

# Lac Remedies in Practice

Clinical Materia Medica with Cases

**Philip Bailey**  
Emryss Publishers



# The Lac Remedies in Practice

A clinical materia medica with cases

Philip Bailey



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To Gabrielle and Mairindi

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# Introduction

## *The Lac remedies*

Until quite recently remedies made from milk occupied a relatively small niche in our materia medica, and it was only *Lac caninum* that was familiar to most homeopaths. This has changed markedly over the past 20 years, thanks to the contributions of homeopaths such as Nancy Herrick and Rajan Sankaran, who undertook provings of animal milks, and Karl Muller, who provided remedy pictures of milks based on clinical experience. We now have a whole family of remedies derived from human and animal milks, and a growing understanding of their common and their individual qualities. It has become clear that these remedies are very deep acting when used constitutionally, since they address themselves to the earliest of traumas, the failure to bond adequately with the mother at birth.

The materia medicae in this book are derived entirely from my own clinical experience using *Lac* remedies in my homeopathic practice. They are therefore somewhat different from materia medicae derived largely from provings. Thankfully, there is also a great deal of congruence between the two, particularly regarding keynotes and common themes.

My experience using *Lac* remedies has shown me that it is not the birth trauma that produces a *Lac* picture constitutionally. If that

were the case, we would only need one *Lac* remedy. Rather, particular *Lac* remedies run in families, and are inherited genetically. When a baby is born with a *Lac* constitution, it is more liable to have trouble forming a bond with its mother for two reasons. Firstly, its mother often has a *Lac* constitution, and therefore is intrinsically at a disadvantage with regard to forming a bond with her child. And secondly, the child itself, resonating constitutionally to a *Lac* frequency, is less able to bond fully.

In some cases both mother and child have the same *Lac* constitution, but the clinical picture is mild. In other words, the mother-child bond was established relatively normally, and the child grew up expressing the psychological and physical profile of a *Lac* remedy, but in its more benign form. In other cases, bonding was severely compromised, and in these cases the clinical pictures of both mother and the child express the more pathological degrees of *Lac* symptomatology.

Let us now consider the general themes that are encountered in *Lac* remedies.

### ***Missing Foundation***

Breast milk is our first sustenance. It provides all the physical nourishment we require and forms the basis for psychic bonding with our mother. This bonding is the foundation for our psychological development as a separate being. Through bonding to our mother we continue to be protected, as we were in the womb. We are still one with our mother, and hence safe. Only after bonding has successfully been established, can we begin to separate safely, to experience ourselves as separate entities, yet connected to mother, and hence to the world.

In *Lac* cases bonding was never fully established with the mother. This missing foundation underlies all the various dynamics that typify the *Lac* state. There are many reasons why bonding may have been unsuccessful. One common reason is that the mother was in a *Lac* state, and hence was not available emotionally. *Lac* mothers very often give birth to *Lac* children. If the mother did not bond with her mother, she cannot bond with her child. In such cases the mother may be aware of a profound distance between herself and her child. Often love will grow in time, but the child's psychological foundations have already been severely affected.

There may be various physical reasons why the mother cannot bond with the child. She may be severely ill after giving birth, and hence not available energetically. She may have post-natal depression. Or the child may be premature, or so delicate that she cannot be nursed by her mother, and must lie alone in an incubator. All these scenarios are encountered in *Lac* cases.

Very often in *Lac* cases there is a history of separation from the mother during the first two years of life. This can weaken an already shaky bond with the mother, and further threaten the individual's sense of personal security. Equally common is a history of difficulties in breastfeeding. It does not seem to matter whether the difficulties appeared to come from the mother (e.g. Lack of milk) or from the child (e.g. poor attachment to the breast).

### ***Ambivalence***

When a baby is born, it instinctively moves towards the mother's breast. This reaching out towards the mother is the first movement of the child towards a specific goal, and it lays the foundation for healthy

connections with other people later in life. When this first movement is interrupted, the individual grows up not knowing how to connect with other people.

Famous studies of new born babies showed that when their mother did not respond to their reaching out, they tried again and again to reach her<sup>1</sup>. After several attempts fail to elicit a response, the baby stops reaching out, and withdraws. This withdrawal from contact is a kind of giving up, and it is seen in every *Lac* case. *Lac* individuals lack prior experience of reliable close connection. Rather, they have the early imprint of failing to connect with mother. The initial healthy reaching out movement toward the other was interrupted.

As a consequence, when they are faced with the possibility of relationship later in life, they cannot reach out and trust that the bond will be reliable. That would only open the original wound. If they do manage to open up and form a close bond with another, the loss of such a bond feels absolutely devastating. It repeats the original traumatic experience after birth, of losing the mother, who is everything.

A baby who has no contact with another person becomes autistic. In *Lac* cases contact is there, but bonding is incomplete. The result is a person who is constantly in a dilemma - should I try again to connect (Gestures, makes: grasping or reaching at something — Millenium), or should I protect myself? This is a fundamental dynamic in *Lac* cases. The person feels torn between the two movements - towards or away. Yes or No. As a result, ambivalence is a key symptom in most *Lac* cases.

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<sup>1</sup> James Robertson's film, 'Young Children in Brief Separation', 1976, Robertson Films

The original ambivalence towards attempts at connection continues later in life, whenever a connection to another person is considered. And this basic ambivalence spreads out, to cover reactions toward many things. Should I move towards Life or Death? Towards Expression or Silence? Towards Independence or Connectedness? Towards Feeling, or Neutrality? It is the basis of the well-known *Lac* tendency to feel pulled between looking after self, and connecting to others.

### ***Paradise Lost***

A newborn child has just emerged from the paradise of the womb, where it felt at one with its environment. The movement towards Mother is a movement toward safety, a continuation of connectedness. When this is not possible, the child tries to retreat back into the womb. It curls up and withdraws its senses. In *Lac* people we see an attempt to withdraw away from life, back into the paradise of the womb, or even the spiritual world, whence came the child's soul. Two manifestations of this attempt are narcotic use, and spiritual identification. In both cases, the individual seeks to return to a prenatal feeling of oneness.

Most *Lac* cases are not addicted to narcotics. The spiritual realm is more often chosen as a haven from the cold isolation felt in this world. Most *Lac* individuals are spiritual people, in both senses of the word. They have some experience of higher states of consciousness, and they identify with philosophies which emphasize spiritual realities. Frequently, they identify with New Age philosophy, a kind of user- friendly religion, which emphasizes that you are Spirit, and all things are possible. In so doing, the *Lac* individual maintains the split that occurred at birth, between Heaven and Earth. In effect, she says 'No thanks' to life on Earth. Many individuals who responded deeply to

a *Lac* remedy have commented, ‘I never really fully committed to being here on Earth.’

This denial of Earth-based reality is common in *Lac* cases. They appear as ‘space-cadets,’ more interested in your Sun-sign than in a real connection; more keen to heal the planet’s Heart chakra, than to connect with their own injured feelings. And their original retreat to a prior paradise was a desperate one, hence this desperation can be seen in the zealous manner in which *Lac* individuals express their spirituality. If you affirm their attachment to Spirit, they can feel secure. If you do not, they begin to doubt it, and then they may have to feel the terrible loneliness of the newborn child, disconnected from its mother. Repeating the mantra, ‘I am surrounded by white light’ is a poor substitute for early maternal bonding.

### ***Alone and Co-dependent***

Having failed to bond completely with Mother, the *Lac* child feels very alone, and this feeling never leaves her. She will feel alone for the rest of her life, unless she experiences profound healing. Even if she is in a long-term, committed relationship, she is liable to feel alone, and most *Lac* individuals find it hard to maintain such relationships. *Lac* cases often report that they feel cut off from the world, alone and unsupported. (*Lac* clients very often use the word ‘unsupported’ in their histories).

Just as the newborn defended itself by withdrawing, so the *Lac* individual tends to isolate himself, not daring to feel the devastation of further failures at reaching out. Like *Natrum*, he becomes good at caring for others, whilst being unable to care for himself.

The *Lac* child cannot bear to simply lose the mother. Instead, he seeks to win her love. *Lac* cases typically report that they tried as children to please their mother, and as adults they continue to try. They were ‘good’ children, just like *Natrum muriaticum*, helpful and responsible. Very often they were the eldest child, helping mother by shouldering some of her responsibilities towards the other children. They thus became like little adults. Later, they continue to take responsibility for other people, and feel guilty when they don’t. In this sense *Lac* cases have unclear boundaries.

### ***Mother-Child***

There is a mother - child dynamic that is very typical in *Lac* cases. The patient says that as a child they looked after their mother. In other words, the roles were reversed. I have had *Lac* children complain to me that their mother behaves like a child. They were referring to the mother’s dependency, and her emotional immaturity. *Lac* constitutions, like other constitutions, run in families. Very often the mother and the child both respond to the same *Lac* remedy. In such cases it is common for the mother to use emotional blackmail to maintain the care she gets from her child. She may say, ‘You are killing me’ when the daughter comes home late from a night out, and the daughter, who has grown up hearing how much her mother has sacrificed for her, feels very guilty.

Here both mother and daughter are acting out *Lac* programmes. The daughter is looking after her mother, in order to win her love. The mother uses her daughter for support, since she feels so alone and unsupported. During consultations *Lac* mothers will often bring a child in for support. Even though the child is only ten years old, he will correct his mother’s mistakes, point out symptoms his mother has

forgotten, and hug his mother when she cries. The mother appears to have no idea that this relationship is inappropriate. This dynamic is especially seen in one-parent families, which are surprisingly common when the mother is a *Lac* individual.

As the *Lac* child of a *Lac* mother grows up, he begins to resent the manipulation that he senses his mother is using. He is used as a confidant and partner by his mother, and this puts enormous pressure on him. By the time he is a teenager, he is liable to have developed a lot of anger towards his mother, an anger that usually survives well into adulthood. When a case revolves around anger towards the mother, a *Lac* remedy is often indicated.

With regard to *Lac* mothers, two very different dynamics are typically seen. One is the mother who could not bond with her child, and remains detached. She may do her best to be a good mother, but she knows she does not feel the closeness to her child that she should. She may favour another child, or even be actively unkind toward the child she could not bond with. In the latter case, it is as if she took out on the child all the anger she felt when she, as a child, was rejected by her mother.

The other common *Lac* dynamic is the *Lac* mother who is totally dependent upon her child for love and emotional security. Since she could not find it from her mother, she seeks it in her child. Here is a being who needs her so much that she can rely on the connection. In these cases the roles are reversed, and the child grows up looking after the mother. (In practice, we also see a mixed picture, where the mother is cool to the child, yet still manages to rely on the child and be looked after by her).



Mother and child themes run through *Lac* cases in many ways. A *Lac* patient will often dream of children in danger, and sometimes of saving such children.

In life many *Lac* people are staunch advocates for mothers and children, often in professional roles. This advocacy is seen especially often in *Lac humanum* cases.

### ***Where is the Man?***

Single-parent families are extraordinarily common in *Lac* households. The majority of the *Lac* mothers I have treated were single mothers. I have wondered why this is so, and come to the following hypotheses.

- The *Lac* woman does not trust love. In a relationship with a man this mistrust has the effect of pushing the man away. Subconsciously, the *Lac* mother feels safe with her children, but not with her husband.

" The *Lac* mother develops such a dependency on her child that she excludes her partner. This can contribute to a relationship break-up.

" *Lac* people tend to be co-dependent. Thus a *Lac* woman may attract a man who needs looking after, become pregnant, and then realize she cannot be a mother to the man as well as the child.

- *Lac* women are less likely than most to be willing to have an abortion after an unplanned pregnancy. This may be in part due to emotional sensitivity, and also the fact that they may have dreamt of the close contact they would enjoy with their child.

Even when the *Lac* mother stays with her partner, there is a tendency for her to push him out of the picture. *Lac* clients often report that their father was in the background and the mother was dominant at home. Sometimes the *Lac* mother is so dependent upon her child for emotional support that she breast-feeds until the child is three or four, and keeps her in the bed with her at night. This has the effect of pushing the father away. He cannot compete with this intense mother-child bond, and so he withdraws. The *Lac* child grows up feeling that her father is ineffectual, and later she tends to see all men in this light.

When the *Lac* child grows up without the strong presence of a father, she tends to identify with her mother. This often involves taking on her mother's resentment towards men. But where does this resentment come from? Again, there are several possible origins.

- The mother resents her own father, because he did not protect her from her needy mother.
- The mother resents her husband, because she feels unsupported by him.
- A man or men have actively been cruel to her.

Whatever the dynamics, many *Lac* women are distrustful of men, and some are overtly hostile. The hostility expressed towards men in the past by aspects of the Feminist movement can be due, to some extent, to this hostility that many *Lac* women feel (often unconsciously) towards men. *Lac* women have a strong tendency to advocate for the rights of women and children, and this has led to many of them being involved previously in the Feminist movement.

## ***Victim- Consciousness***

In my experience, the single most characteristic feature of most *Lac* cases is the way they feel that they are a victim. They tend to express helplessness, and to complain about how unfairly others have treated them. Indeed, they express a lot of indignation about this. As long as they remain caught in this victim-consciousness, they are unable to move forward in life. Taking the correct *Lac* remedy can often do a lot to break this tendency.

Victim-consciousness is a defence mechanism which the *Lac* individual uses to avoid feeling his own feelings of hurt and helplessness. When the small child feels rejected by his mother, there is a tendency for him to blame himself. Low self-esteem and self-criticism are features common to all *Lac* remedies. In order to protect himself, he turns the blame onto his mother, and becomes her victim. This first defence is repeated with other people later on, becoming a pattern. Whenever the *Lac* person feels rejected, he reacts with anger and indignation, and with blame. This is less painful than feeling the hurt which lies beneath.

*Lac* cases actually use the word 'victim' frequently during the consultation. They may be referring to themselves, but just as often they project victimhood onto others. One woman who responded well to *Lac felinum*, referred to her partner as a victim, and said he was like a starving man at a banquet, who could not see the food in front of him. She was describing herself precisely. Another word which *Lac* cases use over and over is 'Abuse'. It matters not whether actual abuse occurred, or how serious it was. It is the frequency of use of the word which stands out in *Lac* cases, irrespective of the facts. *Lac* people feel that they have been abused, because they did not feel protected by their mother. Of course, when the mother-child bond is weak, actual abuse is more likely to happen. It is very common for *Lac* individuals

to say that they were their mother's scapegoat or whipping boy and in some cases this appears to be true.

### ***Unsupported***

Equally common is the complaint from a *Lac* individual that they have no support. They feel unsupported by their parents, unsupported by their friends, unsupported by their work colleagues. Sometimes this is true, because *Lac* people, by pulling away from others, cut off their own support systems.

One highly characteristic feature of *Lac* cases is the way they cut themselves off from their own family of origin. So often they refuse to have contact, citing terrible treatment they have received from the whole family. This is usually more about the perception of the *Lac* individual. She does not trust love, and will push it away rather than risk being hurt again. After taking a *Lac* remedy, many people re-establish contact with their family, and no longer have to be on guard to make sure they are not emotionally abused.

### ***Community Awareness and Advocacy***

Every wound has within it the seeds of its own healing. In *Lac* cases, the wound of abandonment leads the *Lac* individual to seek connection with the community as a whole. Unable to nurture herself with one-to-one contacts, she develops an interest in community affairs, and will often find a job working for community organizations. In fact, she is often enthusiastic about community to the point of being zealous. The community replaces her own family, and her fierce dedication to community reflects how much she needs this connection. In

*Lac* consultations the word ‘community’ is often spoken many times by the client.

