

THE HAHNEMANNIAN GLEANINGS

with which is incorporated
THE INDIAN HOMŒOPATHIC REPORTER.

Vol. XV

JUNE, 1948.

No. 6

NATRUM MURIATICUM

EDWARD WHITMONT, M.D.

"The internal state of man is prior to that which surrounds him. Therefore, environment is not the cause (of disease); it is only, as it were, a sounding board."

"Thinking and willing establishes a state in man that identifies the condition he is in."

"As are the will and understanding, so will be the external of man. As the life of, or as the will of man, so is the body of man."

J. T. KENT: *Lectures on Homœopathic Philosophy.*

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 physio-chemical 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 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.

"YE ARE THE SALT OF THE EARTH" (*Matthew 5:13*)

It is to the great merit of Dr. C. G. Jung, Professor of Psychiatry of the University of Zurich, to have conclusively demonstrated that the mystical language of biblical, mythological and alchemistic tradition, far from expressing mere products of phantasy or superstition, actually conveys genuine psychological and physiological facts, clothed in a universal language of picture-like symbols and images identical with the picture language of our dreams. This language is common to all races, nations, and historical epochs and admits the same interpretation, invariably, of its main symbols and thought forms, thus giving them a genuinely objective factuality. Jung points out that in this language of a universal mind, our individual dreams share with biblical, mythological and alchemistic tradition in a recollection of soul-experience reaching back into ancient-most times, into the pool of what he terms the "collective unconscious" when man in his evolutionary infancy stood witness to the secrets of creation and life.

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 muriaticum* 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 muriaticum* in solution, as the source of all life and creation. Modern research, by the way, supports this hypothesis.

Jung points out that in the interpretation of these symbols, as verified by modern psychoanalytical experience, the sea stands for the motherly principle of the great "collective unconscious" whereas the "sal" denotes the activity of the conscious mind. The emergence of the salt from its solution in the sea thus stands for the emergence of the individualized mind and personality as it emancipates itself from the motherly embrace of the collective unconscious in its quest for full consciousness and inner freedom. Why was just our table salt chosen to be the representative of this psychological evolution? Is it possible to find this "emergence of the salt" in what we know about the physiology and dynamic action of *Natrum muriaticum*?

Natrum muriaticum, 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 great regulator of osmotic tension; by its power of attracting water it causes, upon retention, generalized or localized oedema. The plants contain comparatively little amounts of sodium, its osmotic function in their fluid regulation is apparently taken over by potassium which acts as the antagonist of sodium. The animal and human organism, in turn, require sodium chloride in comparatively large amounts. Animals that live exclusively herbivorous show an outspoken craving for salt and will travel for miles to the saltlick. Thus it becomes evident that an increasingly important biological function must be assigned to natrum

chloride as, in the ascending evolution of life, to the purely vegetative consciousness of the plant are added the faculties of perception and feeling with the ability to perceive pain through the instrument of a nervous system. At this stage, which one may consider as the first beginning of a soul life, there appears for the first time the phenomenon of active fluid excretion through urine, sweat and tears. Thus active elimination, storage of natrum salts and the faculties of feeling are acquired as a simultaneous step in the development of the psychosomatic unit, suggesting that somehow they must be interlinked. This functional association of *Natrum muriaticum* is furthermore confirmed by the fact that it is either relatively or absolutely concentrated in the organs of feeling or perception, viz: the vitreous body of the eye, the nerve tissue, the brain, as well as in the organs and fluids of excretion: skin, urine, sweat and tears.

The relationship of the principal cations in the blood serum of all animals, as well as of man, is constant: Ca:K:Na as 5:10:160. This happens to be a close duplication of their respective proportions in sea water which differs only by a greater content of magnesium. Even this difference is explained by the theory of McCallum who, in view of the fact that the sea precipitations of the Cambrian epoch show a very low magnesium content, points out that the separation of the animal organisms from the surrounding water, prior to their emergence from the sea onto the land, took place at a time in which the sea still had a low magnesium content. Thus it actually appears justified to say that in the blood serum of animal and man something like the aboriginal "water of life" still circulates. The plant with its preponderance of purely vegetative, absolute life has deviated from this balance towards a greater reliance upon potassium. Where ensoulment takes hold, notably at the expense of pure vitality and regenerative power, natrum, its most important and representative compound being the chloride, prevails over the other minerals.

