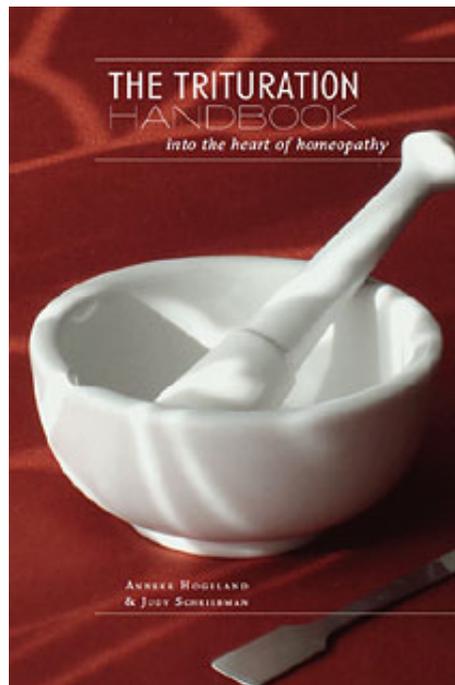


# Hogeland / Schriebman The Trituration Handbook

Reading excerpt  
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## — INTRODUCTION —

THE TRITURATION MOVEMENT is a tremendously exciting development in the continuing evolution of homeopathy. Begun in Germany in 1993 as an individual experiment by a non-homeopath, Witold Ehrler, it has since exploded into a far-reaching phenomenon. Homeopaths around the world are experiencing substances and remedies in new ways, creating a large body of new *Materia Medica* knowledge. As a result of the exponential growth of this movement and what it provides for homeopathy, along with our own personal experiences, we believe it is time for the trituration process to become an integral component of standard homeopathic education and practice.

It is puzzling that little attention is paid to the subject of remedy *preparation* during the education of homeopaths. In most cases students may learn about how the process is done, but rarely is a student involved in the actual making of a remedy from raw substance to medicated pellets. Once in practice, most homeopaths will rely on pharmacies to supply them with the remedies they use, often without having any knowledge of how these remedies are prepared or where specifically they come from. We are not casting any aspersions on homeopathic pharmacies here. Pharmacies perform an important function in supplying remedies and will continue to do so. The point is that the ease of buying a remedy in a bottle has deprived the practitioner of that *intimate connection with the substance* which was an integral component of the training of past generations of alchemists, herbalists, pharmacists, and homeopaths.

How often have we read pages and pages of *Materia Medica* without coming any closer to a real understanding of the inner dynamic nature of a remedy? The loss of this physical contact with the making of remedies may well limit our understanding and could be one reason why our remedies do not always perform as well as we expect them to.

This trituration movement arises at a time when we are witnessing an upsurge of energy and enthusiasm in every area of homeopathy. We have an abundance of new provings, new proving methods, new classification systems, new case taking processes, new disease specific treatment protocols, new master teachers, and fabulous new computer programs. This is a worldwide phenomenon. In addition, advances in other fields, from cellular biology to quantum physics, have made

some of the basic tenets of homeopathy explainable and more acceptable. People in general are more open to looking at alternative treatments and to the concept of energy medicine. It appears that we may be on the cusp of a golden age for alternative medicine. As a true energy-based system of medicine, homeopathy is aptly positioned to be in the mainstream of this transformative wave. Homeopathy has carried this as a potentiality for a long time and now, with the increased resonant information obtained via triturations, homeopathy is poised to be even more effective.

As the pace of modern life increases, as evolutionary consciousness rises, the practice of homeopathy must also rise to meet the needs of today's patients, who come to us with complex, chronic, often multi-generational, iatrogenic or environmental complaints, in a labyrinthine tangle of illness and disease. The trituration process gives us specific knowledge of remedies and remedy energies which meet these needs.