Community involvement offers the *Lac* individual two means of overcoming his sense of isolation. Firstly, by helping the community he feels more worthy, and also more needed. And secondly, by living in close interaction with the local community, he no longer feels so alone.

Part of *Lac*’s attraction to community work is his need to help others. This is a key-note feature of *Lac* cases. They offer the support that they themselves wish to receive. For the *Lac* individual, the community takes the place of the family, just as God or Spirit may take the place of father.

The need to help is accompanied in *Lac* cases by a strong aversion to injustice. Thus many *Lac* individuals become advocates, particularly for women and children. I have been struck by the fact that it is only my *Lac* clients that use the word ‘advocate’ in consultations. They identify strongly with the role. The *Lac* person’s work with community, and her strong sense of injustice, usually reflect a left-wing political bias. However *Lac* is generally more interested in community and in spirituality than in politics.

### ***Rebel with a Cause***

One of *Lac*’s primary defences is to rebel. The newborn’s move away from his mother, when he has not been taken in, is the first ‘No,’ and it is followed by many more. Mother is not only the original source of nourishment. She is also the first authority. The child’s withdrawal is not only a protection, but also the beginning of a kind of rebellion. Later on, he will feel the need to rebel against authority,

particularly when that authority is seen as uncaring. This combination of rebellion and sensitivity to injustice often results in the *Lac* person become an activist. The intensity of the *Lac* activist's commitment to the cause is directly proportional to his own sense of indignation at being abandoned.

Another remedy that often has activist tendencies is *Ammonium*. Both types are prone to suffer great indignation at injustice, and both types tend to be community-minded. Let us look briefly at the differences between *Lacs* and *Ammonium* salts.

Firstly, the *Lac* issues of abandonment and feeling unsupported are not prominent in *Ammonium* cases. Secondly, *Ammoniums* tend to have clearer boundaries than *Lacs*, both in terms of knowing when to say 'No,' and in terms of psychic empathy. Thirdly, *Ammoniums* do not try to please like *Lacs* do. And finally, the ambivalence seen in many *Lac* cases, born of a deep psychic split, is not seen in *Ammonium* cases.

*Causticum* is another remedy that is known for its activist inclinations. Here the similarity with *Lac* is less. With *Causticum*, advocacy is not personal. In other words, he is not fighting for victims because he felt a victim himself. Secondly, *Causticum* tends to be detached most of the time, without being split in a pathological sense. *Lac*, on the other hand, is very emotional, but may become detached as a result of a pathological split.

## ***Push and Pull***

One area where ambivalence is seen very often in *Lac* cases is in romantic relationships. Only the relationship with the mother is more fraught with danger and filled with more opportunities for healing.

*Lacs* approach romantic relationships from one of two directions. Either they are extremely wary, and slow to warm to the other person, or they jump in heedlessly. This-all or-nothing approach is expressed at many points in the relationship, because *Lac* people are pulled so strongly towards and away from intimacy. When they finally fall, they fall hard, and then they can switch from aloofness to being clingy and dependent. It is common for a *Lac* person to state that they have been clingy in some relationships, and aloof in others. The middle ground of open adult relating is not so easy to maintain, since the early dynamics of reaching out for, or pulling away from mother, are so strong.

The *Lac* individual often finds herself caring for her partner. She may have chosen a partner who needs help, such as an alcoholic, in which case she will give and give until she feels resentful that she is getting little back. Or she may adopt the role of parent to a man who is emotionally immature. By looking after him, she wins his love, but fails to achieve true intimacy. After taking the indicated *Lac* remedy, many individuals begin to see their co-dependency more clearly, and move toward healthier relating.

## ***Boundaries***

There are many similarities between *Lac* remedies and *Natrums* and *Ignatia*. However, one important difference is the strength of personal boundaries. These are strong in the case of *Natrum* and *Ignatia*, weak in *Lac* cases. Again we can postulate the origins of these weak boundaries

as arising from the early experience of failure to bond adequately to the mother. A newborn child has no sense of boundaries. Through bonding to the mother, it gradually learns that it is not its mother; that she is a separate entity. In the process, the child learns that it has boundaries, which separate it from the world, and from other people.

When bonding to the mother is weak, these lessons are not learned so distinctly. The child continues to try to merge with the mother, and hence differentiation is not completed. This results in indistinct personal boundaries in *Lac* individuals (as it does in *Boron* individuals, who seem to go through similar dynamics at birth).

Weakness of personal boundaries expresses itself in several ways in *Lac* cases. First of all, *Lac* people are extremely empathetic. They actually feel the feelings of other people, through a kind of psychic osmosis. In this sense they resemble *Phosphorus* and *Carcinosinum*. Like the latter, many *Lac* people become healers and therapists, and they struggle to keep their feelings separate from their clients.

Secondly, *Lac* people are co-dependent, which means they cannot separate their own responsibilities from those of others. As a result they tend to take on too many responsibilities. And when they fail to fulfil a responsibility that was not theirs in the first place, they feel guilty.

(Bert Hellinger has shown convincingly that personal guilt arises when we feel that we have threatened our place in the family or community. Since *Lac* people never feel secure in their family of origin, it follows that they will easily feel guilty. When you know deep down that you belong, you do not fear that by making a mistake you will be expelled. It is this fear that Hellinger has shown to be behind most personal guilt).



There is a lot of similarity between *Carcinosinum* and *Lac* cases. In particular *Carcinosinum* can appear very close to *Lac felinum*. We shall examine the differences later in the chapter on *Lac felinum*. Suffice for now to note that the principal issue for *Carcinosinum* is the search for Self, whereas for *Lac* it is the search for connection to Other.



## LAC HUMANUM

*In many ways, Lac humanum gives us the clearest picture of what a Lac remedy looks like, since essential Lac themes are not mixed with animal features. Mother's milk is the first nourishment we receive after birth. It sustains us and bonds us to our mother, our anchor in this strange new world. Many of the themes of Lac humanum relate to a lack of these early nurturing influences.*

### ***Lack of Nurturing***

The theme of not being able to receive nurturing runs through every *Lac humanum* case. The fundamental origin of this inability is a lack of adequate bonding at birth to the mother. It is through the maternal bond that we learn as infants to relate, to receive and to feel safe. When this initial bonding is weak, each of these functions are compromised later in life.

The theme of abandonment is common in *Lac humanum* cases, and quite often one hears a history of the patient being separated from her parents for weeks, months or years in early childhood, for a variety of reasons.

The *Lac humanum* patient may have grown up in a caring family and had a normal childhood with good friendships, and still cannot fully allow love in. Very often the superficial appearances are normal, but there was not full bonding with the mother at birth. It is only with in-depth enquiry that the homeopath then identifies the tell-tale markers of the interrupted reaching out movement and

*Lac Humanum* / Bonding interrupted, estranged, dramatic, intense, powerful, humanitarian, zealous, spiritual, superiority, feminist, aloof, martyr.

hence is alerted to the possibility that *Lac humanum* may be needed. For example, the patient may say that she had lots of friends, yet she always felt alone. Or she may report that her parents were loving, but she never felt secure in their love. The same patient is liable to find that she does not feel secure in the love of her partner, no matter how loving he is. *Lac* cases may attract abandonment, but more typically, they are unable to receive the love that is offered to them.

### ***Survival***

In the old days if an infant could not breast feed its very survival was threatened. (Themes, starving — Millenium). The theme of struggling to survive is very common in *Lac humanum* cases. First of all we often see a physical struggle to survive after birth. The child may be born prematurely and spend weeks in an incubator before it can be with its mother. Or the birth is traumatic and the child requires lots of antibiotics and medical attention in the crucial first days when it should be bonding to its mother. As a result, it can never feel safe later in life, and every challenge is experienced as a survival threat. This accounts for the suspiciousness one often encounters in *Lac humanum* cases; ‘Nobody can be trusted, nobody will help, I have to rely on myself to survive.’

Sometimes the patient gives a very clear history of having to struggle for physical survival even before birth. One eastern European patient whose social anxiety responded well to the remedy said that her mother became pregnant whilst she was in America. Since her mother wanted to stay in America and could not if she was pregnant, she starved herself to hide the pregnancy. Consequently the patient was born weighing three pounds and had to be nursed in an incubator for a week. After that, her mother thought she couldn’t breast feed,

so she didn't try. The patient said that she cried for the first three years of her life, and her screams could be heard kilometres away. She was brought up by maids, and at nine months she cried herself into a metabolic acidosis and went into a coma. She was brought up in isolation, overprotected, circling round and round the courtyard on her bicycle. Such images of stark aloneness embody the awful disconnection that *Lac humanum* patients often struggle with for much of their life.

The dreams in *Lac humanum* cases often reflect this struggle for survival. During a hopeful phase after taking the remedy, one patient had the following dream:

I am in a village laid out as a labyrinth. I have to find my way out. Everyone else in the village has died. I will find my way out.

The struggle for survival is combined with the feeling that nobody will help. It is striking how often *Lac humanum* patients say 'I have never had any support.' When the newborn fails to connect with mother, it is horribly alone in an alien world. This is exactly how *Lac humanum* feels. It accounts for the feeling of extreme alienation seen in many *Lac humanum* cases. One forty year old woman who complained of feelings of dissociation, said 'I have always hated humans.' I am often struck by the way *Lac humanum* patients refer to the human race as if they do not belong to it.

### ***Alone***

Once *Lac humanum* has retreated into her own world, she will not allow others to get close, yet she longs for them to do so. (Company, desire for, Company, aversion to - Millenium). This 'push-pull'

dynamic is seen in other *Lac* cases, and it ensures that relationships will not mature. So often the patient reports that they feel forsaken by friends and family, and this is often a delusion, a projection rather than reality. (Forsaken feeling: isolation, sensation of — Millenium). *Lac humanum* children will often reject cuddles like *Natrum muriaticum*, ('Caress, caressed: aversion to being' - Millenium) and like the latter they learn quickly to be independent and responsible (Independent - Millenium). Later they will often reject all contact with their family, in the mistaken belief that they are not loved but hated. In fact, their aggressively defensive behaviour does strain the affections of their relatives, and thus can become self-fulfilling.

The theme of being alone in life is very common in *Lac humanum* cases. The majority of my *Lac humanum* cases were single mothers, who felt unsupported in their struggle to bring up their children. Those patients who were in partnerships usually felt unsupported by their partner. Given the inability of *Lac humanum* to receive nurturing, this is not surprising. One intelligent middle-aged woman came to see me for treatment of chronic depression. She said that she had struggled with chronic fatigue for many years.

In her efforts to overcome her condition, she had decided that she and her children had been poisoned by the anti-termite chemical commonly sprayed under houses in Australia. Since her husband did not support her fight with the local authorities for compensation, she had left him. Before taking the remedy she said, 'I wake at 2 to 3 am in emotional pain, disinterested in everything. I'm surprised if someone nurtures me. It's so barren usually. I feel uncomfortable expressing my own needs.' After taking *Lac humanum* she realised that her husband had been loving, but she had been unable to perceive it. She also began to allow others to come closer, and to express her own needs of being cared for.

In a similar vein, *Lac humanum* can help individuals who feel unsupported in their friendships. Such patients may say that they have to do all the work in the friendship, and they resent that they receive so little in return. I have often seen *Lac humanum* patients who report that they have been betrayed by a close friend. In their neediness, they will interpret reasonable actions on a friend's part as betrayal, and find themselves alone once again. After taking the remedy the *Lac humanum* patient tends to become more independent of friends, and also closer to them.

The theme of being alone reminds us of *Natrum muriaticum*, as does the refusal to let love in, and the need to be independent. Indeed, there are so many similarities between these two remedies psychodynamically (depression, melancholy: weeping: impossible — Millenium). Both remedies are needed by individuals who are emotionally intense, needy, controlling and oversensitive to rejection. Both have defences of perfectionism and co-dependency, and both can have a rather dramatic persona.

In my experience *Lac humanum* and *Natrum muriaticum* are two distinct constitutional types, rather than simply phases that a single individual may pass through. They look different, and they 'feel' different. On the feeling level there is an openness and innocence to *Lac humanum* that is lacking in *Natrum muriaticum*. Since at an early age *Lac humanum* throws in her lot with the spiritual world, she seems rather unworldly in comparison to the worldly *Natrum*.

Her innocence is due to the fact that she cuts off from worldly matters, and retreats into spirit, or at least, into an intellectual facsimile of spirit. In this sense, *Natrum muriaticum* appears more ordinary, *Lac humanum* more unusual.

Indeed, the split in *Lac humanum* between the world of man and the world of spirit results in an extremely polarized person, who is very idealistic. *Natrum muriaticum* is far less idealistic, far less liable to be an activist, and also less intensely identified with being a victim. *Natrum muriaticum* is an ordinary person, who is oversensitive to rejection, and who is very attached to loved ones. *Lac humanum* is an unusual person, who feels as if she doesn't belong to the human race, and who uses spiritual superiority as a means of coping with her aloneness.

### ***Mother Love***

In my experience, the majority of *Lac humanum* cases are female, and most have difficult relationships with their mother. Most typically, older patients report having had cold mothers who were unavailable, hostile and even shaming of their child. The patient often spends her entire life trying to win her mother's love, usually with little success. She will put herself second every time in an attempt to please a tyrannical mother who is usually described as manipulative and controlling. And every time she reaches out and is rejected she feels devastated once again.

The theme of having to look after mother as a child is seen in many *Lac* cases, and in my experience most often in *Lac humanum* cases. It is the typical dynamic in *Lac humanum* cases between the patient and her mother. The child grows up feeling responsible for her mother, who behaves in a needy and controlling fashion. In such families, the child is made to feel cold and cruel whenever she does not obey the mother's unstated but clear demands for attention. A child who grows up in such a relationship learns to feel responsible for the feelings of others, and to deny her own emotional needs.



To resist mother's demands for attention is to risk rejection (a fear the mother usually knows how to exploit).

Nothing could be more terrifying for the *Lac humanum* child, who already feels insecure in her bond with her mother. So *Lac humanum* people grow up to be carers, assiduously attending to the needs of family, friends, colleagues and clients. To make matters worse, *Lac humanum* individuals are often the eldest child in the family, and they learn to feel needed by caring for their younger siblings, much as *Natrum muriaticum* often does. In these cases the sense of responsibility is enormous. The child grows up feeling responsible not only for the feelings of the mother, but also for the care of her brothers and sisters. Later on, as an adult, she will be plagued by guilt whenever she does not fulfil responsibilities, even though they may not be hers in the first place. This kind of confusion of boundaries, where the individual takes on responsibilities that belong to others, is highly characteristic of *Lac humanum*. It leads to being used, to feeling used, and to burn out.

Ever present beneath the surface is the feeling 'When will it be my turn?' This is why the generosity of *Lac humanum* feels sticky or unclear. Something is needed in return. In a romantic relationship such reciprocity is to be expected, but when a mother gives to a child and expects a reward, something is fundamentally out of balance. Usually *Lac humanum* cases had mothers who expected a lot in return for their love. And when the child grows up the pattern is repeated, as she looks to her own children for the unconditional love she never received as a child.

It was through *Lac humanum* cases that I became familiar with the phenomenon of the *Lac* single mother, who is supported in the consultation by her child. The child may be as young as nine, but

is clearly in a supportive role. She knows far too much about her mother's emotional suffering, and sees it as her business to interrupt the consultation to fill in the gaps in her mother's history. The mother colludes by looking to her child for confirmation and support. This role-reversal is typical of *Lac* cases, and is seen most clearly and most often in *Lac humanum* cases. The child grows up too quickly, (Precocity - Millenium) and appears like a little adult. Later on, she will begin to feel the emotional manipulation exerted by her mother, and come to resent it, and at the same time she will feel guilty for resenting a mother who has given so much.

