

AUDE SAPERE

Organon § 265

It should be a matter of conscience with him [the physician] to be thoroughly convinced in every case that the patient takes the right medicine, and therefore he must give the patient the correctly chosen medicine **prepared, moreover, by himself** [*emphasis ours*].

It is best if the physician makes his own remedies. As referred to in Paragraph 1, the physician has a mission, and it is up to his conscience to be convinced that he has genuine remedies.

—Joseph Reves, *Commentary on the Organon*

trit·u·ra·tion [tri-chuh-*rey*-shuhn]

1. The act or process of grinding raw material with a neutral, diluting substance in order to extract its medicinal powers and render them soluble.
2. A dry method of potentizing medicinal substances whereby the substance is finely ground in a mortar with a certain proportion of milk sugar, thereby progressively attenuating it.

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DEDICATION

WE DEDICATE this book to Alize Timmerman. Alize has been the primary ambassador for C4 homeopathy outside of Germany, bringing this knowledge to Australia, New Zealand, South Africa, Israel, Russia, the United Kingdom, Eastern Europe, Scandinavia, Canada and the United States. Without her excellent understanding and teaching, this material may not have gained the attention it so richly deserves. We thank you, Alize, for your wisdom, your teaching, and your absolute commitment to homeopathy and to homeopaths around the world.

ACKNOWLEDGMENTS

WE ARE ABLE to present the material in this book because so many individuals have supported us on our homeopathic journey. We thank everyone who has contributed, especially our co-tritulators: we are grateful for your contributions, insights, and for your courage to enter into this new arena of investigation.

We specifically recognize the following people:

Alize Timmerman — Alize represents for us the feminine face of homeopathy. She is a teacher par excellence, dedicated to practitioner development, who continues to touch our hearts and souls in innumerable ways. We thank her for her insistence that we do triturations, even when we thought we did not want to.

Jonathan Shore — Starting with his trituration provings of the birds in the 1990's, Jonathan, like Alize, helped us to see and experience remedies through the process of trituration. Jonathan also honed our skills as writers and thinkers as we wrote the Bird book together, and gave us valuable guidance in the preparation of this book.

Karin Degkwitz — Her insights and understanding of the trituration process served as guide and a valuable confirmation of our own comprehension and knowledge. As one of the early pioneers and advocates of C4 homeopathy, her contribution to our book is greatly appreciated.

Witold Ehrler — We owe Witold a debt of gratitude for beginning this trituration movement. He opened up an area in homeopathy from which every practitioner and patient will benefit for many years to come. We also thank his assistant, Petra Held, for her work in getting his material into print and making it available to the greater homeopathic community.

Jürgen Becker — Jürgen recognized the significance of Witold's findings for homeopathy and worked tirelessly on their development, including focusing on the integration of triturations in homeopathic education. Without his early recognition and support the trituration movement might not have happened.

Yusuf Erskine, D.O. — Yusuf is a dedicated practitioner and a valuable participant in the process of developing C4 homeopathy in California. He is a foundational cornerstone for us who always shares generously of his time, thinking and expertise.

Melissa Rissman, Diana Kehlmann, Brenda O'Brien, and Annie Susnow — for their editing skills and practical suggestions and to Eva Fox-Gal — homeopath, musician, and translator extraordinaire, for her contextual comments.

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Our teachers from many diverse disciplines throughout the years, including Richard Pitt, Frans Vermeulen, Jan Scholten, Jeremy Sherr, Bert Hellinger, Stan Smith, and Phil Accaria.

Hypnosis, family constellations, the elders, the birds, and all of nature.

Michael Quinn and Helga Alessio, of Hahnemann Laboratories in San Rafael, who endlessly supplied us with lactose, mortars, pestles, scales, pellets, knowledge and professional support when we delved into triturations.

We thank our husbands, Jim Porzak and Jeff Schriebman, who accept our intense and often weird musings, and who support us with love, good food and various other distractions.

As authors of this book, we have done our best to speak clearly for the collective voice of the trituration movement that is emerging. We have had excellent help in preparing this document. Any mistakes and/or omissions remaining are ours.

FOREWORD

JONATHAN SHORE

This is an important book. It is important not so much for the information it contains but rather for the direction it indicates: the direction home, home towards a knowledge which is ours, yet has been forgotten.

There are many aspects to this direction home. It cannot be said that one aspect is more important than another. Together they form a whole. This whole may be expressed under the heading of “the integration of knowledge and direct experience.”

The emphasis here is on direct experience. It is one thing to receive knowledge from the outside and to become experienced in the use or manipulation of this information, such as the ability to quote from various texts, to know who said what and when. It is quite another to enter into an exploration of this knowledge in such a way that it becomes a part of oneself, a part of one’s own direct experience. Only then can it be said that the truth of this knowledge has been established within oneself.

