

# Peter Fraser

## Using Philosophy in Homoeopathy

Leseprobe

[Using Philosophy in Homoeopathy](#)

von [Peter Fraser](#)

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USING **PHILOSOPHY**  
IN HOMŒOPATHY



HAHNEMANN



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## INTRODUCTION

Philosophy is a more or less generally accepted facet of homeopathy. It is taught in most schools and colleges and even in those that do not generally revere the Organon there is almost always some acknowledgement that there is a philosophical structure that lies behind the practical application of the healing art.

Hahnemann clearly states in the second paragraph of the Organon that the highest ideal of cure is not only rapid, gentle and permanent, but it must also be on easily comprehensible principles. There are many ways in which a healer can work and there are many different forms taken by individual healers who develop their powers through spiritual or shamanistic practices. Many healers can not describe what they do and can only teach it to another through a long process of initiation, but homoeopathy is not the same. It should be susceptible to being taught to anyone. It may take particular skills, abilities and experience to be a really good homoeopath but that does not mean that anyone or everyone cannot use homoeopathy as an effective and available form of medicine. This is one reason why the Barefoot Homoeopathy movement particularly in the developing world, like the Pioneer Homoeopathy promoted by Hering and others a hundred years ago, is so important and why we as homoeopaths teach our patients to use first aid homoeopathy themselves.

Homoeopathic Philosophy is sometimes regarded as an esoteric discipline, something that homoeopaths are forced to learn but which has little relevance to their daily practice. This is far from the truth for not only does the Philosophy infiltrate and inspire everything we do in our practice but it is also one of the most powerful and useful tools for understanding the picture presented by the patient, the nature of the remedy and for matching the two: the three parts of the healing art.

Not only this but Philosophy provides the only measure against which we can gauge the patient's response to the remedy. It is the only tool that gives us a proper understanding of how the remedy is working.

Philosophy is a wonderfully precise and simple tool. It is based on a very few, very clear principles. If these principles are properly understood, then the consequences that proceed from them are obvious and unavoidable. Questions about what is happening in a case or what certain symptoms mean may appear ambiguous and confusing on their own. The same questions when measured against simple philosophical concepts are invariably clear and not open to several different interpretations.

This book is not a treatise on Philosophy as an esoteric and obscure study. It is a straightforward tool that will help the homoeopath find the correct remedy and will allow him or her to understand the progress of the case and to adjust treatment in the most effective manner.

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