The figure of the mother-martyr is central to *Lac humanum*. *Lac humanum* mothers have no idea how conditional or manipulative their love is. On the contrary, they feel that they are giving everything to the child, despite having absolutely no support.

One consequence of the unhealthy lack of boundaries between *Lac humanum* mothers and their children is that the children eventually feel used. Another is an exaggerated tendency towards sibling rivalry. I have seen several cases in which a *Lac humanum* mother favoured the child she was dependent upon, resulting in painful jealousies in the other siblings.

It may seem confusing at times as to who needs *Lac humanum*, the mother or the child. In my experience both respond well to the remedy, when the mother fits the remedy well, and she relies emotionally upon one of her children.

The unhealthy fusion of mother and child also threatens the relationship between the mother and her partner, who increasingly feels pushed aside. This seems to occur even more in *Lac humanum* cases than in other *Lac* cases. *Lac humanum* mothers feel they can trust the love of their child more than the love of their husband. This

is one reason why there are so many *Lac humanum* single mothers. The burden that is then placed upon the child is enormous.

*Lac humanum* mothers can have vast difficulties letting go of their children, and may actively interfere with their leaving the nest. One middle-aged woman whose depression responded quickly to the remedy, said that her mother interfered in her relationship with her fiance so much they had to elope to get married. She reported that years later, after she split from her husband, she attempted a reconciliation, and this was strongly opposed by her mother. In such situations it is highly likely that the mother would also resonate to human milk.

The relationship between mother and child is considered sacred by most *Lac humanum* women. It is given priority, and often fought for to such an extent that other relationships suffer. I have found that *Lac humanum* women will often become advocates for mothers and children. They may help run refuges for battered women, advocate the state sanctioning of homebirth midwives, or support the impregnation of lesbian women. None of these activities are pathological, but they are sometimes pursued by *Lac humanum* women with a zeal that is driven by two complementary forces. One is the sense of outrage that they feel deep inside as a result of being abandoned by their mother (and by extension, the whole world). The other is the security they find in the unconditional love of their child. They fight to protect other children from the sense of abandonment they themselves felt. And they fight to foster in other women the mother-child bond that is so life-saving to them.

### ***Activist/ Feminist***

Lac remedies in general tend to fight for the underdog, and especially for children's welfare, and this is most strongly seen in cases of *Lac humanum*. I am reminded of the *Lac humanum* patient who left her husband because he did not believe her when she claimed that the anti-termite chemical under the house was making the family sick. (*Lac humanum*, themes, poisoned - Millenium). She told me she left him 'to save the lives of my children.' She had been an advocate for children even before this issue, and her job itself involved providing welfare services to mothers and children.

Although the *Lac humanum* individual is generally intense, and often prone to some degree of hysteria, there are also many relatively well-balanced individuals who benefit constitutionally from taking the remedy. In these cases we still often see a tendency to be an advocate for children, and to identify with the sufferings of all children (Dreams: child, children, about: babies, coldness, saved from - Millenium). Such 'healthy' *Lac humanum* individuals tend to be very effective advocates for women and children, combining empathy, passion and commonsense in their work for these groups.

Closely related to *Lac humanum's* victim-consciousness and her activism is her tendency to rebel, and her intolerance of injustice and hypocrisy. Typically, she will rebel against male authority, especially if her father was at all dominating. One very intense middle aged woman who complained of self-defeating behaviour and self-critical thoughts said that she became a brilliant student in order to beat her father, who had called her useless and stupid. She said that she tended to be very outspoken at work, especially if she felt her boss was treating her arrogantly, commenting, 'I won't be bullied anymore.' Indeed, there is often what one might call a 'chip on the shoulder' in

*Lac humanum*, an expectation of being dominated, which is similar to that seen in *Baryta* cases.

Unlike *Baryta*, however, outraged *Lac humanum* women appear as powerful individuals. There is also a distinct feminist theme to *Lac humanum* s outrage, and a feeling that men cannot be trusted to take care of women and children. A great many *Lac humanum* women feel a lot of resentment towards their partners. One such woman said ‘I can’t let go of my anger towards my husband. I fantasise about cutting off his penis. That would be the ultimate satisfaction.’ The reactivity of *Lac humanum* to any sign of insensitivity, which is experienced as abuse, leads to frequent strife in romantic relationships, and tends to produce scenarios in which the woman rails at the insensitivity of her partner, and the man cuts off from his feelings because it is all too difficult.

The origin of *Lac humanum* s aggression towards men is not immediately apparent. There is ample evidence that *Lac humanum* individuals resent their mother because she was not there for them, and/or she used them. It is not so clear why *Lac humanum* women resent men, but typically they do. It is likely that such dynamics can be sourced back to early childhood. Many *Lac humanum* women report that their father was warm but ‘ineffectual.’ But ineffectual with regards to what? What effect does the small child need from the father? Perhaps to give the mother what she needs, so she won’t turn to the child for it. Perhaps to protect the child from the mother’s anger and manipulation. In any case, many *Lac humanum* women have a tendency to treat men with contempt, although they are often unaware of this. Men are seen as useless, insensitive, immature, and also threatening. Beneath *Lac humanum* s anger there is always an ocean of grief, and it is likely that this also applies to her anger towards men. Perhaps the deepest reason for her anger is to cover the grief she feels

that she could not bond to her father, because this requires bonding to the mother first.

As with the mother relationship, we see two extremes in *Lac humanum's* relationship with her father. On the one hand he may be seen as irrelevant and ineffectual. In this case future partners are also liable to be seen in this light. On the other hand many *Lac humanum* women idolise their fathers. Here they find the love they could not find from their mother. One middle-aged woman, whose migraines responded to the remedy, reported that her father was the most wonderful man in the world. When she was a teenager her mother told her that she was looking for the perfect man, who doesn't exist. She replied to her mother, 'Well, you found one.'

### ***All or Nothing***

Within romantic relationships *Lac humanum* women tend to follow their relationships with their father. In other words, they either adore their husband, or they treat him with contempt (Contemptuous - Millenium). This is a reflection of a more general trend in the remedy, a tendency to be split, to react in an all or nothing way. *Lac humanum* individuals are very passionate people, and they tend to be passionately for or against things and people. The minute they walk in the door you can feel their intensity. Usually the first impression given is that of a vivacious, powerful woman, who is both charming and in control. This first impression is very similar to that given by many *Ignatia* women. *Lac humanum* women project personal power, and this can be very intimidating, preventing men in particular from approaching. If they wish to make a good impression they are very charming, smiling and laughing a great deal (Laughing: serious matters, over — Millenium).

However, there is something a little forced, a little brittle about the smile and the laugh. As with *Natrum muriaticum*, there is often a degree of control and artificiality involved, and a lot of grief hidden by *Lac humanum's* smiles and laughs. As the interview progresses the *Lac humanum* client will gradually become more and more serious, and then begin to cry. She will often see herself as a victim, and rail against the people in her family who have betrayed her, especially her mother. And she will seek an intimate and special relationship with her therapist, one that can feel uncomfortable to the latter.

Just as often, *Lac humanum* patients will idolise other people, certain men, and particularly kind spiritual men.

There are many similarities between *Lac humanum* and *Ignatia*. Both experience abandonment and grief at their core, and both are intense and powerful women, who have a tendency toward hysteria. Also, both tend to idolise men, and to compete with powerful men. Furthermore, both tend to have a strong intellect, a strong will, and lots of artistic creativity.

Like *Ignatia*, a *Lac humanum* woman can appear a little masculine. There are several possible reasons for this. Firstly, since she did not bond fully with her mother, she could not fully absorb the feminine essence from her mother. Secondly, like *Ignatia*, *Lac humanum* is by nature relatively assertive and wilful. Her fire element is stronger than that of *Natrum muriaticum* for example. And thirdly, like *Ignatia*, assertiveness is magnified in an attempt to boost self-esteem, following a sense of being rejected.

Also like *Ignatia*, *Lac humanum* tends to suffer from unrequited love. She falls for a married man, or for a gay man, or for a friend who just wants a Platonic relationship. After one such heartbreak, a patient who later responded to the remedy commented, 'I mourned

him for years.’ Such dynamics are part of the inevitable sequelae of the infant’s interrupted reaching out towards its mother

So what are the differences between these two remedies, psychologically and in essence?

Firstly, *Ignatia* is far more likely to maintain lasting romantic relationships with men. This is probably because she was able to bond as a baby with both parents, whereas *Lac humanum* was unable to fully bond with either. In contrast, *Lac humanum* is more likely to become a single mother.

Secondly, *Lac humanum* tends to have far more victim-consciousness than *Ignatia*, and consequently, more lasting indignation.

And thirdly, *Lac humanum* tends to split off from the ordinary world, preferring instead the world of spirituality (Divided - Millenium). This split is not typical of *Ignatia*.

### ***On Jacob’s Ladder - The Spirit-Body Split***

In the bible Jacob sees a ladder ascending to heaven, with angels ascending and descending the ladder. Many *Lac humanum* individuals feel they are stuck half way up this ladder, neither fully on the earth, nor in heaven where they belong. Some actually say they feel half way between heaven and earth. Others report that they have not fully committed to being here on earth. What these individuals are describing is a fundamental split within *Lac humanum* individuals, analogous to that described in the literature on the Schizoid type.

When a newborn baby fails to bond to its mother, it is in no man’s land. It has left the secure paradise of the womb, and cannot connect to the earth. This sense of hiatus and disconnection



is always present in *Lac humanum* cases to some degree. Either it results in a sense of aloneness, of not belonging here, or there will be a rejection of the world of man, in favour of spiritual realities, which are perceived of as being more nurturing, and safer.

Most of my *Lac humanum* patients have immersed themselves passionately in New Age philosophy, with all the attendant practices and trainings (Positiveness - Millennium). Some describe themselves as channelers, others as Light Beings, and most see themselves as healers. Whilst there is a lot of genuine depth within the New Age movement, there is also a lot of intellectualisation and denial. The same can be said for many *Lac humanum* individuals. By seeking Heaven before they have dealt with their own emotional pain, they forestall true realisation in favour of belief.

The world of man is seen as either Bad (Ignorant in New Age parlance) or Good (Aware), and by identifying with the Good, many *Lac humanum* individuals develop a sense of spiritual pride. They see themselves as more aware than others, more spiritual, and often feel they have a mission to save the world from itself. After taking the remedy they usually begin to face their own shadow, and in the process drop all ideas of saving the world. This process is gradual, but nevertheless can be very confronting.

One elegant woman of 46 years old who came for treatment of chronic fatigue, told me 'My spiritual perception is so high it is hard to be human', and after taking the remedy reported that 'I am becoming more tolerant of the humanness of other people.' She had described her boss as being 'not very evolved' and 'ignorant,' and her colleagues as 'stupid and insensitive.' I have found that *Lac humanum* cases often use the word 'human' or 'humanity,' and also the word 'evolved,' reflecting the exalted evolutionary status of human beings,

the origin of this animal remedy. After taking the remedy she realised ‘I have a split between the spiritual and the worldly parts of myself, and I judge the worldly half.’

The latter patient said she felt pulled in two’ whenever she had to make a difficult decision (Irresolution, indecision - Millenium). Ambivalence is a very strong keynote of *Lac humanum*, and it seems to result from the spirit/ world split. It can also be related directly to the experience of the newborn child. When a baby cannot bond properly with its mother it experiences an agonising pull. It so much needs to reach out and connect with Mother, yet eventually it pulls away to protect itself.

The split in *Lac humanum* individuals can also be seen as an interruption in the transition from the womb to this world. This transition is not completed because the baby does not bond properly to the mother. It remains in limbo, halfway between the paradise of the womb, with its undifferentiated/ unbounded focus, and the physical reality it is born into. One result of this failure to complete the birthing process is a tendency to feel ungrounded (Spaced-out feeling - Millenium). Many *Lac humanum* cases report feeling unfocussed, spaced out, incoherent, or disconnected from their bodies. Another result is a tendency like *Calcarea* not to complete tasks, but rather, to ‘fizzle out.’

The spiritual side of *Lac humanum* is both intuitive and intellectual. Many *Lac humanum* patients describe their experiences of past lives, and put great store by the significance of these recollections. Interestingly, these past life memories frequently involve strong *Lac humanum* themes. One such patient, who had a dramatically intense manner, told me that in a past life she was a knight who was falsely accused by the authorities, and became an outlaw who rescued women and children. As well as past life experiences, *Lac humanum*

individuals are also prone to visions, particularly of angels and sometimes of demons. These people appear more stable than hallucinatory types like *Hyoscyamus* and *Kali bromatum*, more ‘normal.’

### ***Whose reality?***

One of the most characteristic symptoms of *Lac humanum* individuals is that they doubt their own perception of reality. They are often sophisticated enough to say this literally. They see that their own perception of reality is markedly different from that of other most people, and they cannot decide who is deluded. This is a direct consequence of the split in *Lac humanum* between worldly and spiritual halves, and identification with the spiritual half.

One fifty year old patient, whose complaint of chronic sinusitis cleared up after taking the remedy, said that she lived alone and she was afraid of becoming strange. Indeed, it seemed to me her fears had already been realised. She was intensely involved with meditation, and had an Indian guru. He had told her that she would meet her partner soon, but then her astrologer told her that she had missed this opportunity, and would remain single. She was most confused by these reports from her two trusted advisers.

Here we see clearly the ungrounded ‘spirituality’ characteristic of *Lac humanum*. It is based more on belief and hope than realisation, and it gives rise to self-doubt. Other *Lac humanum* patients have talked about how they routinely ‘order’ parking places in the city and always have their wish granted, or how as a child they wanted to be Buddha. It is only after taking the remedy that they become open to the unhealthy escapism inherent in their world-view, and become

more 'human.' In the process they sometimes report 'My belief system has been shattered.'

*Lac humanum* patients do tend to have extreme views. They are prone to visions, and hence feel special and different from other people. One such patient told me of a vision she had had recently, of the Grim Reaper standing at her door. He appeared repeatedly to her over a three week period. Eventually she asked him why he was there. He pulled off his cloak, revealing that he was really an angel.

Soon after she had a vision of an angel driving behind an ambulance, with a cloak on the seat beside the angel. Then her mother rang, and said her father was in hospital and could not breathe. She visited her father in hospital, and whilst with him, an angel appeared and said 'Be near him.' Then the angel took her father's leg and massaged it. Subsequently, he had a coronary artery bypass graft, with a vein used from his leg at the site where the angel had massaged. Whilst he was being operated on, his daughter had a vision of four angels at the doors of the operating theatre.

Such visions are not necessarily a sign of mental ill-health, even in *Lac humanum* individuals, but they do tend to make *Lac humanum* individuals question their own perceptions. One such woman sat down for her first consult with me and asked: 'Can you treat me for a metaphysical condition?' In extreme cases *Lac humanum* patients report past episodes of psychosis, but these are generally brief, and associated with post-partum depression.

*Lac humanum's* split between heaven and earth is a form of necessary escapism. If the newborn were to feel the full force of its pain, it would not remain sane. By splitting off from its heart, and later, from human relationships, and seeking refuge in detachment,

the *Lac humanum* individual avoids insanity, but at a terrible price. One middle aged single mother who felt detached from her heart, told me: ‘I was dissociated until I was 8 and then in my teens if I stopped taking drugs I was depressed. I leave my body whenever I am in company.’ This dissociated state resolved after taking *Lac humanum*, which enabled her to face her feelings and begin to work through them.