This distinction is beautifully brought out in the quote from Wenda Brewster O’Reilly referenced in this book’s introduction:

“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.”

This life we live and our ongoing explorations in the field of homeopathy generate an enormous number of facts. It is said we live in the “information age.” We are overwhelmed with information. The increase in size of the repertories, in the amount of information about both the old and the new remedies is literally mind-boggling. This is an inevitable consequence of the creative process and as such needs to continue. *What is needed to balance this outpouring is a turning inward, a movement towards simplicity which penetrates inside all these facts towards the processes and patterns which unite them.* This is

an understanding which discerns, which feels the inner relationship between apparently unrelated pieces of information. It might be said that the function of the mind is to gather and classify information while it is the function of feeling to establish a relationship between these separate facts.

At its source homeopathy is an energy medicine. The mind can think about energies but it can never experience them directly. Thus we have arrived at a point where the ongoing development of the Science of Homeopathy increasingly depends upon our capacity for *direct* experience.

The process of trituration, so clearly laid out in this book, is a doorway to the study of what might constitute this much needed direct experience; this living relationship between the practitioner and the remedy, in which the reality of the remedy is experienced within, not only as a mental concept. I feel the need to emphasize that the quality, the force, and the breadth of understanding of such a life must be so much greater than that which is lived in the theoretical realm alone.

The necessity for this quality of investigation is particularly evident when we arrive at the question of potency. Theoretical explanations, constructs, opinions and rules abound. These are an essential first step in attempting to negotiate a world which lies beyond our everyday experience. At the same time it must surely be appreciated that a precise knowledge of the exact amount of force to be applied can only be arrived at upon direct contact with the resistance, with the inertia to be overcome. The palpable difference between the various levels of trituration, the striking differences in both the emotional and physical experiences between, for example, a 1C (first round) and 3C (third round), suggest that this trituration process will be of value in the next phase of potency research.

For Homeopathic Medicine to really be the medicine of the future requires a complete reorientation of consciousness, not only of the general public but of the practitioners themselves. This consciousness will turn inwards towards the experience of life, the experience of the vital force. It will cease to value facts in and of themselves. Value will be ascribed to the degree to which these facts can be related to a whole, to the whole process of life. This relationship will arise from the inner subjective experience of these facts so their relationships and order are felt by the whole person, by the body, the feelings, and the mind.

We are very far from this possibility, yet it is our birthright. This is what I mean by the way home. The approach and the methods outlined in this book may serve as a doorway, a threshold to a direct experience of the energies of our remedies. Those who are curious or dissatisfied or honestly skeptical enough to engage in this process will find their understanding about the nature of homeopathy forever changed.

—Jonathan Shore, MD, August 2008

AUTHORS' NOTES

JUDY SCHRIEBMAN

I PARTICIPATED in my first proving in 1995 with Jeremy Sherr's post-graduate class. It was a standard Hahnemannian proving, as they are now called, lasting over two months, utilizing provers, proving supervisors, and taking place in two locations concurrently. Our group met after two months for a summing up session. During that proving, I had a deeply moving experience from just a single pellet of what I then learned was a 6C of Eagle (*Haliaeetus leucocephalus*). I had experienced witnessing the entire drama of human adversarial strife as if from a great distance, very high up, seeing that good and evil were only different teams on the same playing field and, how, in some way, it really didn't matter which side you played for. I saw that adversarial relationships were non-productive and unnecessary *and* that there was an alternative way to do things, another field to play on. It is hard to relay, but this information was conveyed *not* from an emotional or intellectual perspective, but rather from a profoundly objective and undeniably truthful viewpoint. I have not been the same since.

My second proving was with Jonathan Shore. This was a trituration proving, in which a group of ten, armed with mortars and pestles, ground and scraped an unknown substance for an entire afternoon and evening at a kitchen table. We took notes and filmed the conversations that took place that night and again two weeks later when we gathered to go over our experiences and dreams during the intervening time. We then learned that we had triturated a pelican feather. Here I also had a profound experience, as did the other provers, from the trituration process alone. During that two week period, we had all been exposed to the events of September 11, 2001 with the destruction of the Twin Towers in New York City. Surprisingly, no one in the group was caught up in the emotional turmoil and subsequent political machinations that marked that event. Once again, the higher perspective came into play and showed us a different way to be; a different path on which to travel.

These experiences convinced me of the value of provings. It is also very clear to me that both "styles" of proving are equally valid. Each process creates symptoms, each brings about deep changes in some of the participants, and each results in the development of remedy

pictures and rubrics which become incorporated in the *Materia Medica*. And each produces remedies that are being used successfully in practice.

Now, several years later, I can further reasonably assert that the birds, especially the high flying ones, are natural conduits to what in homeopathy is being called C4 homeopathy. The C4 realm *is* the higher perspective: timeless and beyond polarity. And as birds are the traditional representatives or messengers between heaven and earth, it is perhaps not surprising that they embody this realm so well.