As Wenda Brewster O'Reilly so eloquently explains, throughout the *Organon* Hahnemann refers to two different kinds of knowledge: *Wissen* and *Kenntniss*. *Wissen* is the kind of knowledge you get from studying or reading books, while *Kenntniss* is that deep, personal knowledge you gain through experience. This is the difference between knowing about wetness by reading about it versus knowing wetness by immersing yourself in water. In other words, *Wissen* is intellectual awareness while *Kenntniss* is a knowing that permeates all aspects of a person, going beyond mere cognition (Interview with Wenda Brewster-O'Reilly, *The American Homeopath*, 1995). It is clear from these two terms that Hahnemann (and the German language) understood that hands-on experiential work was as necessary and vital as book learning.

Triturations give people access to this "*Kenntniss*" kind of knowledge, a deep experiential understanding of a remedy. While we already have wide, broad and deep information about certain remedies, when these same remedies are hand triturated, some other piece of information will surface, which will clarify that remedy to a degree which goes beyond thought. Smaller, lesser known remedies are also brought into sharper focus, their core essences revealed. The homeopath who has this experiential knowledge of a remedy, gained from trituration, will not hesitate in recognizing its corresponding state in a patient, nor in prescribing, because she/he has the *resonant knowledge* of that remedy.

A trituration fulfills Hahnemann's description of being a *trial of a medicine*: a "proving" as we say in English. According to Wenda Brewster O'Reilly (in her glossary in the 6<sup>th</sup> edition of *The Organon*), the German language words for "proving" used in the *Organon* are "*probieren*" and "*versuchen*," which commonly mean "try" and/or "test." "*Probieren*" is consistently translated as "to prove," while "*versuchen*" is translated as "to test," "to experiment," or "to prove," depending on context. While we do not say that a trituration is the same as a "classical" pellet proving, nevertheless **a trituration is a proving**: it is a test, a trial, an experiment. Consequently we use the terms proving, prover, trituration, and triturator interchangeably in this book. Every proving method has its own pros and cons, and we believe that every method of proving has merit.

*Organon § 20*

This spirit-like power to alter man's state of health, and hence to cure diseases, which lies hidden in the inner nature of medicines can in itself never be discovered by us by a mere effort of reason; it is only *by experience of the phenomena it displays when acting on the state of health of man* that we can become clearly cognizant of it.

*When we prepare a potency, we start from the material and gradually withdraw from the substance and raise to the realm of the mighty, the World of Potencies ...In the World of Matter, the Potency is only in latent form; it is hidden in the material which has zero potency and maximum material. The World of Causes has the material enfolded within it. The material has the World of Causes hidden within, but it can be risen to the Infinite potency by the dynamization process... When we potentize a remedy we let the internal spirit-like dynamis free. The material includes all the potencies in it, from the zero potency to the infinite... Hahnemann knew how to transmute from the material to the spiritual, climbing upwards and backwards toward the infinite.*

—Joseph Reves, *Commentary on the Organon*

In Jeremy Sherr's excellent book, *The Dynamics and Methodologies of Homeopathic Provings*, he argues for doing provings both as a way to deeply understand the inner dynamic state of the substance and as a tool for self-development. In any proving the remedy works upon us,

illuminating the hidden or unconscious aspects of our being, offering us an opportunity for a wider viewpoint. We make the very same claim about the trituration process.

A trituration is an elegant proving method which gives information about the internal organization of the substance. Through the many rounds of grinding and scraping in a full trituration, the homeopath experiences a journey through the layers of a substance, moving deeper and deeper into its core. When carried out with intention, a trituration is a deeply meditative exploration into the heart of a substance. It gives direct access to the *dynamic nature* of the substance in a stepwise fashion, disclosing the essence round by round. Triturating enables one to enter into a *resonant vibrational empathy* with the substance. Each person resonates with a substance in their own unique and individual way. The homeopath becomes more and more sensitive as a result of this process and thus becomes more adept as a practitioner, at coming into resonance with remedies and with patients.