### ***Depression and Worthlessness***

*Lac humanum* is a remedy for profound depression. The split from the heart that protects *Lac humanum* from her own pain, results in a kind of living death, a no-mans-land where nothing really matters (Indifference, to everything - Millenium). *Lac humanum* women often appear both hard (Unfeeling - Millenium) and worn down, weary of the struggle to keep going without any support. At times the split cannot be maintained, and feelings of despair rush in, accompanied by severe self-loathing. One woman whose depression responded to the remedy, said that she was never satisfied with herself. Both of her parents used to tell her that she was nothing, and would never amount to anything. When she was feeling especially low she saw suicide as ‘an enticing soap-bubble in front of my face.’ She had struggled to resist taking her own life on several occasions. After taking *Lac humanum* IM her self-esteem increased rapidly, and her depressive tendency gradually abated.

Many *Lac humanum* people report that they were used as scapegoats by their parents. They were told they were ugly, stupid or worse, and of course grew up believing these labels, at least subconsciously. As a result of low self-esteem many *Lac humanum* women take jobs well below their capabilities, (‘I am at the bottom of the hierarchy

at work. They don't acknowledge me') and enter relationships with men who have nothing to offer but more pain. The self-hatred that is often seen in *Lac humanum* cases results in self-destructive behaviour. One patient picked her cuticles until they bled, whilst another did the same with her scalp. Although *Lac humanum* women tend to appear very dignified, inside there is often a feeling that they have no dignity.

### **Summary**

*Lac humanum* is a remedy seen mostly in women, who are powerful and intense, usually intellectual, who have cut off from their feelings and absorbed themselves in spirituality, and sometimes in feminism. Often they are single mothers, who rely heavily on their child for love and support. They do not feel fully committed to being here on Earth, and judge others as being unevolved. Deep inside there is a profound sense of aloneness. The remedy enables them to contact their feelings again, and to face their shadow, instead of projecting it onto the world.

Relatively balanced *Lac humanum* individuals may still benefit from taking the remedy. These people are usually very humanitarian and may dedicate their lives to the service of others, without neglecting themselves. In this sense they can resemble *Manganum* cases. However, they appear far more passionate than *Manganum* (who generally appear passionate only with regard to humanitarian work), and also more extrovert. Usually they admit to earlier negative characteristics of *Lac humanum* which they have overcome, such as judging worldly people, or co-dependency.

## **Case 1**

### *51 year-old single mother*

- I am a complete wreck. I have been exhausted for over a year. I'm working hard. I used to do photography, for self-expression. I find it hard to express myself verbally. Now I do cleaning work.
- The people I clean for tend to have cancer or compulsive disorders, and I talk to them. I also design fountains. I have noticed that the people I design fountains for often have cancer too, and the fountains help them to heal.
- My mother has been staying with me. She has been sleeping in my room. I've been on the floor. I've been spending myself out.
- I used to spend time on myself, but not anymore. I'm in debt at the moment. I have been a single-parent for 11 years. I have never had any help.

Generals: chilly, choc ++, coffee ++, salt +.

### Past Medical History

Overactive thyroid, after both pregnancies.

Rheumatic fever as a child.

Burned herself badly aged 2, had plastic surgery to the arm.

- I have been a vegetarian since I was 13. People call me an eternal hippy. I'm also very qualified. Normally I am bubbly. I make people laugh. I care about people. Love is the most important thing. I am distraught about my mother going back to America. She is going to stay with my brother. He has money and a comfortable home.

I can't believe that is what she values. This has shattered my belief system. I feel unloved. Or loved conditionally.

- As a child Mum was hard, critical. I couldn't please her. She was bossy, told me what to do. I left home early.
- On my wedding day she had a row with my husband and the wedding was cancelled. We had to elope. Later after we separated she prevented us from reuniting. I have no relationships anymore.
  
- Mum is still critical and bossy. It drives me crazy. I retreat. Before she came to stay I had a positive fantasy about how it would be between her and me. I felt utter disappointment when she left. I have blocked off my heart again. She was acting childish, putting her fingers in her ears so as not to hear me.
- I always give into her tantrums. I get so angry with her, but I bottle it.
- My relationship with my sister hasn't been good the past 5 years, because Mum poisoned it. I fought for my sister's son when she abused him. I looked after him for a year. I can't even bear seeing a kitten get hurt.
  
- I get angry with my kids. Like if I can't explain to my son why he has to get out of bed. He gets abusive.
- As a child I adored my father. He was soft, gentle, dominated. When I told my Mum I wanted to marry the perfect man she said there were no perfect men, and I said, 'Yes there are. You married one.' Mum was very jealous of our relationship. She was physically violent. She beat me with an umbrella. She was abused as a child too.
- I used to be into Christianity. Then I saw the falsity of it. Now I am doing a Gnostic course. I read the Bible, and I adore Anthony Robbins. And Oprah. A priest tried to assault me once after mass. I adore my local pastor though.
- I do idealise people. It's a 1960's thing.



## ***Analysis***

This woman's manner was intense from the start of the consultation. Her speech was very dramatic, like a performance, and she ended every sentence, no matter how serious, with a smile. This dramatic quality is very commonly seen in *Lac humanum* cases, and it is also reminiscent of *Ignatia*. There was in this case a strong feeling that this woman wanted to please, to be accepted, and this, combined with her smiling, put me in mind of *Natrum muriaticum*. However, it soon became clear that she has delusions of grandeur, which suggested other remedies. She worked as a cleaner, but saw this as important healing work. (Delusions of grandeur are very common in *Lac humanum* cases, particularly the delusion of being a great healer).

The next impression was one of feeling sorry for herself. (I am a complete wreck, I am working hard, I am distraught etc). This suggests a sense of victimhood, common to all the *Lac* remedies. Other remedies with similar a victim mentality include *Oxygenum* and the *Antimonium* salts. The theme of being a victim was reflected in the patient's repeated use of the word 'abuse.' The abuse theme centred around abuse to children, by children, and abuse by mothers. She fought for her nephew, who was being abused. Her son was abusive toward her. Her mother abused her physically when she was small. Her mother is still abusive. She was abused by a priest as a girl. Thus we see the two typical *Lac* themes, abuse, and mother-child relationships.

Much of the history centred around the patient's difficult relationship with her mother. This in itself is highly typical of *Lac* cases. The patient felt she had been a victim of her mother for her whole life, and still was. She saw her mother not only as her tormentor, but also as her child. Such role reversal between mother and child

is extremely common in *Lac* cases, especially *Lac humanum* cases. (In this case the patient's teenage daughter was in the room with her mother, supporting her as a mother supports a child) And she was devastated that her mother had rejected her once again in favour of her brother.

The patient said she had been sleeping on the floor whilst her mother had her bed. This brings to mind the sacrifice of the martyr, another typical *Lac* theme. She spends no time on herself and spends all her time caring for others. (In fact her daughter is constantly caring for her, but she does not realise how inappropriate this is.)

Her idealism is clearly evident. She became a vegetarian at 13 years for moral reasons, and cannot bear to see animals suffer. Spiritually, she was once Christian and now she studies Gnosticism, a mystical branch of Christianity. She idealises the work she does and also idealises her father, who is the perfect man to her. Her love of the famous motivational speaker Anthony Robbins suggests that she loves to dream of a perfect future, in which she feels empowered, and her love of Oprah probably reflects a tendency to see herself as a saviour.

Idealism is often extreme in *Lac* cases, as is the resultant disappointment. In this case she says her 'belief systems have been shattered.' If they were shattered, they must have been brittle, and brittle is a quality that is highly characteristic of *Lac humanum* cases. This woman's smile was brittle, as was the structure of her positive beliefs, which could so readily be shattered.

*Lac humanum* women present a strong and brittle front, similar to that of *Natrum muriaticum* and *Ignatia*. All three types are dramatic, and all three feel devastated when they can no longer maintain the

pretence of being happy and in control of their feelings. *Lac humanum* is much closer, however, to *Ignatia*, since it has a tough, masculine front, is often hyper-intellectual. Also, like *Ignatia*, *Lac humanum* is usually highly creative, as was this woman, who used to be a photographer, and now designs fountains. When she says ‘Love is the most important thing’ many homeopaths would reach for the *Ignatia*, but *Ignatia* has less victim-consciousness, and generally appears more refined than this woman did.

The patient makes several references to her own idealistic illusions. ‘My belief systems have been shattered.’ ‘I had a positive fantasy about how it would be.’ ‘I do idealise people.’ Although all *Lac* cases are liable to idealise, the tendency is most marked in *Lac humanum* (The one animal that can imagine perfection). And in *Lac humanum* we see most starkly the split between spiritual grandeur and emotional impoverishment. Furthermore, the only other *Lac* that can be as emotionally intense as this woman is *Lac caninum*, and this remedy has none of the control displayed by the patient. *Lac equis* can be quite controlled, but not this intense, and not this needy.

Treatment: *Lac humanum* LM2 daily.

### ***Follow up 6 weeks***

- " I am feeling a lot more confident (she appeared confident before, but now she is not intense or dramatic. She seems more centred, more mature).
- I am speaking up for myself at work now. I am starting to express myself to men, and to my mother.

- My energy is much better. I still get a low point in the afternoon, but then I can do things again after a short rest.
- I am getting some stomach bloating, and headaches, like I had a few years ago.

Treatment: Continue *Lac humanum* LM2 daily.

### ***Follow up at 14 weeks***

- My energy continues to improve. It is the best it has been for a long time now.
- I am noticing that I don't feel the need for people's approval so much. So that means I can be more honest about my feelings, especially with my mother.
- For the first time in years I am beginning to feel I might be able to be in a relationship with a man. It is a scary thought, but I didn't even have it before.

Treatment: Continue *Lac humanum* LM2.

- She continued to do well on *Lac humanum*, gradually taking responsibility for her feelings and ceasing to feel like a victim. Although the patient's energy was much better after taking *Lac humanum* LM2, the most remarkable change was in her demeanor. Whereas she had appeared dramatic, controlled, needy and immature, she now appeared real and mature. She no longer needed to cling to the false positivity that is so characteristic of *Lac humanum* cases.

## **Case 2**

*37year-old woman.* Long straight dark brown hair.

- I fear being looked at. I blush. It is worse in a group. I get anxious and feel paralysed. I can't breathe. I was told off a lot by my mother and my father. They shamed me. Mum said I lied when I didn't. She didn't accept my truth. It has made it difficult for me to tell stories.
  
  - I was sexually abused by a my father when I was 6. Later I have been in abusive relationships, where men were disrespectful. I had a little counselling.
  - My family say I am lying. It's difficult to see them. They are false with me. They talk behind my back.
  - When I was 14 I was attacked by a man with a knife. He strangled me. I screamed and got away. I was anxious for months afterwards. I took Valium, and then marijuana, to cope.
  
  - I am self-conscious socially with everyone. It helps if I feel superior. It's worse when I feel inferior. I find most people attractive, because I feel inferior.
  - At school I was very bright, always got top marks. I was very shy, but very popular. Now I am too keen to please. I fear people will think I am stupid or ugly. I can be critical of myself, and of others.
- "I am very guarded with others. I don't trust their motives. As a child I hated people. I preferred nature.
- "In relationships I lose myself. I give my power away. I have had no relationship for three years. My boundaries are too loose. I can feel the other peoples' feelings.

" I am a single mother. I give massage and Reiki treatments. I am very passionate about health, politics, education. I am passionate sexually, but also inhibited.

- Things that I like: being a mother, being domestic, singing and yoga, dance, and being in nature. I'm not stubborn. As a teenager I rebelled, drinking whisky and smoking dope.

Local symptoms: painful breasts premenstrually.

Generals: tea ++, chocolate +, salt +, > ocean.

Past Medical History

Cystitis, kidney infections, nose bleeds, tonsillitis, constipation.

### ***Analysis***

The presenting complaint of shame and self-consciousness appeared to be related to both sexual abuse, and to parents who were highly critical. Her shame, her passionate nature, her weak boundaries, and a certain naive childlike quality in her, led me to a prescription of *Baryta bromatum* LM3.

Treatment: *Baryta bromatum*. LM3 daily.

### ***Follow-up at 5 weeks***

- I cried a lot, then felt good. Less blushing, less self-conscious.

Treatment: continue *Baryta bromatum* LM3 daily.

### ***Follow-up at 12 weeks***

- I still feel powerless and unsupported. I want support from my family and friends. When I am in company I leave my body. I am forgetting to take the remedy.
- As a child I wanted to be a Buddha. I have been in a Buddhist group for seven years. I used to avoid the world. I judged the world. Cruelty really upsets me. I have campaigned for animal rights, and for political prisoners. A few years ago I joined the Green Party. I wanted to be active, but then I then got disillusioned.
- I don't like authority. I can be very outspoken against it. Generally I do my own thing. Authority feels patriarchal, unhealthy.
- My mother would not listen to my truth. She favoured my brother.
- When I stopped smoking dope I felt rage. And I felt suicidal, disconnected. I feared I was going mad.
- " There is nobody to help me. The fathers of my two children aren't interested. My daughter sees that I have no power. My family are abusive to me.
- I was born six weeks premature. I couldn't cry. I had to be nursed to stay alive.

### ***Analysis continued***

*Baryta bromatum* helped reduce the feeling of self-consciousness, but revealed the underlying feeling of powerlessness and being unsupported. The following history revealed great spiritual idealism, (wanting to be Buddha), as well as political activism. This suggested a *Lac* remedy. Furthermore, she experienced painful breasts, and was born in a life and death struggle, which also suggest *Lac* remedies. Another symptom highly suggestive of a *Lac* case was her feeling that her

'truth' was not accepted. This is a highly specific phrasing which *Lac* cases use, and which is not often seen in other cases. But which *Lac*'

The patient appeared warm and rather innocent, which supports *Lac humanum*, *Lac caninum* and *Lac defloratum*, and *Lac delphi*, but does not support *Lac felinum* or *Lac equis*, which are more aloof and detached. She also appeared in control, which more or less eliminates *Lac caninum*, and makes *Lac delphi* unlikely to be indicated. She did not have the playful sexuality of *Lac delphi*, nor the underwater dreams which are typical of the type.

That leaves *Lac humanum* and *Lac defloratum*. In my experience, *Lac defloratum* feels more passive than this woman, and is not usually politically active. Furthermore, *Lac deflotarum* generally seems heart- centred, whereas *Lac humanum* appears to be half in the heart, and half in her intellect, as was the case here. Further confirmatory features for *Lac humanum* are a history of being a good, high achieving child, and a tendency to use superiority as a defence, with accompanying judgement of the world.

Treatment: *Lac humanum* LM1 daily.

### ***Follow up after 6 weeks***

- Things have generally gone very well for me. I feel a lot better. I have more confidence, more self-esteem. I feel more mature emotionally. Finally, I am starting to do what I want to do art, sculpture, voice-work, singing, massage.
- Physically, I feel very well.



(The patient looked quite different. Before *Lac humanum* she looked like a girl, and her face had little vitality. Now she looks like a woman, attractive, and full of life).

Treatment: continue *Lac humanum* LM1.

### ***Follow up after 8 weeks***

- My mood is good. I am a lot clearer. My energy is very good now. I still don't assert enough at work. I work as a secretary one day per week.
- I feel ashamed if I open my bowels and people can hear.

Treatment: *Lac humanum* 1M.

### ***Follow up after 10 weeks***

- According to my daughter, I have been crying a lot in my sleep. I am tearful before my period. On the positive side, I no longer feel shame when being looked at. I feel more secure expressing who I am. I am more aware when I try to please other people. Physically I feel fine.

Following *Lac humanum* she appeared transformed from a girl into a woman, and became much more creative. She also began to see clearly the web of co-dependency and emotional compromise that she had been caught in for most of her life.

*Lac Humanum* / Bonding interrupted, estranged, dramatic, intense, powerful, humanitarian, zealous, spiritual, superiority, feminist, aloof, martyr.