All remedies, however, have the potential to deliver a message to us from a higher perspective. Certainly every substance has a unique story to tell us. The trituration process is a way to access this story reliably, personally, intensely, and quickly, which gives triturations a certain merit over pellet proving methodology. I am always amazed at the deep experience triturations provide. It is learning at the cellular, gut, or deeply intuitive level, which allows us to know a remedy (and a corresponding illness state) much more deeply than the rote memorization of key symptoms or even remedy essence pictures. I invite every homeopath to experiment and experience this firsthand, and I hope this book will enrich that process.

ANNEKE HOGELAND

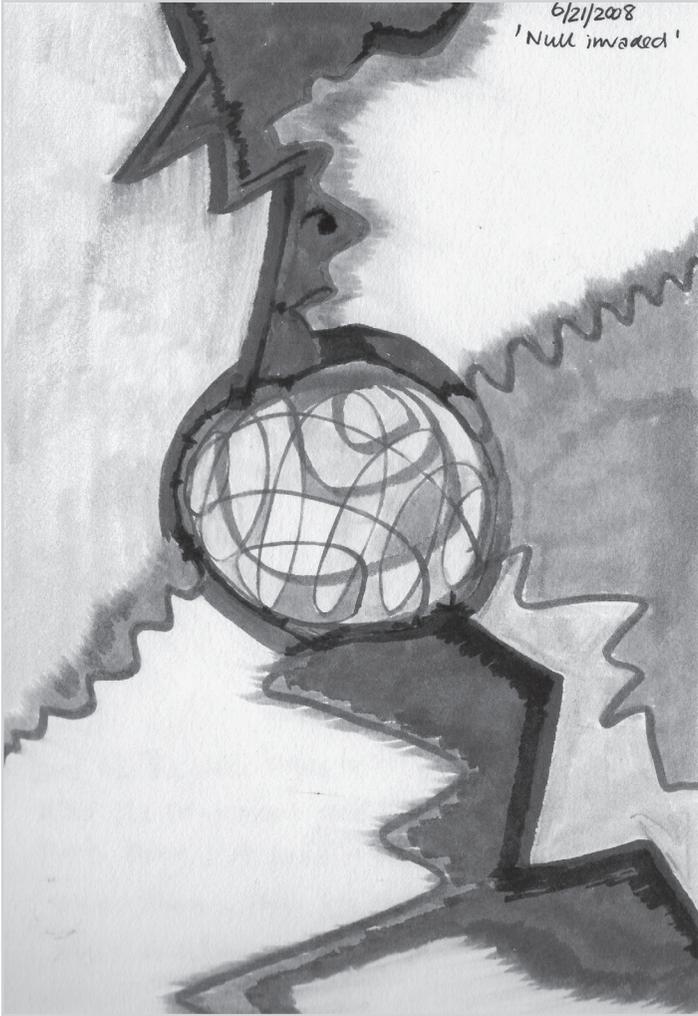
I CAME TO homeopathy after ten active years in the field of energy psychology, psychotherapy, and hypnosis, finishing homeopathic school in 2000. I met Alize Timmerman in Holland that same year. I was immediately struck by her absolute commitment to her patients and to her students. She was the first homeopath I had come across who used a developmental approach: seeing a patient as someone involved in a process of developing, and also seeing the remedy as a process energy. At that same seminar, Karin Degkwitz of Germany introduced me to triturations and C4 homeopathy, which were just then gaining popularity in Germany and in Holland.

This turned out to be quite a momentous period in my development as a homeopath. Everything came together. I discovered a way to practice homeopathy in a manner which made sense to me, and I could envision how to incorporate it into my existing psychotherapy practice. I recognized from the C4 perspectives which were shared that

this was *the* way for me to understand remedies, the path through which I could gain and maintain a deep knowledge of the core of remedies. Right away I saw this step of adding additional rounds of trituration as a perfectly logical development in homeopathy.

Repeated contact with Alize Timmerman, multiple seminars with her as a teacher, participating in the bird triturations with Jonathan Shore, and continued experimentation with the process of trituration all guided me deeper and deeper into the world of resonance homeopathy. Subsequent experiences with triturations cemented my desire to make this knowledge available to the larger homeopathic community. C4 Homeopathy is *resonant* homeopathy — the homeopath resonates equally deeply with the self, with the patient, and with the healing energies within the substances from which our remedies are made.

From my first introduction to C4 homeopathy, I held the firm intuitive belief that Hahnemann himself would be at the forefront of this movement. (And who knows? Perhaps he is leading us as we speak.) I feel honored to be a part of this development. The influence of Alize Timmerman on my homeopathic practice is immeasurable, as is contact with the growing body of C4 homeopaths worldwide. I am very pleased to be able to bring these C4 homeopathic teachings into the larger world of homeopathy.



