

Kent, Page 37: MIND, DOUBTFUL, Soul's welfare, of.<sup>1</sup>

MIND, DOUBTFUL, Soul's welfare, of (KENT, p37)	MIND, ANXIETY, Salvation, about (KENT, p8)	MIND, FORSAKEN, Feeling (KENT, p49)	MIND, RELIGIOUS Affections (KENT, p71)	MIND, DELUSIONS, Doomed, Being (Synthesis, p66)
<b>ARS</b>	<b>ARS</b>	<b>AUR</b>	<b>ARS</b>	<b>ARS</b>
<b>AUR</b>	<b>AUR</b>	<b>PULS</b>	<b>AUR</b>	<b>AUR</b>
BELL	<b>PULS</b>		<b>PULS</b>	<b>PULS</b>
CALC				
CHEL				
CROC				
DIG				
HYOS				
<b>LACH</b>				
<i>LIL T</i>				
LYC				
NUX V				
<b>PULS</b>				
SEL				
<b>STRAM</b>				
VERAT				

**Soul:** Person, entity, essence, core, being, self, individual, human being, heart, fundamental nature, creature, living being, personage, identity, mortal, man, woman.

**Welfare:** Well-being, comfort, security, health, safekeeping, defense, protection, care, interests, benefit, good, happiness, safety.

In the days of Kent, a living person was often referred to as a "soul." To be doubtful of the soul's welfare on the physical level would have meant to fear for ones' sake, or to be worried about the self as a being, as a whole. I suspect there was more of an emotional, mental, or spiritual connotation to this 'doubt of welfare' rather than a fear over more physical matters, as other rubrics address such things as fear of poverty, or worries over lack or concerns for money (as if the breadwinner of the family was suddenly unable to provide).

<sup>1</sup> Kent, J.T. Repertory of the Homeopathic Materia Medica. New Delhi: B. Jain Publishers. 2002.

In the sense of religion and faith from the Christian perspective (it seems this might have been fairly predominant during Kent's time), to be doubtful of the soul's welfare would have inferred a sense of or worry over pending damnation or condemnation – a concern over whether the soul would be (or could be) redeemed; this would relate specifically to whether the soul was bound for heaven or for hell and eternal damnation. The three remedies we will consider in the light of the rubric “Doubtful, Soul's Welfare of” also appear in similar rubrics related to salvation, a sense of being doomed, forsaken and of religious affections (religious-based fears).

“Soul” is described in many references as the immaterial energy that animates or gives life to the material. Miriam Webster On-line describes it as “the immaterial essence, animating principle, or actuating cause of an individual life,” and again as “a person's total self.”<sup>2</sup> The accompanying Thesaurus describes the soul as “an immaterial force within a human being thought to give the body life, energy, and power.” In the unabridged version, we find deeper details:

Main Entry: **<sup>1</sup>soul**

Pronunciation: **ˈsɔ̩l**

**1** : the immaterial essence or substance, animating principle, or actuating cause of life or of the individual life.

**2 a** : the psychical or spiritual principle in general shared by or embodied in individual human beings or all beings having a rational and spiritual nature **b** : the psychical or spiritual nature of the universe related to the physical world as the human soul to the human body.

**3 a** : the immortal part of man having permanent individual existence <souls in paradise> <souls consigned to damnation> -- contrasted with *body* **b** : a person's total self in its living unity and wholeness -- sometimes distinguished from *spirit*.

**4 a** : a seat of real life, vitality, or action : **PERSONALITY**. **b** : an animating or essential part : a vital principle actuating something. **c** : moving spirit.

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<sup>2</sup> <http://www.m-w.com>; Miriam-Webster Online Dictionary. Etymology: Middle English *soule*, from Old English *sāwol*, *sāwl*; akin to Old High German *sēla*, *sēula* soul, Old Norse *sāla*, Gothic *saiwala*.

**5 a** : man's moral and emotional nature as distinguished from his mind or intellect. **b** : the quality of expression that effectively presents or arouses emotion and sentiment. **c** : a manifestation of the moral nature. **d** : spiritual or moral force.

**6** : human being.

**7** : one having a good or noble quality in the highest degree.

The American Heritage Dictionary gives a somewhat less complete discussion of the soul, but does provide an indication that it is of the immaterial world:<sup>3</sup>

1. The animating and vital principle in humans, credited with the faculties of thought, action, and emotion and often conceived as an immaterial entity.
2. The spiritual nature of humans, regarded as immortal, separable from the body at death, and susceptible to happiness or misery in a future state.
3. The disembodied spirit of a dead human.
4. A human.
5. The central or integral part; the vital core.

