

# Anne Vervarcke

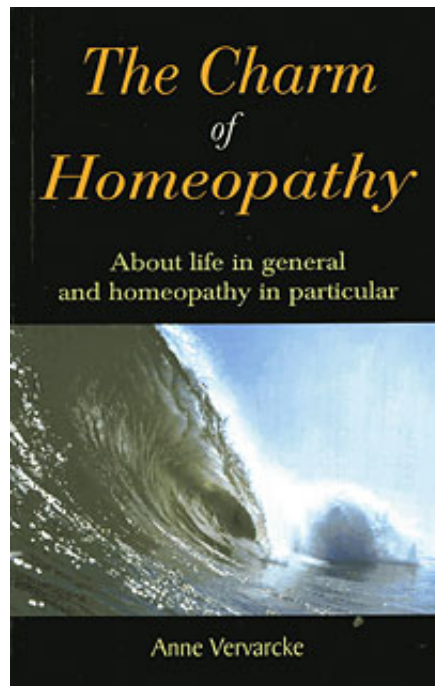
## The Charm of Homeopathy

Leseprobe

[The Charm of Homeopathy](#)

von [Anne Vervarcke](#)

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# Introduction

The questions that have occupied me since the beginning of my studies in homeopathy in the beginning of the 80's until today have mainly remained the same. The introduction to the Organon, the key work of Hahnemann, which we studied in the first year and which is a brilliant piece of work, brought along questions about the true meaning of terms such as 'vital disturbance' and 'vital force'. If the disease is situated here and if (in aphorism 3) one of the basic conditions to practice homeopathy is described as:

"...to know what is to be cured in disease...", than these fundamental elements had to be clearly defined. This was not the case however.

As my study advanced and I practically read everything there was to read about homeopathy and had heard many foreign masters speak, the questions only seemed to multiply instead of getting answered. There did not seem to be any uniformity in the application of classical homeopathy because there was no consensus on the basic definitions, the theoretical foundations and the philosophical implications. So my questions remained unanswered.

From the best tutors I learnt to understand the concepts in the Organon better and personal development, psychological insight and experience made much better results possible than I could have hoped for in the beginning. But even the best tutors were

careful not to speak about their deepest convictions, 10 their basic philosophy or their belief. They avoided the questions by calling them irrelevant for the application of the principles of homeopathy.

In 1991 I established a training course in classical homeopathy which in the mean time under the flag of the CKH is the only course in Flanders open to everyone. A distinguishing characteristic of this training course, for which I designed the program, is a solid training in the basic philosophy and the classical *Materia Medica* and based upon this an education in the latest and most sophisticated developments.

Homeopathy is an art.

It is my belief that one can only master classical homeopathy, like every art, with great effort, but that this in turn delivers the best results. If the basic training is missing, one cannot expect a qualitatively satisfying result. Homeopathy practiced by an inadequately trained homeopath can be compared to the 'music' a complete dilettante produces from a musical instrument in comparison to the heavenly sounds of a talented musician.

As director of the CKH I felt compelled for the sake of my students to take a position socially. They asked me for this and they were entitled to a clear position. The difficulty was that the everlasting polemic about homeopathy consisted of an inextricable knot of emotional, epistemological, social, scientific, economical and cultural arguments. This knot I tried to unravel in my previous book "250 Years after Hahnemann".

The main problem is that the discussion is about the instrument, not about the musician or the music. In addition to this it seems that the people who do most of the talking often have no understanding of the instrument, have never seen it up close and therefore 'do not believe' it produces music. They are like trumpet players who hold a violin up to their mouth and blow and from this 'test' conclude that it is a useless instrument. Often they are not even musicians.

It would be amusing if it was not so sad. After all this is not about trivial matters but about our health. The quality of the work of the homeopath is directly proportional to his or her expertise, effort and capacities. This crucial element usually does not play a part in the discussion. They keep arguing whether a violin is or is not an instrument from which music can emanate and in this discussion you have the side of the believers and the side of the non-believers. Even among homeopaths this element usually remains unmentioned, out of collegiality or because of the delicate aspect of such a remark. But this does not make it less true.

Besides the polemic of the outsiders there is also the internal controversy: in general this comes down to the viewpoints of the conservatives in contrast to the modernists. Nothing new, indeed. Homeopathy evolves as fast as lightning and against every movement of innovation there is an opposition and a tendency to cling to what is known. Something which plays a part in that discussion is the wish and hope of the conservatives to make homeopathy 'scientifically' recognized, within the modern day definition of science. Why I nor hope nor wish this will happen, I try to explain in this book.

You cannot be a therapist without a sharp insight in the problem you wish to remedy and knowledge of the applied methods. I am convinced that "freedom of engagement" in a therapeutic environment is unacceptable. It is not the end of the world if you do not have all the answers, but at least you should ask yourself the questions. Insight is a 'work in progress' and is never finished.

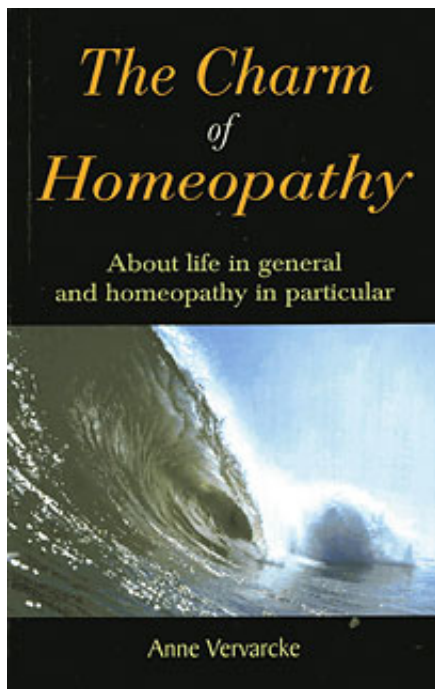
For those who claim to act in accordance to Hahnemann's imperative 'to restore the sick to health', the crucial question remains: what is a disease and what is health?

In this book I describe my current ideas on what a disease is and what I mean with the 'disturbance on the vital level'. Some prior knowledge of the works which feature in the bibliography is expected. In addition, I also try to convey the implications of that vision on disease.

It were my patients who have taught me how their disturbance takes the shape of a coherent and meaningful pattern, and to whom I am grateful. It were the patients who spoke the curious language from the depths of their vital experiences of themselves. It were my patients who before my surprised and delighted eyes exhibited an increasing inner tranquillity and harmony as a reaction to their appropriate remedy. Finally, it were again my patients who pointed out to me the incongruities in the existing theory and who forced me to make corrections and adjustments.

When we proceed further and further into the field of homeopathy we enter a world more and more wonderful. I am convinced that every researcher experiences this when he penetrates further and further into this phenomenon. That is, this is what I have noticed from the thorough studies and sometimes daring conclusions of so many researchers. It is a wonderful world 'out there' in which I hope to take you and in which you hopefully fall under the spell of homeopathy.

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About life in general and homeopathy in particular

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