White Buffalo Trituration 2008, C1

P R E F A C E

WE ARE WRITING this book with one major intention: that after you read this you will be excited, inspired and ready to do a trituration. We started triturating in 1998 and have by now participated in the explorations of many substances. With each trituration, it becomes more and more clear to us, crystal clear in fact, that this is essential training for any homeopath, as fundamental as learning how to use a repertory.

Each step of the way — from the moment the substance to be triturated is selected, to the gathering of an interested group of people, to the actual procedure of grinding and scraping, to the sharing of notes, to the receiving of information — this process gives back a hundred-fold what you put into it. It is ever-evolving, and we continue to learn and discover more with each new trituration.

Here is a short list of what we have discovered so far as potential benefits:

- As a homeopath, you follow in the footsteps of Hahnemann, who experimented continuously.
- You get remedy information in today's language which incorporates current psychological, social and cultural frameworks.
- You open up to the world around you, developing a more intimate relationship with nature.
- The information derived from the substance being triturated is focused and direct. This provides a solid framework for *Materia Medica* study and research.
- Symptoms that are expressed often confirm and/or clarify existing remedy information.
- You become increasingly aware of the stepwise unfolding of the substance information as you make it into a remedy, moving through and experiencing the layers and levels inherent in the substance.
- You learn about potency from the inside out as you become adept at sensing the different energies of the different levels. Each substance has its own pace and intensity, and, as you become attuned to this, you understand and can use potencies with more precision and fluidity.

- You become more and more sensitive, not only to the nuances of the information released by the substance, but also to yourself and to your fellow triturators.
- Your increased sensitivity makes it much easier for you to resonate with your patients.
- When the process of triturating is complete, you **know** a particular remedy without question and are able to prescribe it with the utmost confidence.
- As you go beyond three rounds of trituration and enter into the C4 realm, where there is no judgment or polarity, you become more comfortable with a non-polarized world view. This is the natural state of the truly objective observer.
- You develop your own therapeutic uses for the process.

We dare say that doing triturations will not only make you a better homeopath but a better person. As you do triturations on a regular basis, you develop increased sensitivity and an ability to resonate with nature. You gain fluidity with your own innate system of knowing, which in turn makes you more sensitive to the inner state of your clients. You trust your innermost guidance and intuition in a deeper way and become more comfortable expressing this. You become more and more attuned to your own process of receiving information, and, with multiple triturations, you learn to trust and rely on your own information in other areas of your life.

In our first few triturations, we have to admit that we had a certain amount of antipathy towards this process. It was yet another thing to do, another thing to learn. It took hours, and we felt it took up valuable seminar time. We found the often lengthy sharing of information after every round of grinding and scraping tedious. Reluctant as we may have been, we stuck with it because of our trust in Alize and Jonathan. In due time the trituration process began to unfold its strengths and gifts to us. By now we are completely convinced of its immense value.

In this book we first provide you with some historical background information about the genesis of the trituration movement, and explain what we mean by the *levels* within a trituration process. We then have a “how to” section to guide you step by step through a trituration. We present five triturations that we have done to demon-

strate the multi-faceted and unique ways triturations unfold. The last section presents reports from homeopaths around the world who use this process and these remedies in their practices.

C4 Homeopathy is not one person's domain or discovery. We specifically and deliberately have used the voices of many contributors in this book. Everyone coming into contact with this field gets touched by it. Collaboration at the C4 level is natural. There is no hierarchy and everyone has an equal place.

Read on with an open mind. Order your own porcelain mortar and pestle and, as you read, start to think of which substance *you* want to triturate. Hahnemann says, "Aude sapere: Dare to think." In the spirit of that challenge we propose "Aude facere: Dare to do."

PART ONE

WHAT IS C4 HOMEOPATHY?



INTRODUCTION

A NEW DEVELOPMENT

THE LEVELS

Organon § 269

The homeopathic system of medicine develops for its special use, to a hitherto unheard-of degree, the inner spirit-like medicinal powers of the crude substances by means of a process peculiar to it and which has hitherto never been tried, whereby only they become immeasurably and penetratingly efficacious and remedial, *even those that in the crude state give no evidence of the slightest medicinal power on the human body.* This remarkable change in the qualities of natural bodies develops the latent, hitherto unperceived, as if slumbering, hidden, dynamic powers which influence the life principle . . . **This is effected by mechanical action upon their smallest particles by means of rubbing and shaking and through the addition of an indifferent substance (dry or fluid) [in which these particles] are separated from each other.** This process is called dynamizing, potentizing (development of medicinal power)

—Samuel Hahnemann, *Organon of Medicine*

Hahnemann's great innovation was of the method by which the inner power of matter is revealed. Every crude substance has, in its inner self, a medicinal power that is stronger than the power it possesses when it is in its crude state. By penetrating into the inner state, this medicinal power becomes effective beyond comparison. Through the process of proving, one is able to reveal what was concealed.