## LAC FELINUM

*My initial knowledge of Lacfelinum came from Muller's excellent article, based on his own clinical observations. What follows is based on my own clinical observations with over thirty patients.*

### ***Ambivalence***

Although ambivalence is a trait common to all *Lac* remedies, it is especially prominent in *Lac felinum*, and a good place to begin. To understand why this remedy has so much ambivalence, let us look at its origin, cat's milk. First of all, being a milk remedy, there is the ambivalence of the newborn child, who wants to reach out to the mother, but also wants to pull away to avoid rejection. This basic ambivalence is found in all *Lac* remedies. When we look at the cat, we see other echoes of ambivalence. The cat is the only domestic animal that is not fully domesticated.

Whereas a dog will do what its master says, and is happy to stay in the house, or on a leash, the cat comes and goes as it pleases, using the cat door that was invented to accommodate the restlessness and need for freedom of this animal. At night the cat hunts like any predator, and the males will fight as viciously and as noisily as any other wild animal. And yet the cat wants to come home when it is cold, or hungry, and will seek the affection of its master. It is pulled in two directions, towards comfort and security, and towards freedom.

*Lac felinum* / Trapped by dependents, self-absorbed, graceful, feminist, intuitive, ambivalent, rebel, fearful, powerless, nervous, throat.

This pull between security and freedom is very strong in *Lac felinum* cases.

One area where this two way pull is most evident is in sexual relationships. Nowhere is *Lac felinum* more ambivalent than here, where comfort is most available, and where freedom feels most threatened. The result is a great ambivalence in relationship (not wanting any further relationship with human beings, in order to preserve one's own independence - Muller). Typically, *Lac felinum* will choose men who are not completely available, or not suitable. In this way she has an excuse to run, an escape hatch, a cat flap to freedom. One forty two year-old woman whose depression responded rapidly to the remedy, said she chose younger men, because they were easier to leave. Another said that her partner left her to become a monk. Another *Lac felinum* patient said she always left friendships. Here the reason is two-fold. Firstly *Lac felinum* can feel trapped by close relationships, especially if the other is at all dependent. Secondly, like other *Lacs* there is a strong fear of rejection, hence it is safer to leave before getting left.

Relationships are often chaotic for *Lac felinum*, due to this ambivalence, along with weak boundaries, and poor self-esteem. It is common in my experience to find a patient responding to the remedy, who attracts partners who are unworthy of her. She may be intelligent, attractive, creative and sensitive, yet she attracts partners who have none of these qualities. These relationships may last a long time, during which the *Lac felinum* patient lives a life of uneasy compromise, too insecure to leave, but not stimulated or satisfied by her mate.

Another way this ambivalence manifests in relationships is in choosing a partner who is distant geographically. Many *Lac felinum* individuals have relationships with men who work away. This often works reasonably well, since it gives them the space they need.

Although *Lac felinum* is more independent than some other *Lac* constitutions, she is still just as emotionally needy. One patient described herself as a contradiction, since she was so needy, and so independent (aversion/ desire touch — Wirtz). It is the alternation of these two characteristics which characterises many *Lac felinum* individuals in relationships. It is reflected in relationships which are constantly on and off again.

All *Lac* people tend to be co-dependent, and *Lac felinum* is no exception. It is common for *Lac felinum* women to attract men who are depressed, anxious or drug-addicted. There is security in being needed. One such woman, whose panic attacks disappeared after a dose of *Lac felinum* 1M, said that she always attracted ‘emotional wrecks,’ whom she thought she could rescue.

As part of their ambivalence, *Lac felinum* patients often say that they ‘blow hot and cold’ in relationships, alternating between warmth and distance. When they are warm they can feel so at one with their partner that they lose themselves, and overwhelm their partner. And so they cut off to find themselves again. Furthermore, *Lac felinum* easily feels she is being controlled or restricted, and will fight to maintain her freedom, leading to tumultuous relationships. The cat is both timid and independent, and these qualities are expressed in equal measure when *Lac felinum* is in a relationship.

### ***Freedom and Dependency***

Muller describes the keynote of *Lac felinum* as a feeling of being trapped by dependants. I have found this to be a very useful observation. It is very common for *Lac* women to be single mothers, and *Lac felinum* is no exception. About half of my adult *Lac felinum* patients

are single mothers. It is as single mothers that one can most often see this theme expressed. The *Lac felinum* single mother is loving and dedicated to her children, yet she feels more trapped than most single mothers do. She has the love of freedom typical of other constitutions like *Lachesis* and *Tuberculinum*, but unlike them, *Lac felinum* often attracts the fate of being a single-parent. Furthermore, she is warmer and also more dependent than these other freedom-loving types, hence she feels utterly tied to the ones who prevent her from being free. Typically, *Lac felinum* single mothers will find areas of their life where they can maintain a sense of freedom, such as sport, or work, and they relish the increasing freedom that comes as their children become more independent with age.

The feeling of being trapped is a keynote of *Lac felinum*. It coincides with a fear of suffocation, especially of drowning. (The old way to dispose of unwanted cats was to put them in a bag and throw them in the river). Many *Lac felinum* patients say that they do not like to be held tightly, (a clinging partner evokes a sensation of claustrophobia or constriction — Muller) and others report dreams of trying to escape.

When a remedy encompasses a fear of a particular circumstance, then very often individuals who resonate with this remedy attract such a circumstance. For example, women who are *Ignatia* constitutionally are liable to attract bereavement and loss of partners. Similarly, *Lac felinum* individuals seem to attract circumstances in which they feel trapped by very dependent relatives. I am thinking in particular of the numerous cases I have treated successfully with the remedy, who were single mothers with children who had ADHD or Autism. In these cases, the dependency of the child was greater than it usually is, creating an increased sense of restriction in the mother. After taking the remedy, the mother was far more able to appreciate her child, and usually the dynamics between the mother and child

improved a great deal. They often improved even further if the child also took *Lac felinum*.

One way in which *Lac felinum* enjoys freedom is by dancing. ‘Ameliorated by dancing’ applies equally to *Lac felinum* and *Lac equis*. Another way is by travelling. Here *Lac felinum* joins *Tuberculinum* and *Carcinosinum*. In fact, all three of these have a strong tubercular element. The tubercular element in *Lac felinum* is expressed mentally as detachment and love of stimulation. Many *Lac felinum* patients say they are impatient, and easily bored. Physically the miasm is expressed in *Lac felinum* as chest problems. Recurrent bronchitis and pneumonia are common in the past history, as well as asthma and sinusitis.

### ***Anti-Authority***

Most of my *Lac felinum* patients have been anti-authority to some extent. Most had trouble working under bosses, (aversion to being compelled to do anything against one’s will — Muller), and many had to work for themselves for this reason. Cat people don’t like to be told what to do. *Lac felinum* patients often say that they were rebellious as teenagers, (reacting by rebellion - Wirtz) generally in the usual ways - smoking, drugs, sex. One patient told me that she could not bear medical consultants, because she felt so powerless with them. This feeling of powerlessness is common in *Lac felinum* cases, and when combined with the delusion of being stupid, can sometimes bring *Baryta* to mind, especially *Baryta bromatum* and *Fluoratum*, who are more passionate and adventurous than other *Barytas*. However, *Baryta* cases do not have the *Lac* themes that usually run strongly through *Lac felinum* cases, such as *abuse*, *abandonment* and *hatred of the mother*.

One reason many of my *Lac felinum* patients worked with youth and with drug addicts is that they have the same anti-authority attitude as their clients. It gives them a certain tough edge, similar to that seen in *Carcinosinum* and *Thuja*. In *Lac felinum*, however, their antiauthority attitude is often linked to a certain fear and contempt for men. (Several of my more intuitive *Lac felinum* patients said they feared authority because they were burned at the stake as witches in previous lives).

Ironically, *Lac felinum* women have certain traits that are more common in men. In particular, they often say they are not so good at listening, because they are ‘problem-solvers.’ They want to fix the problem and get on with something else. Some can also be dominating, controlling, and even arrogant. One middle-aged single mother who did well on the remedy, said that she did not suffer fools gladly. She was scathing about many people in her life, and seemed to feel she was born for better things. After taking the remedy she laughed at how contemptuous she had been before taking it.

### ***Feminist***

Lac individuals in general are sensitive to abuse, and many *Lac* patients report a certain disgust towards the insensitivity of men. *Lac* patients in general tend to feel indignation when faced with injustice, and this often expresses itself as a disillusionment with men in general, particularly when relationships with partners have been difficult. Many *Lac felinum* women react aggressively towards men, and then cannot understand why they ‘scare them off’ Because they can be hypersensitive to insensitivity, their judgement of men is constantly reinforced, hence the cycle is self-perpetuating. One expression of this is the tendency for *Lac felinum* women to leave their partners, who



are seen as too insensitive. Another is a tendency for *Lac felinum* to feel competitive with her partner.

On a more positive note, *Lac felinum* women are often very at home with women's mysteries. For example, they may feel in harmony with their body and their emotions at full moon, or during their menstruation. One *Lac felinum* patient described herself as 'a ritual bleeder,' saying she really enjoyed her periods. This attunement to the body and its cycles is often accompanied by an attunement with the Earth's cycles, hence *Lac felinum* individuals are often highly attuned to nature, and to natural therapies. Many *Lac felinum* patients report that they prefer the company of animals to that of humans.

### ***Fear and Delusions***

When one walks toward an unfamiliar cat, it will often run away. Cats are far more afraid of humans than dogs are. We have the expression in English 'Scaredy cat,' which reflects the timidity of the cat. *Lac felinum* individuals typically have many fears, and are prone to anxiety. Of course they have the common *Lac* fears of abandonment and rejection, but in addition they have several typical fears of their own. Fear of sharp objects is one (Clarke). This includes needles, knives and scissors, and sometimes it is more specific- a fear the eye will be hurt by the sharp object.

When cats fight, they fight with their claws, and the most damage they can do is usually to the eye of the other cat. Another typical fear is of heights. Although cats are good climbers, they will often get stuck up trees, since to get away from danger they have climbed higher than they dare to come down from. Paradoxically, some *Lac felinum* patients fear mice, and scream if they see one.

Fear

of men is a keynote symptom of *Lac felinum* (fear of the opposite sex — Muller). It manifests especially as a fear of going out at night, and a fear of robbers, but it is more generalised than this. There is a fear of the basic aggressiveness of men, which can pervade relationships with all men.

The image of a cat cautiously testing the water expresses the timidity often found in *Lac felinum* individuals. There is a general lack of self-confidence, which paradoxically, is combined with a gutsy, outspoken side. *Lac felinum* patients usually say they were quiet or shy as children, and even as adults they tend to feel inadequate socially.

They have a delusion that they are ugly, (one patient said, ‘I want a smaller nose’) or stupid (feeling of being stupid - Muller). With the latter comes a fear of making ‘stupid mistakes.’ This is probably the reason why they research new topics so thoroughly, so as not to be found wanting. Wirtz describes this trait as curiosity, but I suspect it also has anxiety as its origin. One young woman whose anxiety attacks responded very well to *Lac felinum*, said that she researched everything very thoroughly, because then she would make the right decisions. Indecision is another strong feature of the remedy, and it too probably results from a fear of making mistakes.

*Lac felinum* individuals often refer to themselves as ‘highly strung.’ They tend to be nervous, because they do not feel safe. They are very sensitive to the harshness of the world (sensitive to atmosphere - Wirtz), and tend to protect themselves by withdrawing. When *Lac felinum* goes through a period of depression or anxiety, she tends to isolate herself.

Panic attacks are quite common in *Lacfelinum* cases. They come when life has been hard for too long, and the person starts to feel

*Lac felinum*

overwhelmed. They are usually accompanied by insomnia, lack of appetite, and often by palpitations. *Lac felinum* is a perfectionist type, who tends to push herself too hard, to make up for low self-esteem. The result is a certain speediness or hypomania, (full of activity - Wirtz) and, eventually, burn-out. One such woman came to see me for treatment of migraines. She had worked too hard as a drug rehabilitation counsellor, and she came exhausted, tense and suffering from insomnia. She was hard on herself, saying she should have been able to take the pressure. After *Lac felinum* 1M she began to relax, and to treat herself gently.

I often see *Lac felinum* patients who appear intelligent, aware, creative, and completely off track. Often it is trouble with relationships that has left them feeling overwhelmed, together with an inability to discern what is their responsibility and what is not. They can agonise over decisions they have made, feeling they were unkind when they were not, and they often do not dare to stand up and speak out when others impinge upon their freedom unreasonably. *Lac felinum* is not very good at taking, and this leads her to neglect herself, and then to lose herself. When this happens, and her life becomes more and more chaotic, *Lac felinum* sometimes reports that she fears insanity.

I have not seen true insanity in a *Lac felinum* case, but I have often seen some degree of paranoia. Usually the patient is aware that she is paranoid, but cannot help herself. For example, she may feel that her work colleagues are plotting to get her sacked, or in more extreme cases, that her mother is trying to poison her. One patient realised she was being paranoid when she thought her family were trying to have her boyfriend killed.

Only once have I treated a patient successfully with *Lac felinum* who was diagnosed as psychotic by psychiatrists. She was a lively,

manic woman who felt the world had been very hard to her, and that her family were all against her. She complained of facial neuralgia, which she attributed to being hit 'more than 50 times' by her brother. Her more extreme accusations included attempts on her life by car bombs. She was a very proud woman, who when asked what her weaknesses were, could only answer, 'I like to have space when I am being creative.' Her paranoia seemed to have begun about the same time her cat had died. After taking *Lac felinum* her neuralgia lessened a great deal, and she became less manic and less paranoid.

### ***Throat Chakra***

Many symptoms of *Lac felinum* centre around the throat. First of all, there are the physical illnesses, such as recurrent tonsillitis, thyroid diseases and neck spasms. Then there are physical sensations, such as a sense of neck constriction, and finally fears around the throat, such as fear of strangulation, and fear she will not be able to swallow. Some patients have noticed this weakness and describe it as a 'weakness of the throat chakra.' It is perhaps associated with a fear of speaking out, for many *Lac felinum* patients fear that they will be attacked or rejected if they speak their truth. This fear in turn appears to be connected to a strong fear of dying in *Lac felinum*, (fear of being killed - Muller). The fear may be conscious, or it may manifest as hypochondriasis, or in language such as the following, used by a patient to describe her struggles with her family: 'This has killed me.' 'If I am to survive this.' 'This is a struggle for my life.'

It is said that a cat has nine lives. It needs them, because it gets into so many life-threatening situations. The fear of strangulation is part of a more general fear seen in *Lac felinum*, a fear of suffocation.

For this reason, many *Lac felinum* clients say that they want to be cremated and not buried when they die.

### ***Addictions***

*Lac felinum* is an addictive constitution. The most common addictions encountered are alcohol, tobacco, marijuana and sex (abuse of alcohol, tobacco and drugs - Muller). They are seldom extreme addictions, and they fade as the patient becomes healthier psychologically. One woman who I treated for depression stopped smoking suddenly after taking the remedy. She reported afterwards, 'I can't believe it. I am the hardest core person I have ever met, and I stopped just like that!' I found her language revealing. She was hard-core not just with smoking. There was a certain hardness to her, a toughness that she had developed over the years to protect herself. She gradually softened after taking the remedy, allowing love back into life.

### ***Sensuality***

Cats are known for their laziness and their sensuality. These attributes are also typically seen in *Lac felinum* cases (sensuality - Chabra). Whilst *Lac felinum* is often something of a workaholic, she likes nothing better than to stretch out on the sofa, or on a sun-bed. Her sensuality includes a love of good food, and a love of fine clothes (Wirtz: tasteful clothing and jewellery - Wirtz). In fact, I have found that fashion is very often an interest for *Lac felinum* patients, to the extent that many have had their own clothes boutiques. Many also report that they used to make their own clothes when they were younger.

