

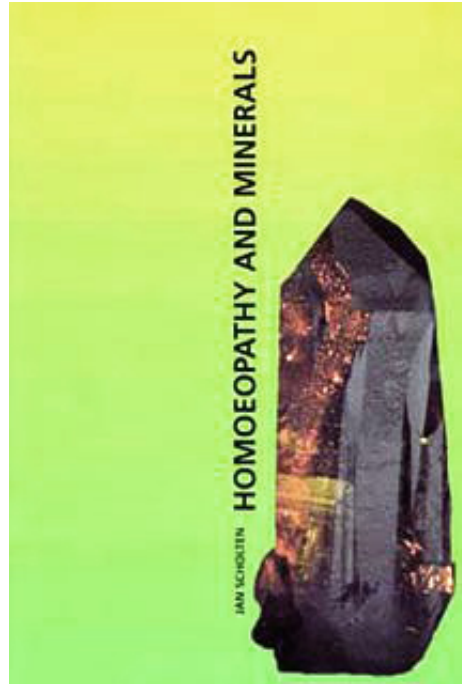
Jan Scholten

Homoeopathy and Minerals

Leseprobe

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von [Jan Scholten](#)



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Foreword

A look behind the scenes.

For many years Jan Scholten, general practitioner and homoeopath, has been expressing his unhappiness about the gaps and the lack of system in our knowledge of homoeopathic remedies.

On one side there is a group of homoeopathic remedies, the so-called polychrests, about which a lot, perhaps too much, information is available. On the other side there is a very large group of remedies about which very little, if anything, is known. It is this last group, however, which plays a large role in Jan Scholten's practice. That is why one of his expressions is that 'small remedies don't really exist, only little-known ones'. As a pioneer in the use of these remedies which are, in his eyes, often unjustly neglected, he sometimes appears to have a blind spot where the better-known remedies are concerned. But generally -on the other hand- we (his colleagues at the Homeopatisch Artsencentrum Utrecht) still tend not to recognise the unknown and the therefore as yet unloved.

Within our group practice we are constantly surprised by, and treated to, new images of both unknown and known remedies. This makes us look at our patients in more detail so that we may be more able to help them.

If an outsider asked me where Jan Scholten gathers the knowledge about these remedies, I would answer that it would be a better question to ask: where doesn't he gather his knowledge from? As a homoeopathic physician he opens himself to receive knowledge from all areas, but with one clear goal in mind: the further development of homoeopathy. That is the focus of the knowledge he has thus acquired.

This gathering of knowledge does not happen without criticism on the way. It is his patients who have the final word. Ultimately they are the ones who can tell us whether our ideas about our remedies are true. This applies not only to the aforementioned unknown remedies, but also to the so-called polychrests. To put it briefly, the evaluation of that which changes in our patients on the physical and on the psychical level is of great importance. That this is especially important with remedies with a yet unknown picture becomes apparent in this book. Most homoeopaths start with a proving as a basis for a better knowledge of the remedies. Jan Scholten has the viewpoint that the patients are the people who are best able to tell us what is happening with them after they have been helped by a homoeopathic remedy.

In order to get to know more about the action of our remedies we do need to go deeper into the general psychological aspects of a case. We should not be content merely with the disappearance of symptoms.

A very important and new step that is being described in this book is the way of bringing a system into the study of remedies. Until now our knowledge has been rather haphazard. We see this not only in the pictures of individual remedies, which often consist of a disordered heap of symptoms. We see this even more clearly in groups of remedies which, although botanically or chemically related, at first sight hardly seem to have any relationship with each other homoeopathically. This book gives an analysis of composites which are chemically related. If we were to compare for instance all Natrum composites with each other then it would lead

to a considerable step forward in our understanding if we knew what the Natrum part contributes to this composite. In short, the first step is to define the separate elements. The next step is to understand the dynamic interaction of these elements within their different composite states.

These are the steps that are being taken for us in this book. Sometimes we can, with our available knowledge of *Materia Medica*, understand the result of these steps. Read for instance the analysis of *Natrum muriaticum* with the idea, already described by *Hahnemann*, that mother has died (1985, Vol. 2, page 1078; the original text in *Chronic Diseases*, page 536, paragraph 97, reads: 'Gedachtniss-Mangel, dass er glaubte, seine (stundlich anwesende) Mutter sey gestorben, weil er sich nicht erinnern konnte, sie gesehen zu haben'¹. In Tafel's translation this reads: 'Lack of memory, so that he thought his mother (though continually present) has died, because he did not remember having seen her').

Often the ability of the writer to connect creatively his information from different sources, especially the source of his patients, doesn't make it easy for us to follow. It won't always be easy for the reader to appreciate the true value of the painted picture, in which case only one piece of advice, given by Hahnemann, will help: 'Aude Sapere' (Dare to know). Dare to know, because it is not only a collection of very interesting remedies that this book has to offer. Its value lies even more in the way of thinking that forms the foundation of these pictures. When we have mastered this, then we ourselves can explore the elements described in this book even further and connect them in a creative way. I myself have already started to put it into practice. We can even apply this method to elements that have not been described yet. This is how this book can mark the beginning of a significant step forward in the practice of homoeopathy and we can see it as the first Organon workbook in the field of knowledge of homoeopathic remedies. It is in daily practice that the rough diamonds which have been mined for us by Jan Scholten need to be polished in order to shine in their full brilliance.

Rienk Stuut

Group analysis

An important method that is being used in this book is studying the remedies in groups. For this I use the term 'group analysis'. This method is not entirely new. Clarke (1985, part 1, page 358), Morrison (1988, page 2), and Vithoulkas (1991 a, page 235) also use it. In this book group analysis will be taken even further.