—Joseph Reves, *Commentary on the Organon*

—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 6th 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 living 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.

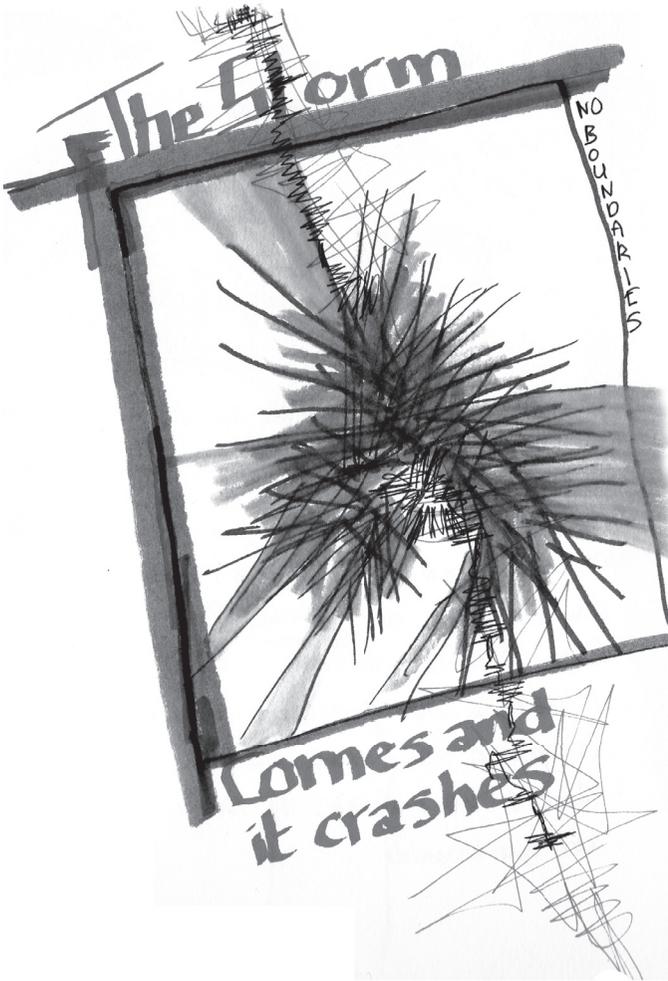
This process *in its entirety* is called “C4 Homeopathy.” **It is important to clarify that the ‘C’ as used here has nothing whatsoever to do with centesimal potencies.** It is taken directly from Witold Ehrler’s cosmology and refers to one of his eight **Carbon levels of existence** (C0 — C8 as explained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

WHAT IS C4 HOMEOPATHY?



White Buffalo Trituration 2008, C3

—A NEW DEVELOPMENT—

THE TRITURATION REVIVAL began in Germany in 1993 via the work of a remarkable man, Witold Ehrler. His story shows what can be created when an inquiring mind, extensive reading, and an interest in experimentation combine with a strong inner drive and sense of purpose. This story is all the more remarkable because Ehrler is not a homeopath.

Witold Ehrler was born in 1962 in Berlin, an only child, possessing exceptional intelligence and curiosity. He studied biology at a progressive university in Bremen. In spite of his recognized academic prowess, he stopped his formal academic studies in his third semester because the subject ultimately failed to satisfy his deepest existential desire: to know the mysteries of life. For the next ten years, he remained at the university as an unmatriculated student (an extraordinary circumstance within the German University system). There he pursued his inner quest for knowledge without constraint, gaining a wealth of knowledge in a wide variety of subjects. He was highly regarded and supported in his endeavors by his professors.

At age 28 he decided that his life needed to change. At that point, he made contact with a Blackfoot Indian shaman who did “something” to him which healed him and opened him up to his latent psychic abilities.

His girlfriend at the time was a student of pharmacology in Bremen. Her education included some homeopathic training, and she brought home a number of homeopathic audiotapes along with Catherine Coulter’s book, *Portraits of Homeopathic Medicines*. Witold read this book and was intrigued by the notion that a fixed chemical substance, such as sulphur or phosphorus, could have a psychological profile. He was so inspired by this idea that he decided he wanted to make a remedy to see for himself if this were true.

He went into the pharmacy where he consulted the German Homeopathic Pharmacy Guidebook, *Homöopathisches Arzneibuch*, in order to learn how to make a homeopathic remedy. This book is comparable to the US Homeopathic Pharmacy (HPUS) guidelines. This particular 1970’s edition of the *Arznei* book specified *four* rounds of trituration with mortar and pestle, in contrast to the *Organon’s* stated three rounds.