May not this be the alchemistic "emergence of the salt" from the sea which thus ushers in the aeon of soul-experience? What, then, is the function of the salt in the soul-life and its subsequent effect upon man's body?

The personality who needs *Natrum muriaticum* 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 passion when shown sympathy. Constantly dwelling in unpleasant recollections, never forgetting or forgiving good or bad, bearing hatred to people who have formerly given offense. Averse to company, dull, tactless, offending others, absentminded, 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 the symptoms of aversion to food, emaciation, recurrent fevers, weakness and exhaustion. 2—Derangement of the blood life: anæmic and leucæmic 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 muriaticum* 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, etc.). An inaudible voice of his Ego urges him to find the source of 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 asocial, neurotic or even psychotic states (anthropophobia, hateful, revengeful, pondering over old insults, anxious, timid, morose, indifferent, unfit for work and human contact, etc.). Not directly tending to self-destruction (though this is accentuated in *Natrum sulph.*) he loathes life sufficiently to wish for its termination; he is tired of the load he has to carry without hope of deliverance from his inner contradiction. The "tragedy of man" seems to be enacted before us as, in search of his Ego, he separates himself from God and world, thereby delivering himself to tears and anguish, yet he knows he must go on.

Inner radiance and joy invariably go hand in hand with a strong vitality. This interdependence is best observed in children who show better health and resistance in a sympathetic, joyful environment than in a gloomy and melancholy one. Similarly, what we call the "happy-go-lucky" type of person usually has a seemingly indestructible vitality. The centrally-rooted attitude of dejection and pessimism of the *Natrum muriaticum* patient must disintegrate his vitality at its very beginnings. Without the radiance of inner light the body wilts and withers. Physiologically this is expressed in reduced assimilation (anabolism) with underactivity of all glands serving the assimilatory phase (Symptoms: Dryness; anorexia, worse from eating, better from fasting; dyspepsia; constipation; emaciation; hypoinsulinism; hypoadrenalism; hypotension and disturbed blood sugar balance; extremes of weakness and exhaustion). While the dejection is thus reflected in decreased anabolism, its counterpart of repressed, deeply-

burning emotion results in increased "burning up" processes of thyroid overactivity with increased oxidation and tissue breakdown (katabolism). Again it is worth remembering that the good-natured, merry, smug personality, not unduly bothered by emotional difficulties, usually belongs to the corpulent, stoutish type, characterized by a prevalence of anabolism over katabolism, whereas the fanatic and emotionally torn personality loses flesh. The plant also, since it does not yet partake in activities of the emotional sphere, maintains functions of anabolism only. The physiological chain of increased katabolism consists of hyperthyroidism, sympathicotonia with disturbed heart innervation, increased basal metabolic rate with accelerated protein breakdown and oxidation resulting in increased heat production, disturbed regulation of body warmth and chronic remittent fevers (desire for, and better from, open air; chilliness, worse from heat). This chain of reactions has been experimentally demonstrated even with crude doses of salt.

The ultimate component of the functional unit of katabolism is the apparatus of elimination. The *Natrum muriaticum* disturbance logically affects the whole sphere of elimination, resulting in retention of water and waste products due to disturbed skin activity and urine excretion (dry, oily, overperspiring skin; eczema; psoriasis; herpes; urticaria; œdema), as well as what often are vicarious eliminations through the various characteristic thin, watery, catarrhal discharges (coryza, diarrhoea, etc., and, a significant correspondence to the mentality, lachrymation).