It seems quite clear that the intention of the original rubric was one dealing with the welfare or well-being of this immaterial entity or essence of the person. When the rubric is viewed from the perspective of emotional or mental concern for the soul's welfare, this might be taken to mean fears or concerns related to dark depression, sadness, and/or anguish. There might also be reference to fear of losing the mind, or a desire to end ones' life, or loathing of life – a sense that all is lost and hopeless. Such feelings might further evoke concern for the welfare of the soul, as such thoughts and feelings might have been considered 'sinful' in some circles. The desire to stop living was not only tragic, but was frightening in the sense that one who dared end his own life must certainly seal his own fate in hell – which would certainly arouse even greater doubts about the soul's welfare.

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<sup>3</sup> <http://education.yahoo.com/reference/dictionary/entry?id=s0575300> (American Heritage Dictionary). This is a fairly narrow view of the 'soul' as it relates only to human energy.

In modern society, I think there may be less of a religious emphasis (at least from a Heaven-versus-Hell perspective) on these fears, but certainly no less fear. There is so much more pressure to succeed, to achieve, to “make something of yourself” in modern society – any sense a person may gather that he or she has not lived up to these kinds of ideals can certainly bring about feelings of ‘doubt for the soul’s welfare,’ but perhaps in a more modern sense (“I’m worthless, I’ve failed, I am destined to continue failing, I am doomed, I am damned, all is lost – there is no point in continuing to struggle, I cannot continue, my middle name is LOSER”, and so forth). This rubric would apply to the “soul” who believes he has lost or is losing the ability to maintain himself physically, emotionally, mentally, or spiritually.

## Arsenicum Album and the Soul’s Welfare

The Arsenicum soul is frightened and is particularly worse off when alone. There is great insecurity, inconsolability, and fear of death. This patient feels extremely vulnerable and unable to defend him- or herself. There is a sense of certainty that something is wrong with the health and that surely death will come – the patient desires company in the worst way, needing the support and reassurance of others. There is also fear of losing this support and of losing material security.

In later stages the patient despairs, becomes paranoid and even more obsessively fearful of death. The patient may also, on a material level, begin to hoard things and display selfishness. There may develop a lack of interest in living and thoughts of suicide, and ultimately a deep depression, withdrawal, and the patient may decline into slovenly habits. This patient will fear greatly that something is going to happen to him, that he cannot recover, that he

is terminally unwell and will surely die – without a doubt, the patient has convinced himself and that the next knock at the door will be the hand of death come to fetch him.

The greater the fear, the greater the agitation and restlessness, and the more sure the patient is that he will die, as though fear brings certainty of death, and certainty of death brings with it even greater fear. This patient's soul is shouting, "I am dying! I am afraid!"

## Aurum Metallicum and the Soul's Welfare

The Aurum soul is fulfilled when engaged in activities related to honorable goals and achievements, and so the welfare of the soul would be directly linked to how well (or poorly) his life is directed in this way and to what extent he or she achieves "going for the gold."

When there develops a perceived failure in this, the Aurum type will become increasingly despairing, depressed, and eventually will be unable to see a means for redemption or recovery. By the time the Aurum patient is truly feeling "doubtful of the soul's welfare," there are likely already thoughts of suicide, and in fact, the patient may be making plans or thinking often about this very final ending (most likely by casting himself out a window from a tall building or off of a cliff). Thoughts of suicide bring comfort or amelioration to the Aurum type, so there would not necessarily be concerns for the soul over committing suicide – the concerns for the soul relate specifically to loss of power and failure to achieve goals of an honorable or meaningful nature. This patient begins to feel deeply depressed, plunged into darkness and despair over having failed miserably, over opportunities lost, over power lost, or over efforts gone awry. The patient literally "loses heart and vision." There is no longer strength nor desire to continue, as all is already hopelessly lost...this soul cannot see his way clear and feels that the final goal of death is perhaps the only answer. The Aurum patient's soul cries out, "I have failed! All is lost!"

## Pulsatilla and the Soul's Welfare

The Pulsatilla Soul is tormented by feelings of being forsaken. Pulsatilla has a strong desire for and need of affection, consolation, and contact, requiring support and validation from others. Typically described as a female remedy (perhaps because of its softness?), the Pulsatilla type will appear "changeable and soft" polarized with "resistance and irritability." Her fear for the soul's welfare will relate to whether she is loved, consoled, and whether she is getting the support and attention needed to sustain her.

When this is lacking and the patient is not well, there can develop fixed ideas about having sinned, being doomed or destined for hell, and other fanatical feelings related to "religious affections." The attachment to religious ideals stems from the Pulsatilla need for supporting structures and security systems. There can be fears of insanity, the dark, and the patient may have "puritanical" ideals and become rigidly entrenched in rituals of prayer, meditation, or other means of seeking salvation for her "sinful" self.

The Pulsatilla fear for the soul's welfare ultimately manifests in sensations of abandonment, being forsaken, and being sinful (and therefore not worthy of being loved or of having salvation). This patient's soul laments, "I am sinful, I am unlovable!"

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