As Ehrler began triturating substances in the pharmacy, he started to have strong and unusual experiences. This first occurred during his trituration of *Calcarea carbonica*. He thought he was going crazy and was actually quite afraid of what was happening. (Homeopaths may recognize this state as being central to the *Calcarea carbonica* mental pathology — Mind: Delusions, Imaginations; Insane, people think he is). As he kept triturating different substances, his system would be flooded with information, sometimes as if the substance were speaking to him directly in the first person. He would often receive this information as entire texts during the night.



This phenomenon of developing symptoms during triturations, must, to some extent, have been happening in homeopathic pharmacies forever. At Helios Pharmacy in England, for example, the pharmacists have recorded the sensations, symptoms, and states experienced during remedy preparations for many years. There are volumes and volumes of these notes.

When Witold compared the material he received through these “transmissions,” as he called them, with existing *Materia Medica*, he found it to be quite consistent but much more focused, precise, complex, and elemental. He felt that the substance, through the process of being ground and scraped, was able to give a complete overview of its core properties. As he wrote this information down, he perceived that every substance had a distinct place. This laid the foundation for the development of his cosmology (see Appendix B), a synthesis of his extensive studies, his shamanic experimentation, and the revealed information from the triturations.

Even though he felt that all the information he received was real, he also felt it needed to be kept quiet, for two reasons. He did not want to be considered crazy and he had an intuition that the world was not yet ready for the metaphysical truths being transmitted to him. He eventually shared this information with two homeopaths, who showed no interest in his discoveries. He almost gave up then, but instead decided to try one final time, this time with Jürgen Becker, a prominent medical homeopathic practitioner and teacher from Freiburg, Germany. Becker immediately grasped the tremendous significance of Witold’s experience for homeopathy and exclaimed, “Now begins a new period in Homeopathy!”

Becker, much like British homeopath Martin Miles in the 1970's (see Appendix D), felt that homeopathy had reached a point of stagnation. He was looking for something to stimulate its growth and development. He quickly joined Witold in hand triturating remedies. Together they traveled around Germany for many years doing triturations with different groups of homeopaths and recording the resulting information. This movement generated a lot of excitement. More and more homeopaths joined in these trituration experiments, attracted to the idea of gaining experiential knowledge of remedies. The results of using these higher potency remedies in clinical practice further confirmed the usefulness of triturations.

The paths of Becker and Ehrler diverged after some time. Ehrler and his followers continue to do triturations in order to expand and develop his metaphysical global healing cosmology, intending with their work to help humanity evolve into the next phase of consciousness. Ehrler himself still does all of the potentizations of the C4 remedies in the pharmacy in Berlin.

As a homeopathic practitioner and teacher, Becker and others do triturations more specifically for standard homeopathic purposes. Through his efforts and those of Karin Degkwitz, Leen van der Kaay, Alize Timmerman, and others, his movement is spreading rapidly throughout the homeopathic world. In Becker's 1996 book, *Provisional Introduction to C4 Homeopathy*, he proposes a new model for homeopathic education based on triturations, which now forms the foundation of his homeopathy school in Freiburg.

Homeopaths who triturate consistently report that involvement in this process improves their understanding of remedies and of their clients. The true significance of trituration becomes more and more palpable as the results of treatments with these hand prepared remedies become more plentiful and available, and as homeopaths begin realize the substantial value of the self-development that occurs as a result of participation in this process.

Becker reminds us that Hahnemann, in every edition of the *Organon*, exhorted homeopaths to continue to push the envelope of homeopathy, and not to settle for a static doctrine: *"all backward sliding to the pernicious routinism of the old school...should cease to vaunt itself with the honorable name of Homeopathy."* Hahnemann encouraged more and more experimenting: *"machts weiter, aber machts wahrhaftig weiter! (carry on doggedly, but carry on in truth)."*

The beauty of this movement also lies in the fact that while this development is a quantum leap forward in terms of increasing and easing comprehension of *Materia Medica*, untangling potency questions, and managing cases, it is also firmly rooted in the Hahnemannian core of homeopathy. This movement adheres to the edict of the founder to have an active, hands-on involvement with the preparation of our medicinal substances, while remaining true to homeopathic principles.

—THE LEVELS—

KARIN DEGKWITZ is a German homeopath with a full-time practice in Munich since 1988. Karin started triturating with Witold Ehrler and Jürgen Becker in 1997. She has been quite active in this area and has much experience with using the higher level potencies in her practice. We are happy Karin agreed to share the following writing on the different levels.

This is a compilation of her lectures combined with notes from a personal interview conducted in 2007.

“This topic of levels will probably invoke some resistance. As with any new step in homeopathy, controversy is to be expected. Whenever we are totally identified with a fixed view, we think it is the *right* view. Then we are in our own central delusion, as Rajan Sankaran has articulated so well. I hope that you will be open to the following information without any preconceived notions, just as you are open in a successful anamnesis.