It is feasible to assume that the combination of disintegrating vital strength, tissue breakdown, and accumulation of waste products due to retarded elimination, leads to an overburdening of the reticuloendothelial system, with anæmia and disturbed white cell activity ensuing (leucocytosis, leucæmia, splenomegalia, chronic inflammatory states). The cellular elements of the blood especially must be expected to belong to the sphere of *Natrum muriaticum* as they are not part of the plant organization but appear

only as the evolution of life reaches the level of animal and man. Interestingly enough, even a certain trend to individuation seems expressed in these cellular blood elements as their kation values vary for each species of animal, in contra-distinction to the plasma which, for all animals and man alike, duplicates the kation relation of the "universal water of life", the sea.

Some of the clinical modalities of *Natrum muriaticum* 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, languor and withering. The challenge of every sunrise to master life anew can not be met.

The other interesting modality is aggravation at the sea-shore. 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 (Latin: meaning the indivisibility) 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 muriaticum*. The salt, which on our earth is the precipitate from the ancient seas, is the true similimum to aid in 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."

DISCUSSION

DR. HARVEY FARRINGTON: This remarkable paper should be made the pattern of research work in our proposed homœopathic laboratory.

DR. JAMES M. HEIMBACH: A good many years ago—you may all recall this—there was a doctor whose name I don't remember, who made quite a display of going out in the ocean and collecting sea water where he was sure it was sterile, and brought it home and diluted it, and injected it into the veins of patients, with most remarkable results.

We can't get along without *Natrum mur.*, that is all there is to it, and if you want a little side play, I will give an experience with a patient I had in my early days, who came into my office and said, "Doctor, I don't want you to tell me what is the matter with me, but I want something that will cure me, —and right quick he wanted it! I said, "What do you think is the matter?"

He said, "I have got malarial fever."

Sure enough, I took his temperature—105°, pulse 120, and he was broken out all around his mouth with herpes, and I said, "That doesn't help me out a bit. You tell me how you feel," and he did, and I didn't ask any more questions. I walked to my medicine case and gave a dose of *Natrum muriaticum* 1 ffl, and I didn't know whether he knew anything about homœopathy or not, so I gave him a good supply of sugar of milk powders.

"Now," I said, "the day after tomorrow, when you get that chill again, I want you to be right in my office."

Every second day he had this chill, about nine o'clock. Well, he didn't show up in the morning, but, after dinner, when I came down from my lunch, he was sitting in the office, and dressed up, and I didn't recognize my patient. He was dressed up in his Sunday-go-to-meeting. I said, "What can I do for you?"

"Well," he said, "I'm the man that had malarial fever."

I said, "Is that so?"

"Yes, but I am feeling all right."

I said, "Do you mean to tell me you didn't have a chill this morning at nine o'clock?"

"No, sir, not a bit, but I took the last powder before I came up to your office, to get it well out of my system."

I said, "What did you do with the other powder?"

"I took it this morning, as you told me."

Well, I thought that was worth fifty cents more, and I put him up some more sugar of milk powders.

He said, "What shall I do if I get another chill?"

I said, "I will give you another powder. You put it in your vest pocket and keep it there, and as long as you don't have a chill, all right. Now, will you do me one favour?"

"Yes, if I can."

I said, "Will you report to me if you ever get another chill?"

"Yes, sir"—but he never has reported yet.

Then I said, "What made you come into my office?"

"Well," he said, "I asked up town on Main Street for a homœopathic physician, and they sent me here."

"Oh," I said, "what do you know about homœopathic physicians?"

"Not much," he said, "but I used to work for a boss down in Harrisburg and he is a great homœopath. He wouldn't take any other medicine, always used to say that homœopathy might kill you, but not so dama quick as the other!"

DR. V. TABER CARR: Mr. Chairman, his starting out with Dr. Kent's statement on the vitality of men relating to an exterior, was very illuminating. We have in psychiatry what we call clinical psychiatry and analytical psychiatry. There are very few minds that can handle and delve into analytical psychiatry. The doctor's paper has not only analytical psychiatry, but it also has the somatic mental, or what you call psychotic. He develops and applies a metabolic relationship to the subjective, the expression of the feelings and emotions.

I think this is a very sound, basic paper that should not be lost to homœopathic science.