## **Cats**

Most *Lac felinum* patients like cats and many have cats. Many also look somewhat cat-like, including a roundish face, a small upturned nose, and high cheekbones. Many even wear furs with leopard or tiger designs. Such findings are not surprising, given the resonance between the energy of the patient and the energy of milk from a cat.

Of more use in choosing a remedy are the two symptoms, ‘never well since the death of a cat,’ and allergy to cats. Many *Lac felinum* patients report when asked, that they took a long time to recover from the death of a cat, (worse after death of a cat — Muller) and many will cry when thinking of it. *Lac felinum* individuals are more likely to be allergic to cats than to dogs.

## **The Tomcat**

In the male *Lac felinum* we see many of the same features discussed above. Male *Lac felinums* are sensitive and intuitive and are liable to feel apart from other men. They are usually artistic and may excel as poets, singers and dancers. One willowy young man came to see me for treatment of recurrent headaches. His neck was long, as were his fingers, and he had very long straight brown hair. He appeared very intense, and clearly enjoyed talking about himself.

At one point he asked if he could demonstrate to me the animal voices he liked to practice in front of the mirror. I agreed, and he stood up and went into a long session of growling and snarling, which was very realistic. He said that this semi-spontaneous performance was his way of releasing anger safely. He came across as high self-absorbed, highly analytical, and also highly intuitive. In relationships he had

been shy and very idealistic, and would not let himself indulge in ‘animal sexuality,’ hence perhaps the outlet through growling. This split between the human and the animal part of the psyche is seen in many animal remedies.

After taking the remedy not only did his headaches cease, but he became a lot less obsessed with his health, and appeared more robust emotionally.

Other *Lac felinum* men I have treated all had a deep sensitivity, which is quite like that seen in *Phosphorus*. However, they all appeared deeper and more serious than *Phosphorus* men and also more analytical. In this sense, they were close in appearance to *Medorrhinum* men. Like *Phosphorus* and *Medorrhinum*, *Lac felinum* men have an adolescent quality, which is lively, adventurous and individualistic. Unlike *Medorrhinum* men, they feel torn between their ‘animal’ and ‘higher’ nature, and they also appear more self-absorbed, and tend to worry more.

*Lac* men tend to have either a very close relationship with their mothers, or a very difficult one. A common dynamic combines the two, where there is an oedipal, emotionally incestuous bond between mother and son. In these cases the *Lac* man finds it hard to develop his masculine side, and is too bound to other women. Taking the appropriate *Lac* remedy can help such men to detach from their mother emotionally, and begin to move into the masculine sphere energetically.

## **Differential Diagnosis**

The remedies which most strongly resemble *Lac felinum* are *Lac humanum*, *Lac equis*, *Sepia*, *Tuberculinum* and *Carcinosinum*. Let us examine each individually:

*Lac humanum* and *Lac equis* are *Lac* constitutions that exhibit self-confidence and assertiveness, like *Lac felinum*. All three can appear overpowering, although *Lac felinum* is least likely to do so, and most likely to appear nervous. There is a fixed quality to *Lac humanum*, which makes it more prone to delusions (e.g. delusions of grandeur). It is similar to the fixed quality of *Ignatia* or *Sulphur*. *Lac felinum* and *Lac equis* do not have this fixed quality. Rather, they appear flexible, especially *Lac felinum*. This flexibility is an expression of the Air element, and the tubercular miasm. It is accompanied in *Lac felinum* and *Lac equis* by a love of dance, a love of travel, and a love of stimulation. On the emotional level, one could say that *Lac humanum* is dominated by grief and isolation, *Lac equis* by frustration, and *Lac felinum* by fear.

*Lac equis* tends to appear more intense than *Lac felinum*. In this respect, it resembles *Lac humanum*. *Lac equis* tends also to be more intellectual and more refined than *Lac felinum*, and also more proud. *Lac equis* is far more prone to mania, and also to dreaminess. In general *Lac equis* has more of the Fire element, *Lac felinum* more Water and Earth.

*Tuberculinum* shares *Lac felinum*'s adventurousness and love of travel, and her intellectual curiosity. On a deeper level, both need freedom, and try to avoid restriction. And both can be rather detached emotionally. On a physical level both are prone to chest complaints. Being a *Lac* remedy, *Lac felinum* is far more sensitive emotionally



than *Tuberculinum*, more depressive, more anxious, and more prone to ambivalence. *Tuberculinum* is generally more able to express her wishes without fear, and is generally not as deep as *Lac felinum*.

*Sepia* and *Carcinosinum* can resemble *Lac felinum* very closely. Let us consider *Sepia* first. Like *Lac felinum*, *Sepia* has a need to maintain her independence from men, and she tends to lose herself when in a close relationship with a man. Both types are prone to anxiety and lack of self-confidence, and to moodiness. And both types are better for exercise, including dancing. Both tend to be intuitive and sensitive, and both can have a temper. So what are the differences?

First of all, *Sepia* tends to be uncomplicated when compared with *Lac felinum*. Because of the deep emotional issues relating to lack of bonding to the mother, *Lac* cases rarely appear straightforward emotionally. They have complicated defence mechanisms to avoid further hurt, and hence they do not appear as 'transparent' as *Sepia* does. Both *Sepia* and *Lac felinum* can have an innocence about them, but it is easier to get to know and understand *Sepia*.

Secondly, *Sepia* does not feel a victim to the extent that *Lac felinum* often does. Self-pity is common in *Lac* cases, including *Lac felinum*, but not in *Sepia*. Similarly, indignation at injustice is far more widespread in *Lac felinum*. Thirdly, pride is not an attribute typical of *Sepia*, but it is commonly seen in *Lac felinum*. Furthermore, *Sepia* is not usually addictive, is not prone to paranoia, and has less fear of death. *Lac felinum* is generally more passionate than *Sepia*, and *Sepia* is more pragmatic.

*Carcinosinum* resembles *Lac felinum* very closely. Both types are very sensitive, but have a tough exterior. Both types doubt themselves, and doubt their intuition, which is often strong. And *Carcinosinum* s

weak sense of self can resemble *Lac felinum*'s ambivalence, especially as they both tend to have chaotic relationships, both feel other people's feelings, and are both strongly co-dependent. Both are depressive, and prone to strong grief. Both are perfectionists, and both can be workaholics. Furthermore, both combine commonsense with a good analytical ability. To make matters worse, both types have prominent dysplastic naevae (dark flat oval moles). So what are the differences?

Firstly, *Lac* themes can always be found in *Lac felinum* cases, but not so readily in *Carcinosinum* cases. Secondly, *Carcinosinum* is one remedy that almost never exhibits pride, in contrast to *Lac felinum*. Thirdly, whilst the struggle for self-expression is common to both types, *Lac felinum* generally knows who she is, whereas the sense of self is weaker in *Carcinosinum*. This may explain why *Lac felinum* is more liable to exhibit self-absorption than *Carcinosinum*. Furthermore, the theme of feeling tied by dependants is not characteristic of *Carcinosinum*, even if this is the actual situation.

Possibly the clearest difference between these two types is their response to emotional suppression. The characteristic response of *Carcinosinum* to emotional suppression is to become emotionally numb. This is expressed not only as a lack of feeling, but also as a blunted, 'wooden' outer expression (Al Gore's famous woodenness is an excellent example). *Lac felinum* does not have this blunted, wooden feeling. Instead she becomes tense and aggressive when she suppresses her pain.

Of course, family history, generals and physical symptoms all help to differentiate the above remedies from *Lac felinum*.

### ***Physical Complaints***

I have seen the following physical complaints improve with use of *Lac felinum*-.

- § Recurrent styes
- § Neck spasms
- § Recurrent otitis media
- § Constipation
  - Recurrent bronchitis
- § Recurrent pneumonia
- § Nervous diarrhoea
- § Ringworm
- § Pityriasis
- § Heartburn
- § Ovarian pain
- § Recurrent tonsillitis
- § Thyroid deficiency
- § Fibromyalgia
- § Recurrent blepharitis
- § Recurrent breast lumps Migraine
- § Recurrent sinusitis
- § Palpitations/tachycardia
- § Recurrent cystitis
- § Asthma
- § Hayfever
- § Cat and dust allergies
- § Scoliosis
- § Infertility
- § Herpes labialis
- § Chemical sensitivities

## **Case 1**

*Forty-eight year old woman.*

### *Complaints*

- 1- Recurrent abdominal pains due to pelvic adhesions following surgery for appendicitis. - four years.
- 2- Recurrent malaise - four years: neck swelling, weak voice, internally throat feels swollen, pressure from throat to ear. < chemicals, perfumes, formaldehyde, additives. ‘Makes me nervous about breathing and swallowing,’ hyperactive, exhausted, hives, ears itch, face swells, tight legs, enlarged lymph nodes in neck, wakes with throat constriction.

General: < thunderstorms, < neck constriction.

### *Past Medical History*

Quinsy, thyroglossal cyst excised, herpes labialis and shingles on the face. Cytomegalovirus and Toxoplasma, glandular fever. Thyroid deficiency. Fibromyalgia.

### *Mind*

- I am naturally outgoing, pioneering. I have been grieving about being ill, about relationships. I’m letting go of a relationship, and of my children. I can’t work, I’m not well enough. I am a youth-worker.
- I split with my partner seven months ago. In relationships I am detached but affectionate. I have no desire for a relationship now. Sex was painful previously. I was always with younger men. I walk away from relationships. I attract unsuitable partners so I can escape. I need freedom. I am self-sufficient, and in relationships I am

outspoken. And with friendships, I usually end them. I can't stand injustice, especially towards children. Community issues are important to me. I can't tolerate women who put up silently with difficult relationships. I loved being single mother, even though I worried too much about the kids.

" I value being understood, but I rarely feel understood. I speak up if I am treated badly. I run youth workshops.

- Lately I have lacked confidence. I have been accused of pride on occasions. I was too assertive with my childrens' father. I tend to lack empathy with men.

- People say I'm highly strung. I can be very sensitive, and I like to be proactive. Chemical sensitivity makes me more sensitive emotionally. I easily feel sad and usually I cry easily. I feel a lot of empathy for people. I am slow to anger, but I like to confront things verbally to clear things up. I have been isolating myself since I have been ill. I was highly motivated when I had a hairdressing business.

- I have worked with disabled and disadvantaged people. I am really into health, organics, dancing. I can be very disciplined. I hide my feelings from most people.

- I do what I most fear, to challenge myself. I enjoyed my menses. I am a 'ritualistic bleeder.'

- I must be tense because I grind my teeth. I have been an overachiever. In my hairdressing business I felt the pressure to achieve. I think that came from being a single mother. My emotions rule me. I have a fear of madness. I can motivate other people, but socially I feel fragile. I don't feel accepted, unless I conform, Others say I'm airy fairy, but I don't think so. Previously I was over-assertive, confronting, especially about injustice. I am fanatical about the purity

of air, water and food. I have felt a lot of grief lately, but have not cried. I want to be independent. I don't like attention, except when I am on stage, when I love it.

- I used to be a professional dancer.
  
- I still feel bitter about old hurts. I felt a lot of rivalry with other women. I don't like loud women. My neighbour is loud, and I am rude to her. I had a false strong persona before. I used to be an Amazon.
- I need more space. I have been disappointed with men, with my father, with authority. I stand up more to my father now, and he still rejects me. My father had no time for us.
- My throat chakra feels blocked. It's hard to swallow when I am tense.

"My cat died six years ago, then I had thyroid surgery, and I have been ill ever since. I had to leave my cat at the vet's. (Patient is upset and will not talk more about it)

### ***Analysis***

There are many *Lac* themes in the case. She hates injustice, especially towards children. She is a single mother who is dismissive of men and authority. She cares for the community, and worked for the disadvantaged and disabled. She feels misunderstood. She has a lot of empathy. She is pulled between being accepted and being herself. But which *Lac*?

She is clearly outspoken and assertive and says she used to be an Amazon,' in other words, an assertive independent woman. This degree of assertiveness rules out *Lac caninum* and *Lac bovis*. She clearly

has a great need of freedom, stating ‘I need more space.’ And she knows she chooses younger men so she can feel free to walk away. This need for freedom, especially in relationships, is typical of *Lac felinum*, although it is also seen in *Lac equis*. These two types also have a love of dancing, and both tend to appear proud. It is their love of freedom that would make them challenge their own fears, as she does.

The fact she had a hairdressing business supports *Lac felinum*. An interest in fashion is typical of *Lac felinum*. *Lac felinum* is also the most grounded of the *Lacs*, and hence more capable of running a business. She is fastidious about water and food and air quality. I have seen this trait in *Lac equis*, *Lac felinum* and *Lac humanum*. Her description of herself as a ‘ritualistic bleeder’ is interesting. It suggests she enters into the mystery of being a woman and offering her life blood to the earth. This reminds me of the strong love of earth mysteries which is often found in *Lac felinum* (hence its association with witchcraft).

The two characteristics which clinch the diagnosis are her ‘blocked throat chakra,’ and her relationship with cats. The throat is the weakest area for *Lac felinum*, and many *Lac felinum* women are aware that this is energetic, and speak in terms of the throat ‘chakra.’ She states that her ill-health started with the death of her cat, and she was too upset to go into details about the cat’s death.

The focus of past and present symptoms on the throat also supports *Lac felinum*, as does a history of herpes labialis.

Treatment: *Lac felinum* LM1 daily.

### ***Follow up at 10 weeks***

Firstly I became more confrontational, then I felt stronger, without being confrontational. I feel like I am letting go of my old relationship. And I am getting on better with my father. I seem to be more tolerant of him. We are both calmer now. I still speak my mind, but less stridently. I am more open to having a new relationship. My abdominal pains have gone. My hives are up and down.

Treatment: Continue *Lac felinum* LM1.

### ***Follow up at 20 weeks***

I don't feel anti-male anymore. I am having a lot better time generally.

I don't seem to be reacting to chemicals nearly so much, and my throat swelling has stopped. I have started work again. I would really like to have a relationship. I feel like I am ready for one. And I feel a lot more confident socially. Physically I am well.

## ***Case 2***

### *Complaints*

Chronic blepharitis

Breast lumps < premenses, (one nodule excised)

Haemorrhoids, bleed occasionally

Floating spots in visual fields for five years.



Past Medical History

Migraine, sinusitis, tonsillitis ++, herpes labialis, palpitations.

Generals: Chilly, choc ++, fish ++.

*Mind*

- I am very suspicious of specialists. I don't suffer fools. I feel impotent when I see them. I feel like saying; 'Get out of my face.' I feel melancholy, serious, almost a loner. I get moody premenstrually, irritable, weepy, and I feel overwhelmed. I have lacked enthusiasm for five months. I have to push myself. My memory has got worse.
- My son gives me no free time. He always wants something from me. I am exhausted. It's not easy being a single mother. And doctors don't listen to me. They just want to get you out the door.
- I am studying homeopathy, but procrastinate. I have lost confidence in my abilities. I have a poor relationship with my mother. She's domineering, sarcastic, manipulative. I have a fear of heights, and of robbers. I hear noises at night. I have very light sleep.
- I have a fear of failure, so I avoid taking on new projects, yet when I do, I always get to the top. I end up in managerial positions, yet I always start from the bottom. I resent those who have it easy
- My son's father abused me emotionally, manipulated me. It was like I was blind. I feel walked all over. I get walked over. I feel like saying to people, 'Don't treat me like I am stupid.' I gave the shire council a mouthful about a reticulation job that just escalated. I was standing up and down threatening people. But there was nothing I could do.