“It is important to remember that we all have specific (yet often quite different) views of the world. We look at the same things from different perspectives and thus we feel things differently. Keep in mind also that we have very different practices. We deal with different kinds of problems, coming from a different understanding, but mainly from different personal and professional interests and resonances. For example, some of us very seldom see *Pulsatilla*, while others see it frequently. Others never see a *Scorpion* or *Hydrogen* or *Stramonium* patient. Some homeopaths make physical pathology their priority, while others focus more predominantly on psychological problems. This can, of course, create problems when communicating about cases.

“As a homoeopath, I understand that it is my objective to encourage health and liveliness so that a person “can freely aspire to the higher purposes of existence” (*Organon* §9). I like the picture from Jeremy Sherr who sees the patient as a tree, where sometimes with a remedy we touch a big branch, sometimes we affect the trunk, and occasionally we can even heal the roots. Therefore, many good reported cases do not always address the same level. The allopathic physician is content when the presenting symptom is gone. For him the patient is healed, even if the patient still has problems other than the one he

presented with. When the presenting symptom is resolved or under control, his work is done. In homeopathy, we know that the dynamic of a disease or a pathology is not on the same level as it appears but on a higher or deeper level; the level of the vital force. The vital force, as Hahnemann puts it, is the sum total of all of us, not merely the physical body. We are truly multidimensional.

“We need to begin to differentiate better between mental, emotional, or spiritual symptomatology. Triturations give us a systematic framework to begin this process. *The whole idea behind the C4 triturations is not just a theoretical one but it is also something which one must experience and feel.* The theory of C4 trituration and the different levels helps us to begin to explain what it is we experience when we do a trituration. The model of the different bodies (vital, emotional, mental, and spiritual) and of the different levels is very helpful for recognizing where the problem primarily lies. It also helps us later in choosing the appropriate potency.

“Let me try to describe the first levels of bodies that we have. Our material body corresponds to the C0 level. This is the realm of the actual substance from which we prepare remedies, i.e. the chair you are sitting on, the material world. We don’t often talk much about this level because the substance here is not in a vitalized form.

“Our living body corresponds to the C1 level. In order to get a practical experience of this, I ask you to close your eyes for a moment, and feel what kind of physical symptoms you are experiencing in your body. Do this for one minute; just feeling these physical sensations; hot, cold, soft, hard, pressure, itchy, etc. Actually take a minute to do this. What you find here describes the C1 level.

“The C2 level corresponds to our emotional body; our feelings, our emotions. Again, close your eyes for a moment and notice what you are feeling. By the way, feeling does not mean thinking! Emotional feeling is happiness or jealousy or anger or anxiety, etc. The emotional body experiences things from a place of polarity, which means it puts *value* in agreeable or disagreeable, comfortable or uncomfortable, pleasant or unpleasant, and so forth. The emotional body permeates the physical body and extends beyond it. Its structure is more fluid than the physical body. Note that emotions do not exist in a void; they are often connected with specific physical sensations. The emotional body influences the physical body (and vice versa).

“The next level, the C3, corresponds with the mental body; our thinking, intellect, reason; the rational way we look at the world. Again, close your eyes for a moment and just observe what you are thinking. This level is one of understanding everything in terms of polarity and of judging; good or bad, right or wrong, etc. This is the level of our central delusion. Note that this level is connected with both the emotional and the physical bodies. When I *think* that you are my enemy, then I am afraid, and I can feel anxiety towards you. And this might make me stiff in my neck or back.

“The thinking mind is designed to be logical, and it seeks to order and control incomprehensible circumstances. This part of the mind has little power on its own to alter basic conditioning and beliefs. A problem cannot be solved on the same level on which it appears, as homeopaths know.

“For example, when someone has the idea and the feeling of being deficient, the mind will do all it can to compensate for this feeling. It may seek ways to earn a lot of money or to gain a lot of wisdom from study. This may seem logical, but it never solves the inner problem or basic underlying belief. No one can earn enough or learn enough to overcome an internalized negative belief. Yet from the viewpoint of the mind, control and understanding are one and the same. The mind assumes that it understands whatever it controls (and vice versa). The mind compensates for problems but it cannot really resolve and clear the underlying issues.

“This is the central problem of a mind-dominated world. The mind generates structures and concepts and treats them as reality in an attempt to create order. This is the primary state of the western world today. This is the world of good and bad, right and wrong, etc. We are the good ones and others are the bad ones, or we are the right ones and others are the wrong ones. It is becoming more and more clear that we will not ever be able to solve today’s world problems from this level.