DR. A. H. GRIMMER: I want to thank the doctor and add my appreciation and admiration for this wonderful paper. The doctor shows in this paper the approach. He shows the unity throughout all nature, throughout the whole realm of nature. He hooks it up to the individual man and shows how these things are consistent and how they correspond, the spiritual, the mental, and the physical, the great ocean with its salty contents, corresponding to the blood stream of man with its saline constituents, and he brings that down in the broad scope to the particular correspondence of disease and health, how the mental and emotional states are changed under the remedy and under the will, quoting Dr. Kent so beautifully, and Dr. Kent was so far ahead of the modern

thinkers in his grasp of these internal things of the internal man and of the will, and these things that the doctor quoted.

If not the most beautiful paper, I think it is one of the most beautiful and instructive papers we have ever had before the society.

DR. P. C. PAUL [Calcutta, India]: I want to thank Dr. Whitmont for the excellent paper. The scientific approach of the paper is really wonderful, and we listeners like this sort of paper, and we wish to learn this sort of approach to our modern science to explain all the symptoms in a modern way, and I would rather like to ask Dr. Whitmont if he will kindly give us an article in every number of *The Recorder*, in such a manner.

DR. JOSE GILBERTO GARCIA [Monterrey, N.L., México]: I have only a few words! I have enjoyed very much the wonderful paper of Dr. Whitmont. I have never heard so pertinent an exposition of *Natrum mur.*, and I believe that homœopathy is going to have to plan to profit the profession as Dr. Whitmont suggests.

I have another reason for wishing to discuss this, because *Natrum mur.* is my remedy. Dr. Hubbard in the last year gave me *Natrum mur.* Do you remember?

DR. HUBBARD: I will never forget it!

DR. GARCIA: And it has helped me very much, and that is the second reason why I have been so very much interested in Dr. Whitmont's paper.

DR. ELIZABETH WRIGHT HUBBARD: I should like to add my word. I have rarely heard, or yet seen, a paper on homœopathy that seemed to me not only as beautiful in its artistic whole but also as deep in its inner approach, and having metamorphosed the whole into, as Dr. Paul says, a modern, scientific, and yet exquisitely, deeply-right approach to a remedy, and I heartily concur in the desire that Dr. Whitmont take two years off and give us every remedy in the *Materia Medica* for *The Recorder*.

DR. EDWARD WHITMONT [closing discussion]: It was with some hesitation I prepared or was ready to offer this paper. The problem from which I started was the question: What is the connection between the mentals and the physical aspects of a remedy? Why is a certain mental state linked up with these definite physical symbols in these certain patterns, and, furthermore, why do certain substances in nature have these very certain effects they offer?

Now, I know it is almost frivolous to ask such a question and expect an answer in a lifetime. Still, may be a little bit can be

dug up, and the results rather startled me. It was fairly simple with *Lycopodium*, but, well, you see for yourself what came out of this.

Because of these strange results, I fortified myself with sufficient literature to quote, if necessary, and to back me up. I will not bother you with it, but on any question I have the reference available and it will be printed.

There is little more to say except to thank you very much for your kind reception. If I do as you suggest, I don't know who is going to take care of my practice!

—*The Homœopathic Recorder*, November, 1947.

INFECTION OR MIASM ?

EDWARD WHITMONT, M.D.

Is a specific illness caused by the invasion of micro-organisms or is the activity of the bacteria and viruses only secondary to a primary internal disorder? An attempt is here made of an analytical evaluation of the available experimental and clinical material which may serve to remove this question from the sphere of emotional and factional argument and assign the proper place to bacteriology within our homœopathic philosophy.

Experimental evidence has established beyond doubt that a specific illness can be produced by inoculating an organism with a strain of virulent bacteria. But is this artificial laboratory experiment necessarily an exact duplication of the average clinical infection? The German scientist Pettenkofer swallowed a culture of living cholera-vibrios and emerged from the experiment without any symptom or damage whatsoever. More or less steadily, we are exposed to pathogenic organisms (streptococci, staphylococci, Koch's bacillus), but only occasionally an infection develops. Many individuals pass through epidemics with-