



## Natrum Muriaticum

Known as Sodium Chloride (NaCl), or common salt (table salt, sea salt, rock salt), Natrum Muriaticum occurs naturally as the mineral *halite* and is abundant both in solid and solute form throughout the entire world.<sup>1</sup> Sodium chloride is present in all body tissues, but is most abundant in body fluids and is a key element in blood plasma

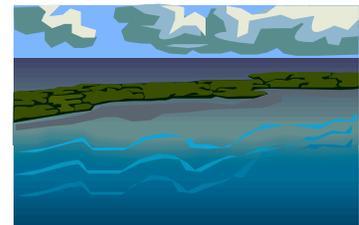


(which functions to uphold proper water balance and blood chemistry within the body). Sodium is associated with the element of fire and is a highly reactive element, but this strong reactive characteristic is kept under control and remains quite stable when combined with chloride to form salt. In deficiency or in excess, salt can have a dramatic affect on physical health,



particularly affecting the blood which then affects everything else (hyponatremia and hypernatremia). Salt combines in itself the essence of two opposing states: the solid state in the form of clear, transparent or translucent crystals (“the emergence of the individualized mind and personality from the motherly embrace of the collective unconscious in its quest for consciousness and inner freedom”), and fluid, in the form of a solute (“a symbol of the reintegration of the ego in the universal self”); (Whitmont; Scholten).

The symptom picture of Natrum Carbonicum (emotionally hydrated) is indicative of too much solution, where salt is so diluted it is nearly without form and is dissolute, and its opposite in



crystalline form is Natrum Muriaticum, conservative, upright, and at a standstill (emotionally dehydrated and walled off). Salt is used to cleanse (as a solution for washing wounds), to

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<sup>1</sup> Natrum Muriaticum in potentized form is said to be the proof of Hahnemann’s doctrine of drug dynamization, in that common table salt, in common form and consumed normally, has no “pernicious effect upon the organism”. Yet, when potentized, becomes a powerful medicinal substance capable of creating disease in healthy subjects and of curing disease in a powerful way (Tyler).

preserve (in foods and meat preparations), and to put the past firmly in the past (throwing salt over the shoulder). Salt is symbolic of honesty and truth (the salt of the earth), uprightness and correctness, as a means of sealing a promise, and as a sign of permanence and friendship. At the other end of the spectrum, salt gives the connotation of ruin and infertility, hopelessness and punishment (Lot's wife was turned to a pillar of salt for looking back at the cities of Sodom and Gomorrah (also suggestive of this type's sufferings from "clinging to the past" and of "images



too long retained"). Salt has also been used as a unit of measure and as currency (hence the term "worth his weight in salt.").

All Natrums are quite sensitive and generally closed off, but in Natrum Muriaticum we find a certain defensiveness and resentment over being hurt.

There is a great vulnerability, a fear of being rejected, and a desire for solitude; there is a silent grief and an inability to put the past behind once and for all; objective and controlled mentally, but emotionally immature. These types are quite defensive and have a protective wall built around them. This person may actually crave touch and closeness, even sympathy, yet is incapable of accepting it due to a state of isolation and a feeling that he must resolve his own problems to prevent being hurt again and again – this person is convinced that opening himself to others only spells trouble, and he "never forgets an injury and never forgives a wrong" (Coulter). This individual will seem to be wallowing in the past, unable to move forward (just as though turned into a pillar of salt looking backwards).

The Natrum child will eat salt as most children desire to eat sugar, and it was Burnett who, after converting to the use of potentized Natrum Muriaticum, at once understood that this indicated a starvation for salt in the tissues, just as eating chalk is a sign of needing Calcareo. Burnett describes the Natrum patient as "trying to remember old disagreeables—old insults—for the purpose of brooding over them and being miserable." Coulter also suggests there may be

“something to this nature of seeking out injury.” Yet when this patient is asked how they are, they will reply, “I am better now, thank you” even though tears may be streaming. Kent says that “Natrum Muriaticum is a remedy of many hysterical conditions; weeping and laughing, rage with cursing and blaspheming; it is the remedy of unrequited affections and the inability to control affections.” Time does not heal all wounds for the Natrum Muriaticum type, but rather it crystallizes then appears to rub salt into these wounds.



Coulter describes the onset of Natrum complaints as often coming from difficulties in family relationships. The Natrum type will be easily wounded and scarred by what is felt to be parental neglect; the Natrum child is caught in a vicious cycle of wanting the approval and support of his parents but being unable to express this need. The child will withdraw from the offending parent(s), and harbor resentment over even the smallest incidents.



The child may thus turn from happy and seemingly well-adjusted, to moody, withdrawn, and rebellious over either real or imagined transgressions on his parents' part. There may also be sibling rivalry problems, and this may be the remedy needed even if parents or teachers describe a child as particularly well-behaved, careful to avoid disagreement, and very conscientious (as this could indicate a deep-seated need for approval and acceptance; this child will be very closed and unable to express this fear of rejection).

It is important to note that this remedy is not only useful in cases where there are exaggerated or imagined events of trauma in the past, but can also be applicable in situations of deep loss and legitimate tragedy or sorrow, such as the loss of a loved one or the breaking up of a deep relationship, and is a commonly used remedy for emotionally disturbed children, abused children, or for those who feel deeply betrayed. Boericke describes mind symptoms as

“psychic causes of disease,” and cites ill effects of grief, fright, anger. There is depression, particularly in chronic cases, and the patient is “irritable; gets into a passion about trifles.” The patient may be awkward, and hasty when describing his symptoms. “Wants to be alone to cry” and “tears with laughter” are common keynotes.

There is an affect on nutrition (the digestive tract), on the brain, the blood, muscles, and skin. Mind and heart are affected, as well as mucous membranes. There is a seasonality and periodicity to the remedy (with the sun, with the moon (tides affected by the moon), with heat, and may be made worse by the ocean. This person may be better by sweating, cool bathing, open air, rest, deep breathing, and the seashore; may feel better for fasting, lying on the right side, and for wearing tight clothing. There may be a crack in the lower lip, a mapped tongue (geography in tongue), problems with the gums, and herpetic eruptions in or around the mouth. There may also be severe headaches, described as blinding, and noted “from sunrise to sunset” as to their periodicity.

## Bibliography

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