“In a similar way, when we try to treat someone with the idea of what is right or wrong for him, we work from this judgmental level of mind. We will then try to push the organism, with the remedy, in a distinct direction, which is not homeopathic at all. It is using homeopathic remedies in an allopathic manner. A psychosis, for example, cannot really be healed with instruments from the logical mind level, which is why talk therapy is limited. Talk therapy can help to compensate for different problems but cannot solve or heal them. Any problem generated on this level —

the fixed ideas and beliefs and the central delusions — needs a remedy or solution from a higher level.

“This brings us to the C4 level, the so-called spiritual body level. To deal with or to address our treatment at this level is perhaps new in homeopathy. Here we are in the middle of a bridge between the purely physical and the completely non-physical realms. The spiritual body realizes all polarities and can hold them in a state of harmony and objectivity; not judging or seeing things as right or wrong, good or bad, but as what is, without value or judgment. *In the C4 state everything is equal and there is no attachment to either one pole or the other.* The spiritual body, corresponding with the heart, is centered in a viewpoint of infinity. Infinity in this case is not about vast, limitless spaces or immeasurably small ones. Infinity is not about quantity at all; it’s actually about quality. For many people this level is not easily accessible, especially when they are caught in a central delusion of some kind.

“In C4 we have the first direct contact with our inner self, our soul. It is the realm of the heart. Here is the heart of who and what everything is. We don’t judge here. Here love flows and we realize that we are all one. Here we are truly ourselves. We are free to act out of our Inner Being. It’s not that there is no pain, but here pain has a place in the whole. Here we are aware that wholeness is not just outside us but also inside us. We can recognize and experience this level when we feel deeply grateful. It is a place of inner stillness and peace.

“Please don’t confuse this level with the emotional level! In a mind-dominated world, the heart is often considered to be feminine, adaptive and sentimental, and associated with weakness. We have forgotten that the heart is the center and the ruler. The mind is designed to be the servant and not the master of our life.

“Beyond the C4 there are more levels or dimensions. In the C5 we come into the collective realm. On this level we are identified with a “WE.” Here our individual sense of “I” or self is no longer primary. The individual is integrated. The framework is the collective. In a pathological way it is the level of miasms and ancestral patterns. Yes, we need remedies from this level! A good example is *Carcinosinum*, where the individual sacrifices self for the collective, without integrating the “I.”

“The world does not end here. For example, the C6 is the level of the archetypes. With each higher dimension a new, bigger field arises,

and the frequency of the energy is higher. Each level has different laws, or in other words, another point of view.”

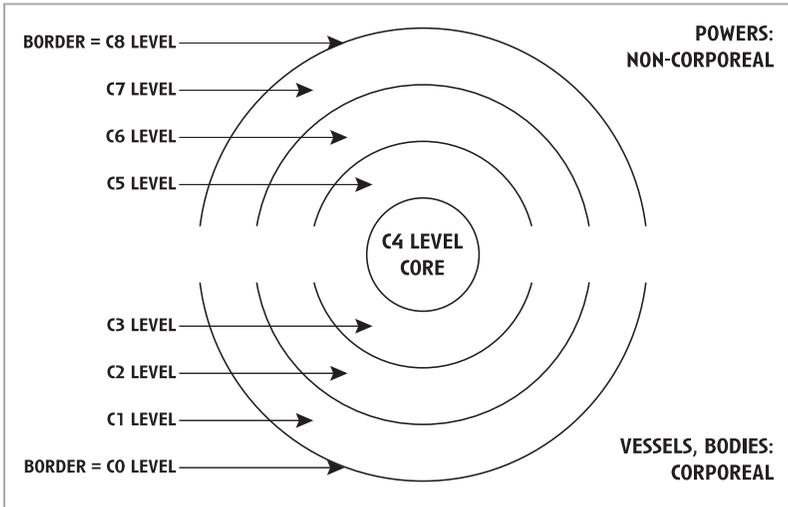


Illustration from Pearls of PharmacoGnosis, Volume I, by Witold Ehrler

“In the circular picture we see that the C4 level is the nucleus: the core. Above we have the powers: the creating, non-corporeal world, while below there are the vessels: the created, physical, or corporeal world. The C4 level connects above and below; it is the bridge between these realms. The C4 is our destination as humans.

“During a trituration, we go into these different levels as we proceed through the rounds. We experience that every substance has a specific dynamic energy pattern. The process of trituration allows us to get into contact with the essence that lies within a substance (plant, mineral, etc.) This is not possible for machines; they can work only on the C0/C1 level. Machines can do a lot, but they cannot resonate with the information that is released during the process. Hand trituration opens up the different levels or dimensions that permeate everything in our world. Through the actual grinding and scraping, triturators access the information via resonance. Dilution and succussion are done to speed up the frequency of the remedy or to increase its amplitude or power, but these do not reveal the inner nature of the substance as does a trituration. Trituration is much more of an act of love than a mental exercise. Every homeopath can discover this by doing triturations.”