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Constellations with Homeopathic Remedies

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The history of constellations with homeopathic remedies

The systemic-homeopathic method named "Constellations with homeopathic remedies" (in this translation of the article referred to as "homeopathy constellations") was initiated by Prof. Matthias Varga von Kibéd (Director of a School of Systemic work) and Friedrich Wiest (Systemic Therapist and Naturopath) in Munich.

Years ago these two pioneering spirits invited several homeopathic doctors. Together they experimented with systemic constellations and explored the "knowing fields" of homeopathic remedies. Several working groups have evolved from this combination of homeopathy and systemic therapy, so e.g. in Munich (Friedrich Wiest), Stuttgart (Sybille Chattopadday), and Freiburg (J.Latzel, Beatrix Gessner). At a later point I will describe my own experiences with the approach of "systemic homeopathy".

In 1996, I participated in one of the experimental workshops mentioned above. I was amazed by how clearly the constellation displayed the medical character of Carcinodin, in an animated process reminiscent of a movie. Carcinodin appeared exactly like the picture we know from clinical practice; experiencing it in the live context of the constellation illustrated it better than any homeopathic textbook. The method developed by the two facilitators in Munich can be summarized approximately as follows. A participant is chosen to represent the consciousness of the client: This is the focus. Then several representatives are found for the keynote symptoms of the remedy. With Carcinodin e.g. it would be the urge to travel; the improvement through dance; grave diseases in the family *anamnesis*; suppression of aggressions; the desire for chocolate etc. The constellation is set up, and then the facilitator changes the arrangement until all representatives feel as much at ease as possible. This method reveals the picture of the illness plus the specific healing process as we know it from the homeopathic practice - in fast motion as it were, and concentrated on the essential points.

Inspired by this workshop in Munich I joined together with my homeopathic colleague and Dr. Beatrix Gessner (Konstanz, Germany) to organize a medical work group, and we began to experiment with homeopathy constellations on a regular basis.

The results produced by this working group surprised us:



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As a rule, the constellations of remedies showed essential aspects of the medical character of the remedy. Something like the "essence", the main theme, the deeper meaning of the disease became visible.

Starting from the clinical picture, and without apparent intervention from outside, the constellations developed a healing path specific to the remedy. The symptoms of the disease were almost always transformed into resources and qualities, and thus showed the dynamic healing process characteristic for that remedy.

The effects of the constellations for the participants were eye-opening, inspiring, beneficial, and sometimes clearly healing. We often felt, with tangible clarity, the presence of a "healing field", which strengthened us on a soul-level, and helped us in our own personal-growth processes.

We noticed that the power of the constellations was often weakened when we actively wanted to achieve resolution and healing. Comparable to a homeopathic treatment, the constellation seemed to produce the strongest effect when the facilitator avoided interfering as much as possible. It seemed a paradox: the effect of a constellation was clearly the strongest when the facilitator refrained from making specific changes, and focused on the activities of questioning and observation, much like in the procedure of a homeopathic anamnesis (the comprehensive intake).

It was remarkable that, even though we had concentrated on only one remedy per meeting of our group, the beneficial effect was usually felt by all participants. In classical homeopathy the physician looks for a remedy for a patient's specific situation. Instead of focusing on the specific problems of an individual, in our experiments we focused on a remedy; nevertheless, the healing field of the respective remedy seemed to reach every participant. It showed itself in its essential inner pattern, the archetypal pattern of the remedy that was familiar to every participant.

With the remedy Sulfur e.g., we saw a vivid demonstration of the tendency to simply exclude everything that is bothersome, and to pretend that everything is fine. With Thuja, we witnessed a quite fanatical fixation on a specific point or a very specific perspective. With Medorrhinum, we experienced the difficulty to commit. With Sepia, we saw the struggle of woman against the rule of man. Within the constellations the characteristic features of the remedies appeared in a brilliant and perfect style. A documentary film deliberately made to portray the remedy could not have shown it better.



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This made us wonder to what extent these effects depend on the level of knowledge of the participants. However, experiments conducted with groups of participants not trained in homeopathy produced the characteristic features of the remedies with equal, sometimes even greater clarity. We could rely on the knowing, healing field of homeopathic remedies to become present in constellations. That deeply impressed us, and we decided to continue with our experiments.

A tremendously exciting thought suggested itself: If a remedy can become present as a field as soon as we know its name and are able to set up several of its keynote symptoms, likewise may the knowing, healing field of the specific remedy a participant needs become present in a constellation? Can we even set up a specific constellation for the homeopathic remedy of a client, even if we don't know its name? Is it enough to just set up several symptoms that are essential to a case - as with the constellations of known remedies - plus the variable "the homeopathic remedy of the client X"? And if, by means of setting a constellation, is it indeed possible to allow the knowing, healing field of a remedy to become present specifically for a client? How do we best facilitate that? What are the possibilities, what are the risks? What kind of benefits can we hope for, and where do we have to expect limits to this method? How can the work with the knowing and healing fields of homeopathic remedies be used for the benefit of people who are suffering?

Our experiences showed that homeopathic constellations proved especially beneficial if the facilitator assumes a "phenomenological" stance, without any intention, and does not aspire to resolution and healing. We have thus called homeopathy constellations a method to enhance self-discovery and self-growth; we do not call it a therapy.

But why, precisely, does this un-intentional stance of the facilitator prove to be so clearly beneficial for so many participants? In what way can a journey of self-discovery that is not therapeutically oriented be healing? Is there something like an intelligent field inherent in the remedies, and in homeopathy in general, which, once we grant it the room, stimulates healing processes in every group member? Many more questions arise from these experiments, for example:

- What is the mode of action of homeopathic remedies? Do homeopathic remedies work ultimately as morphogenetic fields?
- Are the remedial preparations an intermediary connection to morphogenetic fields?
- Will we one day dispose of remedies that are not administered in form of substances, but



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that unfold their effect purely by mental work, that is by means of a constellation?

