

# Peter Fraser

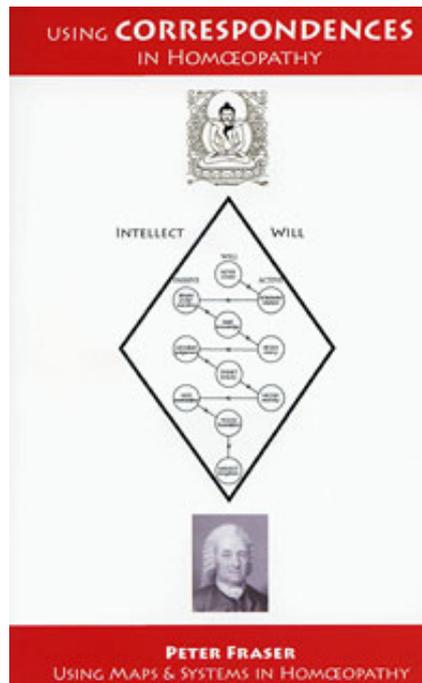
## Using Correspondences in Homoeopathy

Reading excerpt

[Using Correspondences in Homoeopathy](#)

of [Peter Fraser](#)

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Uppsala University, which he declined, perhaps because of his stutter, which caused him to avoid all forms of public speaking.

At the age of fifty-five he took a leave of absence from his position and began to travel again. At this time he experienced many dreams and visions and decided to move his focus of study towards theology and the understanding of religious thought. He spent the next thirty years in religious study that was both academic in his study of the Bible and experiential through his visions where the nature of Heaven and Hell were revealed to him by the Angels that dwelt there. He wrote a substantial number of books, all in Latin which were published in various parts of Europe.

Swedenborg never saw himself as the creator of a new church or religion; rather he was a witness to the fact that the creation of the New Jerusalem that had been foretold in The Book of Revelation was coming to pass in the world. This was an event that he accorded to the year 1757. He felt that his message was of relevance to all Christians irrespective of their particular creed. However, many of his followers felt the necessity of creating a church that would express a purely Swedenborgian understanding of the scriptures. At various times the philosophic and the church interpretations of Swedenborg's thought have come closer or become more separate. Today there are Swedenborgian or New Churches that are Christian sects, some with very little connection to Swedenborgian thought; while there are organizations involved in his philosophy and writing with little connection to the Church.

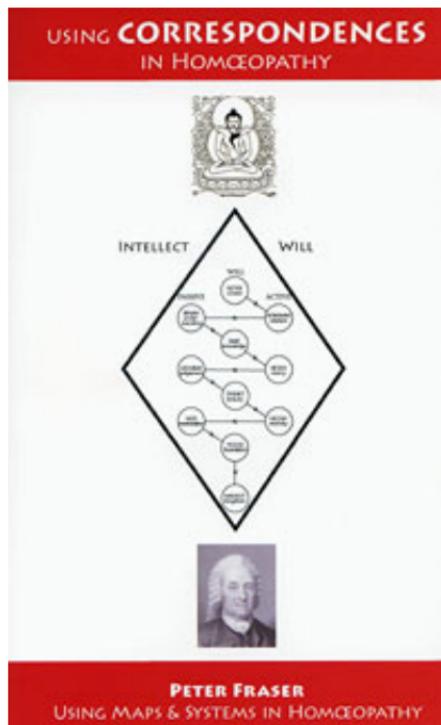
Both the studies he made and the visions that he experienced were undoubtedly religious and the religious ideas that he developed and propagated were important and relevant. In many ways they take theology back to a more Christ-like place. Heaven and Hell are not places of reward or punishment but the places in the afterlife that are fitted to the spirit as he or she was created by the life that was led on Earth. The inhabitants of Hell are unaware of what they are missing and spend eternity in the place to which they are suited. There is also no complex doctrine or belief that is necessary to reach the Heavenly state; rather the expression and understanding of Love and Wisdom are manifest in good actions and in truths and it is these that bring a person into a place that fits them to a life in Heaven.

What is extraordinary about Swedenborg is the way that his very rational and careful mind developed a system of philosophy and of science that he used to understand, to systematize and to develop his theological investigations. This system of philosophy can be applied not just to theology but to any discipline or activity. It has proved to be remarkably useful in understanding and developing homeopathic philosophy and practice where it has been applied by a great many important practitioners. There are many other areas where it has been applied but none where it has been done to such a degree, or by so many of the major figures in the field. There is still great scope to apply this philosophy to many important areas, particularly of science.

Swedenborg was similar to Hahnemann in many ways. They were both rigorous scientists who were at the same time mystical in their understanding of the world. Neither of them were willing to credit many of their sources. Hahnemann always stated that his theories sprung entirely from observation, even though he was clearly deeply influenced by Paracelsan theories. Swedenborg stated that his understanding of the nature of Heaven and Hell were revealed to him by angels in his visions. However, the Neoplatonism and Cabbalistic influences on his thought are much too strong to be coincidental. For him the theological understanding was everything and the tools he used to attain that understanding were just that, merely tools. For us the tools are a useful and insightful way to understand homoeopathy though the theology can sometimes help to describe the tools.

In the following chapters I will describe some of these tools and how they have been, and can still be, applied to homoeopathy.





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