- Sometimes I think I am stupid. I have a poor memory. I feel ugly.  
I lack confidence about my appearance, especially my eyes. I get anxious before exams. I have a fear of making stupid mistakes, so I sit back and do nothing.
  
- My sister won't return my emails. I feel flat, apathetic, and I am angry about the construction next door. I am suspicious of people.
- " I like cats, but I'm allergic to them. I hate being controlled by a partner. I object to regulations. West Australia is a police state.
- " I appear calm. I like drugs; Valium makes me feel better. I have a fear of needles, so I could never be a heroin addict. I used to be fastidiously clean, B.C. (before the child).
  
- " My son wants a cat. He makes me feel guilty, manipulates me. I have a big temper, but I hate vulgarity. I love to dance. I feel pulled between being independent and being nurtured. I am very independent.
- " I am intuitive, artistic, I used to paint. I like city life, cafes, shopping, theatre. Perth is so dull.
  
- " There was sibling rivalry with my younger sister and I. She was jealous of me, so she manipulated me. I was rejected by my mother. We lived in Africa. Maids raised us. She wasn't a mother.
- I feel forced to do things. I worry what people think, that they think I am stuck up. (conceited, arrogant)
- I have a fear of spiders and snakes.
- I can't be bothered with family and friends. I used to chase friendship, then I got burned.

## ***Analysis***

My initial impression of this woman was that she appeared superficial and self-absorbed. She complained about everything and was far more concerned about herself than about her son. Her victim consciousness was very strong, which immediately brought to mind *Lac* remedies, as well as *Ammoniums* and *Oxygenum*. However, she seemed light and detached compared to *Ammoniums*, as if she had a lot of the Air element. This fits with her desire for travel and stimulation, and is similar to the Air quality that is seen in *Tuberculinum*. *Oxygenum* presents a very extreme picture of victim-consciousness and helplessness, which I did not see in this case.

So the *Lacs* appeared most promising. There are many *Lac* features in the case. She feels impotent with medical specialists (part of the victim consciousness of *Lac* cases). She was abandoned by her mother, who is dominating. She feels cut off from her sister, with whom she used to feel strong sibling rivalry. She is a single mother and feels she was abused by her last partner. She is suspicious, and refers to an open society as a 'police state.'

Amongst the more confident *Lac* types, only *Lac felinum* presents such a picture of superficiality and self-absorption. Furthermore, she expresses clearly the central theme of *Lac felinum*, that of feeling trapped by dependants, namely her son. Related to this, she hates being controlled in relationships, a key feature of *Lac felinum*. She states that she feels pulled between independence and being nurtured. This is a central theme of all *Lac* cases, but it tends to be seen most clearly in *Lac felinum* cases, since they feel trapped so easily.

*Lac felinum* is a proud type, and this is consistent with her withering attacks on people she despises, such as the shire councillors.

At the same time, *Lac felinum* has the delusions that she is stupid and ugly, both reported by this woman. The combination of apparent self-confidence with inner anxiety and apprehension is very typical of *Lac felinum*, as is her intuitive side and her love of dance. She sleeps lightly like a cat, and is allergic to cats, a strong keynote symptom of the remedy. Also like a cat, she used to be fastidiously clean.

Finally, we see two more keynotes of *Lac felinum*, a fear of needles, and a fear of heights.

Treatment: *Lac felinum* LM6 daily.

### ***Follow up at 6 weeks***

- I have been more assertive with my son, yelling at him. Yet I feel happier with him than before, more co-operative. I feel more motivated to finish things, more capable, less apathetic. I feel well physically. My neighbours finished their construction work. They've damaged my wall. My eyelashes are growing back, the ones that had fallen out. I am constipated, my stools are like little balls. I have gained weight, which is good. I still want to give the shire council a mouthful!

Treatment: continue *Lac felinum* LM6.

### ***Follow up at 12 weeks***

- My blepharitis has cleared up. It has never gone before. I'm not yelling much now. I am calmer since I last saw you. I received my homeopathy certificate from the college.

- I am aware now of a deep grief that has always been there. Sometimes I don't want to be here. I have suicidal thoughts. I can see that my anger has hidden my grief.

Treatment: *Lac felinum* 1M.

***Follow up at 16 weeks***

- Wow. That was powerful stuff. The grief deepened for a day after I took it, and I cried and cried my heart out. Then I felt better. I haven't had any more suicidal thoughts. And since then I seem more open to other people. Less critical, more able to listen. I am getting on really well with my son. The poor thing. He has put up with a lot. I have decided to move to Sydney. I always preferred it there. There are more work opportunities for me there.



## LAC EQUIS

### ***Blocked***

*Lac equis is made from the milk of domesticated mares. Consequently, there is a strong theme of frustration running through the proving and the clinical presentations. The horse is such an energetic, athletic animal, so fast and impressive, and in the picture of Lac equis we see what happens to the horse's spirit when it is held back by reins, bridles, and fences. Nancy Herrick's proving of mare's milk reveals a strong sense of frustration, of 'thwarted efforts! This sense of being surrounded by obstacles, and the resultant frustration, is the most characteristic symptom of the remedy, and can be found in most cases which respond.*

The actual words used by the patient are often highly suggestive of a frustrated horse:

I buck up against people's expectations.

I have to rein in my efforts.

I can't stand feeling fenced in.

Most of the *Lac equis* cases I have treated have tried to compensate for this feeling of being hemmed in by travelling, by changing jobs frequently and by dancing. Vigorous, passionate dance seems to be an ideal way for *Lac equis* to let off steam and feel free again. One tall redheaded fifty-something woman, consulted me for osteoarthritis of the knee. She was beside herself with frustration because

*Lac equis* / Frustration, energetic, dance, tension, restless, mania, dreamy, loquacious, disorder, analytical, pride, aloof, freedom

she could no longer dance. She had emigrated from Australia to Argentina solely in order to dance tango every evening. That had been a mixed experience for her, with considerable frustration arising when she found the aging tango masters preferred to dance with younger women and local women, leaving her watching from the sidelines too often. She had an aristocratic air, and an adolescent energy, both highly typical of *Lac equis* cases. I did not know whether arthritis of the knee was part of the remedy's symptom picture, but I gave her *Lac equis* LM3 daily as a constitutional remedy and her knee pain settled within 3 weeks, enabling her to catch a plane back to Argentina and resume the tango.

Horses are naturally feisty, and become jumpy when they are restricted.

The *Lac equis* patient is usually highly strung, restless and adventurous. Apart from dance, the other major outlets for her energy are typically work, art, singing and spirituality. *Lac equis* individuals have a manic energy at work, and they like to be busy (Industrious... restless - Herrick). The fast, productive way they work is reminiscent of *Lodatum* cases, and also *Tarentula*. However, they are more liable to be frustrated at work, to feel restricted or misunderstood, and to change work often (Undertakes many things, perseveres in nothing-Millennium). The frustration at being restricted is typical of *Lac equis*, whereas the feeling of being misunderstood is common to all *Lac* types, and frequently results in dissatisfaction at work.

*Lac equis*, more than any other *Lac*, loves to communicate (loquacity - Millennium). In the consulting room she needs little encouragement to talk, and is generally highly articulate. She sees herself as an ideas person, and loves brainstorming new ways of looking at an issue (theorizing - Millennium). The problem is, like other



fiery types, she may find it difficult to realize her ideas, to put them into practice (Dreams, unsuccessful efforts - Millennium). She does not have the patience to do the footwork, and finds the world is not ready for her vision. (This is particularly true for those women who work in community building, as several of my *Lac equis* cases have. Community is a central theme in all *Lac* cases, and *Lac equis* in particular often seeks to create and promote community projects, using her communication skills to bring people together). The result is frustration, the keynote symptom of *Lac equis*.

One of the most characteristic feelings in *Lac equis* cases is a sense of waiting for their true life to begin. They may be reasonably content with a 'successful' home and professional life, and yet they feel disinterested, because the great passion has yet to be expressed. It is as though they are living life incognito, just passing the time until they can step into the great life they were born to live. For some this great life is a vision of stretching themselves by some great community or healing work, or by educating the masses through their writing. For others it is finding an outlet for their passion through meeting another who can contain and reflect their own passion. When someone is waiting for life to really begin, they are in a passive position, in which they lack access to initiative and personal power.

Although most *Lac equis* individuals appear quite self-confident, they often have a sense that they are not living their full potential. When the reason for this is enquired into, the first response from the client may be that they are waiting for conditions to be more favourable, or for their energy to be better, but a deeper enquiry often reveals a fear of being a more powerful individual. Several patients who have responded constitutionally to *Lac equis* have volunteered that they are afraid of their own power. They sense that they are far more powerful than they allow themselves to be, but dare not take

the risk of contacting their power. This reminds one of the domestic horse, a powerful, majestic animal that is often reduced to walking around a paddock. Some *Lac equis* individuals say that they are afraid of their own sexual power. Some of these have histories of sexual abuse in childhood. In such cases they may alternate between feeling highly sexual, and disinterested or afraid of being sexual. In general we often see in *Lac equis* cases an ambivalence when it comes to self-expression of all kinds. It is as if a great power of self-expression is there, but is being inhibited; as if the foot is on the accelerator and the brake pedal at the same time.

When the remedy is the similimum and it is taken, the client often feels an exhilarating surge of energy, and a great sense of liberation, as they contact their own creative power. This may coincide with a realisation that their own fear was holding them back. As with other *Lac* remedies, the *Lac equis* shadow may include worldly strengths such as sexuality, assertiveness and an ability to attract abundance. These may all be judged as ‘unspiritual’ by the *Lac equis* individual, who suppresses his need for them, and in doing so, cuts himself off from his own source of power.

Some *Lac equis* clients have highly developed theories for why they have had to renounce worldly strengths. For example, one willowy young man whose rhinitis settled after taking the remedy, said that his lack of assertiveness was his way of paying for abusing his power in a previous incarnation. Irrespective of whether or not such theories hold truth, the remedy can enable the *Lac equis* individual to embrace aspects of his shadow which have been consciously rejected, and which once incorporated into the personality, can restore the personal power which was lacking. Following such an integration, the *Lac equis* individual becomes more pro-active, and no longer waits for life to come to him.

One can understand *Lac equis* correctly as a remedy for the suppression of the life-force. In this sense it resembles *Carcinosinum*. Both types are passionate, intense types whose passion becomes suppressed, leading to apathy or depression. One of the most potent suppressors of libido in *Lac equis* cases is guilt. Guilt is often a strong factor in *Lac* cases generally, and it usually revolves around the mother. Mothers of *Lac* cases are often *Lac* cases themselves, and they often behave as martyrs. When one's mother has sacrificed everything for you, you feel guilty if you take anything for yourself.

In *Lac equis* cases there can be a sense of guilt when the person expresses her passion. This appears to be a kind of survivor's guilt. The threat they survived was the death of the spirit, which may have killed the life-force of their martyr-like mother. And so they feel guilty when they experience the freedom and passion that their mother could not. I have seen this expressed as a feeling of guilt when the patient does anything just for themselves, especially if it is joyful.

The theme of passion and its suppression is central to *Lac equis*. This is not the same as the suppression of feelings that we see in *Natrums*. *Natrums* suppress feelings of sadness and in so doing they cut off from their heart. This can be similar to the suppression of a strong Water element. The Water element is the element of personal feelings, particularly personal security. In *Lac equis* and *Carcinosinum* it is passion, the Fire element, that is suppressed. (In astrological terms one could describe *Natrum's* suppression of Water as a Moon-Saturn aspect, whereas the latter's suppression of Fire could be seen as a Mars-Saturn or Jupiter-Saturn aspect).

When water is suppressed the person becomes cold and dry. When Fire is suppressed the person becomes sweet and weak. This can be seen clearly in *Staphysagria* cases, where the Fire is suppressed

so much that he has no strength, no backbone. In *Lac equis* cases the Fire element is seldom suppressed to this extent. Rather it is corralled, frustrated, postponed. This can result in an on-off phenomenon, where the person is passionate one moment, flat the next. When an opportunity does come to express her passion, she may jump at it and it pours out uncontrollably. This can be seen in the characteristic loquacity of *Lac equis*, where speech is both rapid and excited. The voice is used as a means to express all that pent up energy.

Many *Lac equis* cases report that they have to ‘tone themselves down’ for other people. This is in part because they are fiery and passionate by nature. But it is also because their passion is pent up by suppression, and so when it comes out, it can come out explosively. The picture is close to that of the wild version of *Staphysagria*, who is far more volatile than his more common stable *Staphysagria* siblings.

A *Lac equis* patient who was frustrated because everyone thought she sounded angry was clearly angry, and her suppressed anger could not be hidden by her attempts at spiritual theorizing. Yet she responded to *Lac equis*, not *Staphysagria*. One difference is that she had a sense of personal power, whereas *Staphysagria* generally does not. (The Wild *Staphysagria* does appear more powerful than other *Staphysagrias*, but his power is purely an expression of anger. *Lac equis* in my experience generally possesses a healthier sense of personal power than this.) The situation was closer to that seen in *Lachesis* cases, where personal power is not at issue, but rather freedom of expression.

Since suppression of passion is such a central theme for *Lac equis*, let us examine how the remedy picture differs from that of *Carcinosinum*.

For me, the biggest difference is in the elemental make-up of the two constitutions. For *Carcinosinum* the strongest element is Earth. These are very physical people, who are sensible, stable and mature for

the most part. They are practical, and are usually good organizers. And their bodies are usually robust. (For me, an excellent image of a *Carcinosinum* constitution is the actor Russell Crowe, whose physicality is used to masterful effect in the films *Gladiator* and *Cinderella Man*). In *Lac equis* cases the Earth element is usually subordinate to Air or Fire. The person often appears ungrounded, impractical, dreamy or flighty. And as his passion is suppressed more, he becomes more dreamy. When *Carcinosinum* is suppressed, he becomes more numb, but not more dreamy.

The second elemental difference lies in the strength of the Water element. In *Carcinosinum* it is strong, reflected in the emotional sensitivity of the type.

Empathy is one of the keynotes of *Carcinosinum*, one reflection of a strong Water or feeling element. In contrast, *Lac equis* appears proud and aloof, more often than empathic. Superiority is a keynote of *Lac equis*, and it always involves a degree of emotional insensitivity. (An actor who to me embodies the elegance, superiority and frustration of the remedy is Ralph Fiennes. Compare him with Russell Crowe and you can sense some of the differences between *Carcinosinum* and *Lac equis*).

### ***Breaking Free***

Passion is an energy that can have many flavours. For *Sulphur*, there is the passion of intellectual discovery. For *Medorrhinum* passion is often sexual in nature. For *Tuberculinum* passion is closely tied to feeling free, and to physical movement. *Lac equis* shares with *Tuberculinum* the need to feel free, and the love of physical movement (especially through dance), but is more passionate. The

two commonest passions expressed in *Lac equis* cases are dance and spiritual aspiration.

The longing to be free is often the motivation for an inner journey and it is through spiritual passion that *Lac equis* often experiences relief after long years of waiting for life to begin. I have seen many cases where an older woman has lived a life of sacrifice and frustration and in later years the freedom from family ties has enabled her to pursue her inner life more intensely, and a true measure of peace has been attained. Often these more ‘satisfied’ patients have come for treatment of physical problems, but it is their lifelong struggle to realize their passion which has alerted me prescribe mare’s milk.

People who respond to *Lac equis* frequently report that they are brought to tears when they witness a person or an animal breaking free from restrictions. This may explain why two of my male *Lac equis* patients tended to identify with criminals who had escaped capture. The image of the noble rebel, the Robin Hood or Ned Kelly, seems to exemplify for them the expression of personal freedom, hard gained through battle against enormous obstacles to that freedom.