It might be useful to read this chapter again after having studied a few examples of the remedies. Parts of this chapter that might not make sense yet will probably become clear after studying them again. The method of working with the different remedies, illustrated by the various cases, will then also become more clear.

The group analysis method

Until now the commonest method of studying homeopathic remedies has been to look at all the remedies separately. In group analysis we look at groups of remedies and we extract from these groups that which is common. The next step is that those symptoms will be used in the various remedies which contain that element.

We also apply this method in the Ferrum group, a group of chemically related metals. The character of this group is such that the common traits are a bit more general.

Levels: local, general, mind

The group analysis is the least successful on the level of local complaints. Some general guidelines can be given, but there are very few specific symptoms that stand out.

On the level of general characteristics group analysis can be applied very well. This is the level that contains most of the characteristics as described by Morrison (1988). In principle it is quite possible to make a good prescription using these characteristics. But a little uncertainty remains. If, for instance, we find indications for Nat-m and Phos, then Nat-p could be a good solution. But what to do if we find indications for Calc and Nat-m? Do we go to Nat-c or to Calc-m as the correct remedy? Or should we not give a 'combination remedy', but Calc followed by Nat-m? It is on the mind level that group analysis can offer the greatest benefits. Once the central themes of the component elements are known it will be possible to deduce the theme of the combination remedy. The great advantage hereby is that we do not only get the separate themes of both component elements, but also the combination of those themes. An example can clarify this. The theme of Nat-c consists of 'alone' from Natrum and 'dignity' from Carbonicum, which gives the combination 'alone in his dignity'.

Well known remedies

An incidental effect of group analysis is that new light will sometimes be shone on to well known remedies. For instance, Magnesium carbonicum can be seen once again as a combination of the Magnesium and the Carbonicum element. In a similar way certain aspects of remedies that we know already can become clearer.

Variations on a theme

Basic themes

The group analysis gives every remedy its basic theme. This consists of the basic themes of the combining elements. These themes become combined into the basic theme of that remedy.

Combinations of concepts

We have to note, however, that every basic theme of an element can be worded in different ways. There are various ways of expressing the basic theme, therefore there will also be various ways of expressing the combination themes. Let us have a look at, for instance, Natrum muriaticum. For the Natrum element you could say, for example, 'nothing', 'alone¹', 'forbidden'. For the Muriaticum element you could say, for example 'mother', 'care', 'pitiful'. The theme of Nat-m could then become 'no mother', but also 'alone in his cherishing'. But also 'it is forbidden to be cared for', or 'it is forbidden to cherish others'. These are varying expressions of the same sort of basic feeling, although the form appears to be different.

Conjunctions

It appears that it doesn't matter very much which word we use as conjunction or preposition to the two basic definitions. Thus we can formulate the theme of Mag-p. as 'getting angry in order that he may go and study', or as 'getting angry because he may not go and study'.²⁴ It also seems that we can add the word 'not' without any problem. 'Not¹ only' appears to show the other side of the coin. We can compare this with desires and aversions which can occur in the same remedy: for instance, the desire or aversion to salt in Nat-m. We can even compare the beginning stage of a disease where there is still a hold on everything, and the later stages where things start to fall apart.

They are two sides of the same problem. Another parallel can be seen in hypnosis. Negative suggestions done under hypnosis are taken as positive: 'don't fall¹' is taken as 'you must fall'.

Archetypes

In a certain sense our definitions are expressions of what *Jung* (1985, page 362) calls an 'archetype'. It is advisable not to stick too rigidly to a definition. It could well be that somebody needs Nat-m but has not had any problems with his mother. For example, an older man loses his wife and has the feeling of being left uncared for and alone. In this case there is no problem with the mother, but the central theme of Nat-m is there.

Life history

The link of Carbonicum to the father, Muriaticum to the mother and Sulphuricum to the partner makes it especially easy to solve many cases. Problems in this area can usually be found in the history of the patient. But there is also the danger of wanting to reduce all problems to this theme. Then we would only look at the father and not at the specific importance in that specific case. For instance, sometimes the partner can fulfil the role of father. In that case, by focusing on the term 'partner', we can lose sight of the essence of the situation.

Projection

The themes can also be projected in different ways. Let us take the example of Nat-m. again. This can then become 'my mother is strict', but also 'I have to be strict' can thus be projected differently, either on to your own mother, or on to yourself as mother. Changing the projection also causes the theme to be passed on from mother to daughter, from father to son, etc.

A nice example of changing the projection is described by *Spring* (1991, page 8). The delusion of Kali-br is that he is the object of God's wrath. This usually means that someone has the feeling that God is taking revenge on him. In the case described by Spring the situation is the other way round. A woman is in love with a man who is unfaithful to her. She discovers that he has, and has had, many women and that he was unfaithful to them all. She then gets the feeling that God instructs her to take revenge on behalf of all women. The situation has been turned around completely in this case. The woman is the subject, instead of the object as in the normal interpretation.

Complements can colour the picture

If we look at the picture of Mag-m we can see many forms that express the central theme. The central theme is the idea that aggression can end a sense of security. How this theme is going to express itself depends on the complementary problem. Imagine that Graphites is the complementary remedy. In that case the instability 25 and the emotions will increase. We will probably get a sort of manic depressive picture. If however Kali-c were the complement, then we would rather expect a picture of a pacifist. The strong and duty-bound character of Kali-c will make this person look for a constructive solution to his problem. The solution could then be very peaceful, with a total avoidance of aggression. And again, if we imagine Nat-c to be the complement we could expect yet another different picture. We could then expect to see a very withdrawn and depressed person.