

Peter Fraser

Using Mappa Mundi in Homoeopathy

Leseprobe

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von [Peter Fraser](#)

**USING MAPPA MUNDI
IN HOMŒOPATHY**



PETER FRASER
USING MAPS & SYSTEMS IN HOMŒOPATHY

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INTRODUCTION

*And God said, Let there be light: and there was light.
And God saw the light, that it was good: and God
divided the light from the darkness.*

Genesis 1:3-4

*And God said, Let the waters under the heaven be gathered together
unto one place, and let the dry land appear: and it was so. And God
called the dry land Earth; and the gathering together of the waters
called he Seas: and God saw that it was good.*

Genesis 1:9-10

The biblical version of the creation of the world starts with the division of the primeval chaos into the four Elements: Light (Fire), Darkness (Air); Earth and Water.

All things can then be made from the recombination of these elements in varying proportions according to their qualities. This theory of matter was, in various forms; the predominant one in Ancient Egypt and Israel, Classical Greece and Rome and Medieval and Pre-modern Europe. Only in the last couple of hundred years has it begun to be refined to include a greater diversity of elements. For a theory to last so long and to be applicable in so many different cultures it must describe some basic truths about the properties of matter.

The properties of wetness, dryness, heat and coldness are central to all things and their differing importance in a substance can be used to define the properties of the individual substance. The less balanced these properties are in a particular substance the less stable the substance and the more likely it is to have an extreme and possibly harmful nature. The more balanced the Elements are in a substance the more stable and the closer that substance is to perfection.

The two original divisions: the spiritual one between the Light above and the Darkness below and the material one between the Earth on the left side and the Water on the right can be best mapped on a cross.

Fire

Earth-----Water

Air

While an inanimate object can be easily described in this way the dynamic nature of living beings are much more complicated. While the physical bodies of living object are made up of the Elements the nature of their animation is at a higher degree. The properties that animate and rule the living are themselves made up of a combination of the Elemental properties taking one from the vertical axis of Fire and Air and one from the horizontal axis of Earth and Water.

These animating principles were thought to be found in the fluids that were infused through the body. The Phlegmatic Humour was found in the phlegm and is cold and wet so corresponded with the lower right quadrant between Air and Water. The blood contained the Sanguine Humour which is wet and hot and so fits in the upper right. The yellow bile contained the Choleric Humour which is hot and dry and so is in the upper left quadrant. The Melancholic Humour is found in the black bile, is cold and dry and so sits on the lower left.

The four Humours and four Elements are thus arranged like a compass rose within a circle and this pattern provides a framework on which many other corresponding patterns can also be hung. The upper part of this pattern is expansive and the lower contractive. The left side is active and the right is passive.

The theory of the Elements was first expressed in this form in the fifth century BC by the Greek philosopher Empedocles though he probably took it, at least in part from his master Pythagoras. The theory of the Humours was developed soon after by the physician Hippocrates. Though it may have some correspondence to earlier theories such as can be seen in the distribution of the inner organs in Canopic jars during mummification in Ancient Egypt. There were in Graecian philosophy two quite distinctive streams. One was mystical and spiritual and its main protagonists were Pythagoras and Plato and Hippocrates was closer to this stream. The other stream was what is today regarded as more scientific. Its main protagonist was Aristotle and it can be linked to the medicine of Galen. The Aristotelian version of the Elements is arranged a little differently and this was in the ascendancy during the middle ages through the advocacy of St Thomas Aquinas. The Pythagorean-Platonic-Hippocratic version was much less well known. It was restricted to those involved in mystical and occult studies while the Aristotelian-Galenic version was the one taught in the universities. Given the many other correspondences between homoeopathy and Platonism it is not surprising that the Platonic version is the one that is useful when looking at the world from a homoeopathic perspective.

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