

COMMON SALT

(*Natrum muriaticum*)

DR. NOEL PUDDPHATT

Few of us, if any, can have given a thought as to whether common salt to which we help ourselves at most meals, can have any medicinal virtue whatsoever, other than making food perhaps more appetizing.

Orthodox medicine—Allopathy—certainly knows of no medicinal virtue other than a saline solution—and it is left at that.

It was the immortal Hahnemann who discovered the secret of releasing the inherent powers in so-called inert substances through dynamization, that salt has become such a mighty medicine, when used homœopathically.

This is what Hahnemann says :

“If we then assume, that Common Salt in its natural condition shows no injurious effects on the human health, when used daily in moderate quantity, we ought not to expect from it any curative effects in disease. Nevertheless, the greatest medicinal virtues **LIE HIDDEN** within it.”

“If there is then any proof convincing even the most dim-sighted, that the preparation of drugs peculiar to Homœopathy, opens as it were, a new world of forces which hitherto have lain hidden by nature, this proof is surely afforded by the transformation of Common Salt, so different in its crude state, into a heroic and mighty medicine, which after such preparation, can only be given to patients with the greatest care. What an incredible and yet actual transformation ! Apparently a new creation !”

“Pure Common Salt (Dynamized like other Homœopathic material powers) is one of the most powerful antipsoric medicines, as may be seen by the peculiar effects on the human body.”

In his great work “Chronic diseases—Their peculiar nature, and their homœopathic cure” he gives a complete proving of

Natrum mur. (Common Salt) and has recorded 1,349 symptoms.

The use of *Natrum mur.* as a Homœopathic remedy has been a great stumbling block to many for the late Dr. J. H. Clarke, M.D., in his "Dictionary of Materia Medica", states under "characteristics".

"The problems involved in *Natrum mur.* may be regarded in a sense as the pons asinorum of homœopathy. Those who are able to grasp in a practical way the homœopathic uses of this remedy are not likely to meet with any insuperable difficulties elsewhere. Those who can see nothing but 'Common Salt' in *Natrum mur.* may conclude that they have not 'the root of the matter' in them."

"It may be inconceivable to some that the attenuation of *Natrum mur.* should act independently, as curative or pathogenetic, at the same time that crude salt is being ingested in quantities; and it may seem that an infinitesimal amount of a substance which is a necessary constituent of our tissues cannot possibly have any action at all; but this problem is constantly before the homœopathist, and if he cannot master it in respect to *Natrum mur.*, he need not trouble his brains to try elsewhere."

In 1879 the late Dr. J. Compton Burnett, M.D., published a priceless monograph entitled "Natrum Muriaticum as a test of the doctrine of drug dynamization" consisting of eighty-four pages, in which he gives case after case of brilliant cures, and in many cases where seemingly indicated homœopathic remedies proved useless.

Natrum mur. is a grand remedy, when homœopathically indicated, and everyone should study this humble condiment that adorns the dinning table.

It is, however, to Edward Whitmont, M.D., an American Physician, to whom we owe a great debt of gratitude for unveiling the very inmost of the powers of Common Salt. In *The Homœopathic Recorder* for November 1947—an American publication—he gives a masterly paper consisting of six and a half pages, from which I propose to quote one or two extracts, and they should give us much food for thought.

This is what he has to say :

"Today, in biology and medicine, the trend still prevails to explain the functions of the human organism as guided only by the physical and chemical laws of matter. Contrast this with the most recent results of modern research in physics which force the conclusion that matter is but a form of condensed energy; that matter itself originates from a source immaterial, from the realm of 'Spirit-like' pure force."

"The conclusion appears justified that modern medical research ought to proceed to analyse how the physiochemical functions of man's organism may express the impulse of spiritual, mental or emotional energy, acting upon matter and shaping it according to its formative impulses. Such an attitude of research seems the more appropriate for the homœopathic scientist, since his tool, the potentized remedy, in itself represents an example of matter reduced to its original state of pure energy, thereby offering in a proving an experimental basis for partly duplicating the creative processes capable of altering form and function of the human organism. Just as the 'General' as we may call it, homœopathic philosophy gives us the key for the general case management in perplexing situations, so a 'Philosophy' of the individual remedy might help us understand its role in nature and man and thereby unlock the perplexity of the multitude of its symptoms."

"In the symbol-language of alchemy the term 'sal' or salt, denotes any solid substance or principle which has emancipated itself from a solution or union with soluble or combustible compounds; although the term applied to all precipitates and ashes, a foremost representative of the spiritual meaning which was given to the term, as a symbol, must be looked for in *Natrum mur.* since it is called salt, simply, as such. On the other hand, biblical and mythological tradition speak of the sea, which is the main source of *Natrum mur.* in solution, as the source of all life and creation. Modern research, by the way, supports this syphothesis.