Trituration up to C4 is therefore like a walk through a theme, starting from the physical level of simple suffering, over the emotional drama of riving through it (which is usually the most difficult), over the mental attitudes, right up to the solution that for us, according to the nature of the level, normally lies on the C4 level.

—Witold Ehrler, *Pearls of Pharmacognosis*

There are several components that define the trituration movement:

- The triturations are generally done in groups rather than by a single person or a machine.
- The triturators experience symptoms and record and share these during and/or after the process, resulting in a proving of that substance, as well as preparing it to be a remedy.
- All substances are hand triturated, rather than being made from tinctures. They are also potentized by hand rather than by machine.
- Most importantly, the substance is triturated beyond the three rounds described in Organon §270; adding a 4th, 5th, 6th round, or more, as needed. Each additional step

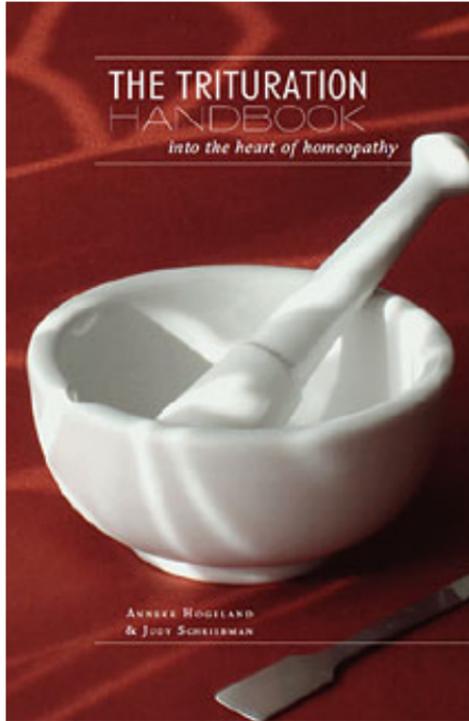
of trituration reveals another aspect of the dynamics of the remedy until the process is complete. (It is interesting to note that Hahnemann in 1812 triturated *Aurum metallicum* for ten rounds.) When you go beyond the first three rounds, you leave the arena of the corporeal body; you leave the purely physical for the realms which include spiritual, archetypal, and collective knowledge. This provides a much larger area for the disease and/or symptoms, and furthermore allows a substance to reveal more of itself. The homeopathic edict to reach for the greatest totality in a case is exemplified in this process.

This process *in its entirety* is called "C4 Homeopathy." It is important to clarify that the 'C' as used here has nothing whatsoever to do with centesimal potencies. It is taken directly from Witold Ehrler's cosmology and refers to one of his eight Carbon levels of existence (C0 — C8 as explained in Appendix C).

We use the term "C4" as a short-hand way to describe the *process* of doing triturations for *four* (or more) rounds and also as a term to denote the higher dimensions. The C4 realm is a higher or spiritual realm; it is the first realm where there is no polarity, where opposites exist without conflict or judgment. It is higher vibrationally than the purely physical and is the bridge realm between corporeal and non-corporeal reality. This realm has other names in other disciplines; it is not new nor is it unique to homeopathy. It is the realm of the higher, objective, or non-attached perspective.

As homeopaths we recognize that the solution to a problem cannot come from the same level on which the problem exists or was created; the solution must come from a higher level. This is the basis for miasmatic prescribing: recognizing that what at first appears to be an individual or personal problem is in fact a collective or ancestrally derived problem, and then prescribing accordingly.

We should never forget that Hahnemann's work was deeply rooted in alchemy, and during the course of his life he acquired vast amounts of alchemical and herbal knowledge through reading and experimentation. He never stopped experimenting. As we recommit ourselves to his dedication to making our own remedies and to doing provings, while pursuing this new idea of going to higher trituration rounds, we create a bridge connecting the homeopathic wisdom of the past to a vibrant and dynamic future.



Hogeland / Schriebman

[The Trituration Handbook](#)

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