raised) and delivered. When we receive a compliment, we feel seen, understood and appreciated. A piece of us has been reflected back to us without much effort; our resonance has changed. This is another example of 'applied homeopathy'—like cures like and less is more.

Tibetan Buddhist Tulku proposes that a human is the embodiment of his consciousness; what a human is inside is the same as what he is in the physical realm: 'A person's characteristic behavior patterns—his obsessions, his dullness, his unhappiness, or his feelings of great fulfillment—are all manifested on the physical level' (p. 87).¹ It is what transpires internally that is ultimately manifested on the external, or in the physical realm. The physical signs and symptoms of

suffering, then, can lead us to understand the internal state of being. Symptoms—physical, mental or emotional—reflect the deeper state of being. It is this internal state that holds the aetiology of disease, and by addressing this internal being and by stimulating it with a similar frequency, healing can occur. Though homeopathic remedies touch in on a profoundly deep subtle level, an appreciation of a client's external expression can also touch deeply into the internal state and be homeopathic in nature.

Kent² purported that everything in the universe has an aura or an atmosphere and that this aura is an important sphere in the study of homeopathy. He suggests that the consciousness between two substances, or auric fields, is where affinities and repulsions are known. Humans tend to be in harmony or antagonism; this is evidenced in the atmosphere or aura between them. Just as the cause of harmony or antagonism is invisible, and not perceivable by our ordinary senses, the cause of disease is subtler than can be seen with the human eye. Kent suggests it is possible to perceive the innermost, or the realm of cause, through understanding and through the spiritual eye; we can then bring that spiritual understanding to the physical realm. Just as the physical symptoms of disease can lead us to the internal state of being, so can that internal, invisible state help us understand the physical manifestation.

Deep listening and attention on the mental, emotional, physical and spiritual (subtle) levels is practising the concept of 'applied homeopathy'. Coaching, talk therapy, spiritual guidance or even reflecting with a friend or teacher can be a practice of 'applied homeopathy' when the attentive listener cannot just think about and understand, but *feel into*, reflect back, deeply understand and hear the other more thoroughly. Without interpreting, trying to solve the problem, or analyse the situation, 'applied homeopathy' meets the consciousness of what is being expressed, and with this meeting, the consciousness is raised. With an increase in consciousness, there is an increase in frequency and the vital force is stimulated to self-correct. This demands a skilled observing practitioner, who notes the patient without interpretation or bias. Basically, the key is meeting what is in the present moment in its totality, deeply. It takes practice to truly 'hear' and meet what is happening inside us, or another, on a subtle level.

I have often wondered whether homeopaths with whom I have studied were actually figuring out remedies to prescribe based solely on their intellectual knowledge of matching symptoms with remedies (repertorisation and *Materia Medica*). While they teach the mental, linear approach to

prescribing, it seems to me there is a deeper, more refined knowing that is also occurring. Perhaps intuition, profound insight, or a telepathic knowing informs the masters. Could it be this is what Kent meant when he suggested we might understand through a spiritual eye? Is the spiritual eye an attunement with the practitioner's own inner being, or a resonance with the inner being of the patient? There may not be an outward acknowledgement of a higher perception to the inner realm from homeopathic teachers, but is it because we have difficulty putting words on the nonphysical or the extrasensory listening? One can use the intellect to understand physical symptoms to a certain degree, but I believe it is beneficial in understanding the subtle realm if one can access that realm through perception or harmonising with the subtle realms themselves. I suggest that being receptive to and bringing consciousness to, the aura of and the energetic interaction with, the patient may facilitate the prescription of a remedy and may also have therapeutic value in and of itself.

'Applying' the principles of homeopathy will make us better practitioners. To discover is to become aware of what already is; to unfold is to reveal; to grow is to germinate, develop and mature. We have the opportunity to live homeopathic lives as we practise noticing, being mindful, listening deeply and in general doing less.

Vita

Martha has been fascinated with metaphysics since she was a child. Her foundation is in Psychology and specifically Transpersonal Psychology (MTS). She has studied and practised Classic Homeopathy for over 30 years, is the cofounder of the Maine Association of Homeopaths which was one of the first state organisations in the country, is certified by the Council of Homeopathic Certification (CCH) and has been a member of the North American Society of Homeopaths (NASH) since its inception.

Martha is a graduate of, and was a faculty member at, the Barbara Brennan School of Healing. She has participated in a wide range of trainings in spiritual growth, energy medicine, meditation, yoga etc. Her private practice is in Camden, Maine.

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