"*Natrum mur.*, sodium chloride, or common salt, is more widely distributed in nature than any other substance except water, and even there it is the main mineral constituent of the greatest accumulation of water, the oceans. It is present in all

tissues, but particularly the fluids, and is the most important mineral in the blood plasma. It is the greatest regulator of osmotic tension; by its power of attracting water it causes, upon retention, generalized or localized edema."

"The personality who needs *Natrum mur.* as a remedy is described as taciturn, gloomy, joyless and indifferent to pleasure; extremely emotional, suffering under the consequences of grief and disappointment; heavy with hidden grief yet unable to weep, or crying in secrecy. Desirous of sympathy yet averse to and aggravated by consolation, even flying into a passion when shown sympathy. Constantly dwelling in unpleasant recollections, never forgetting or forgiving good or bad, bearing hatred to people who have formerly given offence. Averse to company, dull, tactless, offending others, absent-minded, discontented, irascible, and easily provoked. Ultimately, haunted by fears and forebodings, states of anxiety, despairing and tired of life."

"The accompanying physical disorders of this state of mind can be brought under three principal headings: (1) Reduced assimilation with increased tissue breakdown expressed in symptoms of aversion to food, emaciation, recurrent fevers, weakness and exhaustion. (2) Derangement of the blood life; anemic and leucemic states. (3) Derangement of elimination through kidneys and skin and disturbed liquid balance resulting in dropsy, urticaria, oily skin and all kinds of watery, thin, catarrhal discharges."

"The characteristic feature which distinguishes the frame of mind of the *Natrum mur.* patient can be recognized as the emotional conflict of the integration of his personality. He always is placed upon his own resources, either deliberately, as he repels every attempt of sympathy and companionship (averse to and worse from consolation, aversion to company) or involuntarily, through the loss of the beloved person on whom he used to rely emotionally. This state of isolation and loneliness is accentuated by the fact that love, sympathy and communion with others are longed for; yet an inner command, as it were, forbids their acceptance (emotional, hysterical, full of tears, craves sympathy, hidden grief, crying in secrecy). An

inaudible voice of his Ego urges him to find the source of his strength within himself. The urge is greater than his spiritual and emotional strength, and he is torn by his inner strife. Deepest melancholic depression and despair may ensue leading possibly to a social, neurotic or even psychotic states (anthropophobia, hateful, revengeful, pondering over old insults, anxious, timid, morose, indifferent, unfit for work and human contact, etc). The 'Tragedy of man' seems to be enacted before us as, in search of his Ego, he separates himself from God and the world, thereby delivering himself to tears and anguish, yet he knows he must go on."

"Some of the clinical modalities of *Natrum mur.* may appear in a new light now. One is the aggravation during the day time as long as the sun is on the horizon and from direct exposure to the sun. It is as though the sun, representing the supreme stimulus of life activity, would impose too much of a demand on an organism given entirely to seclusion, langour and withering. The challenge of every sunrise to master life anew can not be met."

"The other interesting modality is aggravation at the seashore. It cannot well be the salt air that aggravates as salt is often craved and ingested in crude form with little appreciable effect. Rather, we may assume the cause to be a fundamental idiosyncrasy against the sea, per se, which represents the phylogenetic force-complex from which, physically as well as psychically, this individual in his deepest secret regions labours to free himself."

"To master sweat and tears, toil, pain and emotion moulds the human personality. To find the oneness of consciousness and individuality within oneself, it is necessary to cast off the motherly forces supporting us in the sea of unconscious soul-life. The experience of separation and of loneliness has to be passed through as a stage in finding one's self. Whenever the demands of this transition prove greater than the strength of the personality, a state of pathology is likely to arise which has its remedy in *Natrum mur.* The salt on our earth is the precipitation and emancipation of man's Ego from the sea of our collective unconscious.

The wisdom of the Gospel words becomes manifest which addresses the men who are to be the teachers and spiritual helpers of humanity :

"Ye are the salt of the earth."

—*Health & You, Sept., '56*

WAR-TIME HOMŒOPATHIC EXPERIENCES IN THE AIRBORNE CORPS

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The next day, having slept for about an hour, a small convoy of three Jeeps set off to our second camp, close to that of the Maquis Bernard, 20 miles away. I went with them to examine their medical problems. Provided we kept to the smaller roads the journey was considered reasonably safe ; also, on that day, we had reports that no German patrols were around. Unfortunately, nearing our destination, the driver of the Jeep in which I was miscalculated a corner, the car skidded sideways and completely overturned. Momentarily dazed I came round to find myself lying by the road close to the third man, who was in considerable pain. My fears that he had ruptured his bladder were later confirmed. The man was carried carefully into the nearby woods to the Maquis Bernard where he was kept under observation. This accident could hardly have been more ill-timed. We no longer enjoyed the simple but effective facilities of the Château de Vermot and the