I had so far merely been qualified as a general practitioner and homeopath. To explore these questions I decided, together with my wife, Susanne Latzel, to complete a training in systemic therapy and family constellation with Sneh Victoria Schnabel. We then founded an institute for training and research in Freiburg: *das Institut für Systemische Homöopathie*.

The Institute has been a place where the method of homeopathic constellations has since been applied in multiple ways. Although the method is still in an experimental stage, and many questions have yet to be answered, the on-going seminars are always a great success, with many joyful and very healing experiences. I want to point out colleagues who are also experimenting with the combination of systemic work and homeopathy: the above mentioned systemic therapist and naturopath Friedrich Wiest in Munich, the homeopathic physicians Hans Baitinger in Nuremberg, Sibylle Chattopaddhay in Stuttgart, and Andreas Krüger, naturopath and director of the naturopathic Samuel-Hahnemann-Schule in Berlin.

The essential elements of the work of the ISH can be summarized as follows:

The Application of Homeopathy Constellations as it is implemented by the ISH Freiburg are being applied within the ISH Freiburg as described below:

- as an integral part in a circle of homeopathic physicians who meets on a regular basis
- as an integral part in weekend workshops providing continuing education
- as a workshop on self-discovery/personal growth, meeting regularly on week-nights, or as a weekend workshop
- as an element in groups that are being trained in systemic work.

Definition:

Homeopathy constellations are a method to promote personal growth and self-knowledge. They activate and strengthen the body's capacity for self-healing.

Homeopathy constellations are not a therapy in the classical sense of the term, nor are they meant to replace necessary therapies. They can however supplement therapies, and improve the conditions under which therapies can become effective. They are useful as an



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element of continuing education in the homeopathic and related fields.

Mode of action of homeopathy constellations

According to the basic principle of homeopathy, like cures like, the soul strives to encounter in disease and suffering something that is similar to the cause of her suffering.

She is looking for an image of similarity - something that mirrors her pathological, problematic situation as it were - in order to know herself. By recognizing herself in this image, the soul's inherent self-healing powers are activated. Within the tradition of classical homeopathy such an image is transmitted to the soul by homeopathic remedies.

Homeopathy constellations show that it is possible to receive such images also in group-settings. The prerequisite for this is the existence of knowing fields. In homeopathy constellations, we use the power of the group to tap into such knowing fields. By means of inviting consciousness into the equation of the illness, the fields can become effective. The constellations work homeopathy's knowing and healing field, or that of a specific remedy. (see Rupert Sheldrake, *The Presence of the Past*, for information on theory of morphogenetic fields)

Homeopathic remedies unfold their effects in a very specific way; they are tailored to the individual. In a treatment in classical homeopathy it is therefore necessary to conduct a comprehensive anamnesis, or patient intake. At the same time however, the knowing and healing fields have a collective effect. Every human soul will, to a certain extent, resonate with every homeopathic remedy, or can find in it a corresponding aspect. In a constellation, the knowing and healing fields can thus reach, touch, and influence every single participant of the group, as long as she or he is open to it. In this context the fields work less as a therapy for disease, and more as training that strengthens soul and body.

Forms of homeopathy constellations

Homeopathy constellations can be general or personal. They either refer generally to a known homeopathic remedy, or personally to a remedy of an individual participant of a group. The name of the remedy needed by the participant does not have to be known.

Target group

Homeopathy constellations are suited for people who are willing to take responsibility for



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themselves, who are open to new experiences, and who want to foster their own healing processes as well as those of other people. Homeopathy constellations can be used as a training element for medical, social, or teaching careers.

Uses of homeopathy constellations

Homeopathy constellations are a way to enhance personal growth and self-knowledge; as such they don't specifically aim for a healing effect. Homeopathy constellations can however strengthen the self-healing forces and support healing processes. They teach us to be in the present, to have better perception, to communicate better, and to be more precise in our language. They furthermore train our intuition, creativity, and spontaneity. For people who are interested in homeopathy and people who apply homeopathy therapeutically, constellations provide an excellent opportunity to learn about the principles of homeopathy and of single remedies through direct experience.

Prerequisites for the facilitator of homeopathy constellations

To be qualified to facilitate homeopathy constellations, you need to have considerable knowledge and experience in therapy work. And, at the same time, once you start with the constellation, you need the ability to forget all therapeutic concepts. You should have a thorough knowledge of homeopathy, and of the principle that like cures like. Both general as well as personal homeopathy constellations require that you master the art of finding the few characteristic symptoms or problems. A crucial part of homeopathy constellations is to find out what is essential.

Peculiarities of homeopathy constellations

- Homeopathy constellations do not refer primarily to the past or the future. They work with the power of the moment. They do not have a specific purpose or a clearly defined form. They do not have an aim or goal.
- They lead to a deep understanding of homeopathy as the basic principle of healing.
- They are not complicated. They are simple.
- They develop as a co-operation of all participants in the group, and give room to whatever develops out of the communal spirit, and without directive intervention.



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- They don't aim for a quick solution, and they don't expect the therapist to provide the solution. They honor small steps and trust the soul's self-healing powers.
- They should not be interpreted as universally valid. Rather, they allow different interpretations of the participants to be respected.
- They search for the quality hidden in the difficulty, for the healing power that works in the disease, for the new strength that arises from the weakness.
- They are a serious way to work on healing and personal growth. Yet at the same time they are playful and light, and awaken inner joy.

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