Herrick’s proving of mare’s milk included dreams of the sky meeting the horizon, and dreams of open plains. I have confirmed this rubric in cases treated with the remedy, and it clearly relates to the need of *Lac equis* for freedom. Several of my *Lac equis* cases said they preferred to live in isolated communities far from the city, where their love of community could be enjoyed surrounded by wilderness.

One of the central themes arising out of Herrick’s proving is an aggravation from being in a cluttered environment. (Delusions, drowning in disorganization — Millenium). Many *Lac equis* cases say that they struggle at home with clutter, and feel overwhelmed with a disorganized home. This puts me in mind of a horse, which naturally

runs free across wide plains, being cooped up in a tiny space, and then becomes fouled and feels claustrophobic. When she is depressed, or when she is stressed, *Lac equis* will find her own mind chaotic, and be unable to concentrate. (Answers disconnected, forgetfulness, makes mistakes in writing — Millenium). The fouled stable is also perhaps the image which lies behind the frequent use of the word ‘Shit’ in the language of *Lac equis* cases.

### ***Depression and Mania***

I have treated several patients successfully for manic depressive illness with *Lac equis* (Mania for work, busy, theorizing, haste, loquacity - Millenium). It is now one of my principal remedies for this condition, along with *Natrum sulphuricum*. The ‘healthy’ *Lac equis* individual is highly energetic and motivated, and the ‘average’ *Lac equis* case still has high energy, but it is slightly manic, slightly unbalanced, forced, tense. Highly strung is a term which fits this remedy well. The natural outlets for her energy are blocked, and she becomes tense. This is reminiscent of *Lachesis*, and we shall look at the similarities and differences between these two remedies shortly.

The more restricted *Lac equis* was in her childhood, the more liable she is to develop manic depressive illness. The possible restrictions to her self-expression are legion, and include an aggressive parent, a depressed parent, illness, indifferent parents and more. The result is a depressive tendency, something we see in all *Lac* remedies. The principal feeling in a depressed *Lac equis* case is feeling stuck. If it is bad enough there will be flatness, and eventually despair and suicidal thoughts. (Indifference, apathy, despondency, depression, suicidal disposition - Millenium).

One highly characteristic quality I have observed in depressed *Lac equis* cases is a dreaminess. The patient seems far away, in another world. (Dreams, peaceful, attempts to escape — Millenium). The present is too difficult, so she escapes to a dreamlike place. She can still function, but at arms-length. This is a little like the numb feeling of a suppressed *Carcinosinum*, but more dreamy. One patient complained of 'looking through a film,' a visual symptom that seemed to symbolise her emotional withdrawal.

The depressed *Lac equis* woman (I have seen few depressed male cases) becomes absent-minded, forgetful. She makes mistakes with her words, can't think straight. Concentration becomes difficult. This aspect of the remedy is very well represented in the proving.

The more depressed *Lac equis* cases may suffer from occasional manic episodes. These are usually triggered by stress, generally from taking on too much. Such manic episodes are unremarkable from a medical point of view (hurried, rush of ideas, insomnia, impulsivity, exalted mood), and I have not come across wildly psychotic delusions in *Lac equis*, although one patient felt she was the saviour of her community when she was manic.

In general my experience is that *Lac equis* cases come in two forms, the frustrated case who is highly energetic and proud, and the depressed case who is dreamy and may suffer from manic episodes. The latter has more emotional pathology and requires longer treatment to make enduring progress.



## ***Assertive***

One typical *Lac* feature that is common in *Lac equis* cases is independence. *Lac* cases become independent because they feel nobody is there for them. *Lac equis* people typically describe themselves as having a ‘fiery independence.’ In other words, there is no way they are going to let themselves become dependent on someone else. Naturally, such an attitude can lend *Lac equis* an air of aloofness and prickliness, and thus exacerbate the tendency to feel misunderstood (Audacity - Millenium).

*Lac equis* people are so focused on communication that they are often frustrated by the fact they feel misunderstood. In many *Lac* remedies the feeling of being a victim is strong, hence feeling misunderstood is but one facet of this feeling. In *Lac equis* cases, self-esteem is stronger, and sometimes the only signs of feeling a victim are the tendency to feel misunderstood, along with indignation when feeling wronged (Delusion insulted — Millenium). A related symptom in some *Lac equis* cases is a degree of suspiciousness.

Whilst on the subject of prickliness, *Lac equis* women are often as mistrusting and critical of men as are other *Lac* types. Like *Lac felinum* and *Lac humanum*, they not only distrust men, but also have the confidence to express their criticisms directly (Censorious - Millenium), hence perhaps the high number of single *Lac equis* cases I come across (the majority in fact). I have found that *Lac equis* women do not think of themselves as ‘feminists,’ since feminism is no longer politically correct, but they often express clear indignation at the insensitivity of men and the patriarchal system. There is a tendency for *Lac equis* women to vie for power with a male partner, (Dictatorial - Millenium) and I have found a high proportion of cases have had lesbian relationships at some time in their lives.

As with other *Lac* remedies, a relatively high proportion of those responding well are single mothers.

### ***Differential Diagnosis***

The differential diagnosis in a *Lac equis* cases is often between the remedy and *Lachesis*. Physically she often resembles *Lachesis*, with red hair, and refined aquiline features. Psychologically there is also a lot of overlap between the two remedies. Both are fiery, creative and freedom-loving. Both tend to be proud, to have sharp intellects, and to be sensitive to spiritual realities. And both are worse for restriction. Like *Lachesis*, *Lac equis* is a very escapist type, and both may use alcohol or drugs as a means of escape, and also sex. In addition, both can appear dreamy as a result of escaping into other realms. So what are the essential differences between these two fiery constitutions?

Firstly, one usually sees several clear *Lac* themes in a *Lac equis* case, but only one or two in a *Lachesis* case. Although both types are prone to indignation, and both are suspicious, the sense of feeling misunderstood is far more typical of *Lac equis*, as is the feeling of drowning in disorganization. Generally *Lac equis* is more focused on community issues, and is more liable to take on other people's feelings than *Lachesis*. And of course, being a *Lac* remedy, issues between mothers and children are seen more often than in *Lachesis* cases. *Lachesis* is more liable to do as she wishes, whereas *Lac equis* is more liable to feel trapped by circumstances and obligations, and hence to complain of frustration.

The other remedy which resembles *Lac equis* is *Ignatia*. Both types tend to be creative, emotionally reactive, highly intelligent and often feminist. And both types can be described as passionate, both

about people and about ideas. Both *Ignatia* and *Lac equis* are highly strung, being prone to anxiety and irritability when stressed, and both are liable to attract situations where they feel abandoned. So how is one to differentiate these two remedies in a case?

Firstly, as with *Lachesis*, there are fewer *Lac* themes in an *Ignatia* case, although the *Ignatia* themes of grief and abandonment can appear similar to *Lac* themes. Generally, however, *Ignatia* makes very strong enduring bonds to a few people, whereas *Lac equis* is more ‘adrift,’ too restless to stay in one relationship for long. If we analyse people in terms of those who initiate, those who maintain, and those who make way for the new, then *Lac equis* is clearly in the latter camp, along with *Tuberculinums* and *Fluoratum*s, whereas *Ignatia* tends to maintain relationships and projects, to be more enduring and solid. (Those with an astrological training will recognize strong Leo traits in *Ignatia*, a fixed sign, whereas *Lac equis* displays strong Sagittarius traits, a mutable or changeable sign). In fact, *Lac equis* is clearly tubercular from a miasmatic point of view, needing freedom more than stability.

This leads us to the comparison between *Lac equis* and *Tuberculinum*. Both are restless, analytical, progressive, somewhat detached, and demanding. Both are often good writers. And both often show high physical energy, irritability and adventurousness.

*Tuberculinum* is less likely to feel frustrated than *Lac equis*, because she does what she wants, and is less concerned about her position in the community. Generally in *Lac* cases we see the theme of being torn between satisfying one’s own wishes and pleasing others. This differentiates *Lac equis* from *Tuberculinum*, since the latter does not need to please others, is not seeking acceptance.

Those *Tuberculinum* cases who have settled down and had a family sometimes complain of restlessness, but they rarely complain of frustration to the same extent as *Lac equis* cases. *Tuberculinum* is more earthy than *Lac equis*, more grounded, and less liable to appear dreamy. *Tuberculinum* is also less focused on injustice, and more able to form equal relationships.

*Lac equis* and *Calcarea phosphoricum* are both highly restless types, who typically have frequent changes in job, partner and residence. Both have a tendency to leave projects unfinished and both are loquacious. However, *Lac equis* generally appears deeper than *Calcarea phosphoricum*. There is a spiritual depth to most *Lac* cases, which is not typical of *Calcarea phosphoricum*. In fact, the latter generally appears relatively superficial. Furthermore, *Lac equis* generally has a deeper, sharper intellect than *Calcarea phosphoricum*, and far more indignation.

I have seen the following traits improve after taking the remedy in several cases

Jealousy, anxiety about performance, immaturity, fear of men.

Physically I have found the remedy useful in treating the following conditions:

- Inflammation of the temporo-mandibular (lower jaw) joint.
- Uterine fibroids, herpes labialis.
- Osteo-arthritis of the knee.

### **Case 1**

*Forty nine year-old woman*, petite, angular face with blue eyes, brown hair, sharp straight nose.

She describes her job as a facilitator involved in community work and sustainability.

- I tend to have a poor relationship with doctors. I am reluctant to see them. I have myxoedema (thyroid deficiency) and I stopped my thyroid replacement medication 6 weeks ago, because I didn't want to take it. I feel no different. I often feel very tired.
- I have temporo-mandibular pain on the right side. It comes and goes and it has gotten worse recently since dental treatment.
- " I also feel a chronic mild malaise, like a chronic virus, with nausea, flatulence, lethargy and sneezing, about a quarter of the time. My daughter gets similar symptoms.
  
- I am outgoing, sanguine-choleric, confrontational, very direct. I have been called aggressive. I don't mean to be. I am so enthusiastic, full-on, I champion ideals. In retrospect, I can see that sometimes I have lectured people. I can be 'on my soap-box' sometimes. And I can be out of my body too much.
  
- I have been out of relationship for 5 months. In relationships I am exacting, confrontational. I want clear information from a partner. Anything is possible, but my pattern is not to be in relationship. I tend to lack commitment in relationships. My last relationship was difficult. My partner was very different from me, very closed. There was no relationship.
  
- My stepfather was very violent. I was severely beaten by him, on many occasions. I was the eldest child. I worked hard. I was brighter than my stepfather, I was intuitive, perceptive and isolated.

" I don't like finishing household chores or reports. I'm an observer, introspective, not very sociable, but I appear confident. I find it easier to work with strangers. There is a fear of being judged. My stepfather used to say to me: 'Without you we would be a happy family'. I have a script inside that people are happier without me.

I am seen as a troublemaker. I try to keep out of trouble. I used to be fiery and volatile. I am committed to non-violence because I am a violent person. I didn't back away from my stepfather. I came forward.

- I don't know when to back off. In relationships I keep coming forward. I'm proactive, There's a way through.
- I used to be sarcastic. And too busy. I do too much, multi-tasking.
- Sometimes I can be obsessive in relationships. If there is a conflict I ask myself, 'What did I do wrong?'
- I am a perfectionist.

### ***Analysis and treatment***

I was impressed by this woman's idealism and her tendency to lecture and teach. This put me in mind of *Nickel* remedies. *Nickel* also relates to suppression of anger, although in retrospect her anger was too apparent for a *Nickel* case. Because she had thyroid disease and tended to be too busy, I gave her *Nickel iodatum* 1M.

There was little response to this prescription.

### ***Further History***

- My jaw has got the better of me. It's so sensitive. It feels like cramp when I am eating. It got to me emotionally recently, with headache. I'm clenching at night, and there's a nagging ache most nights. I

have to get up; it feels better upright. It's on the right side. Also I'm very thirsty, dehydrated. Over the past year I seem to swallow things the wrong way. Water and food. Things catch in my throat. I can't even swallow properly!

- I had a winding fight this morning with a new member at the community.
- She's new and doesn't appreciate or respect the existing culture, and when new information is presented to her she argues about it. I actually believe I did as well as I could possibly do under the circumstances and dealt with it fairly gracefully. It's connected to the throat/thyroid, the whole issue of will, that chakra, selfexpression. As a communicator I feel enormously frustrated at my incompetence. I see myself as someone who communicates. That's my job, that's what I do, and yet I bump into my level of incompetence as I communicate.

*Philip: 'Tell me about that?'*

- I want to be able to communicate. I get reactions that tell me I'm not communicating effectively. People get angry with me. Well actually, they don't get angry with me. They say I'm getting angry with them.

*Philip: 'There's quite a difference. Do you get angry with people?'*

- Their reading of me as angry is not my personal experience. I know I can get somewhat exasperated.

*Philip: 'So maybe you are impatient with people?'*

- I can be.

*Philip: 'Do you expect too much of people?'*

- I don't actually expect anything of people.

*Philip: 'Why would you get exasperated?'*

- That's where I bump up to the level of my incompetence, to the level of not being patient. I find it frustrating and slightly exasperating when I am taking particular care to communicate well and what I am having fed back to me is another story that's going on for them.

At this point the phone rings, and I excuse myself and answer it. The interruption is brief, about one minute.

- That, just then, is an example of my frustration and exasperation. What just happened then.

*Philip: 'You are feeling frustrated?'*

- Yep. I'm disclosing and telling you my symptoms and it's interrupted by someone else who I don't know. It's interrupting my session, which I am paying for da da da da da da, and I'm sitting here thinking: 'What the hell is going on here? Why do I have to sit here listening to this person and his problems?' That is not my concern. But as an example of the kind of feeling that arises in me in these kinds of situations, when I say I feel exasperated and frustrated, right there and then, that's an example of what I mean.

*Philip: 'You appears very exasperated?'*

- It's not like I start to scream or go 'aaarrghhhh!!!' or mad.



*Philip: 'Is it especially when you are trying to communicate and you get side-tracked by their stuff?'*

- Oh, I think it kind of gets into other areas too. There's my wanting to communicate and I think I come with a fairly clear and open agenda. I'm usually very open about what I say. I check myself regularly: 'What's my motive da da da?' I get impatient with the way other people tend to read or presume my motivations without enquiring.

*Philip: 'What kind of presumptions do they make?'*

- They presume that I am angry. They presume that my motivations are.. probably similar to theirs in reality. I have ideas and when I have ideas I know that other people hear that as an opinion that must happen, but I don't actually.. that's not my experience. My whole world is about endless possibilities. It's naive to assume that I'm going to get attached to one idea, because there's millions more where they came from, so I can't.

*Philip: 'Why do you think that they experience you as angry?'*

- I don't know. I'd say partly that's their projection.

*Philip: 'To me that sounds like that's a cop out, because if it keeps happening...?'*

- Hang on, let me finish. So I asked myself that same question, and it's not as if I haven't been working my entire life to try and deal with this. I'm a very intense person. I come on with quite a lot of energy. I know that that can be quite overwhelming for people. If I'm happy and enthusiastic then it's acceptable. If I have that

same level of energy when I have an idea, when I am trying to get a message across, some people find that quite overwhelming. I take responsibility for that. I do all manner of things to try to back off and simmer down, and try to express things clearly and to keep it simple and to try to tone down my language and my energy or my volume or whatever I have to do, so it's something that I deal with endlessly. So I am not suggesting... and yes, I have been an angry person, I express my anger, unlike what I see around me, a lot of angry people who don't express their anger, or at least it seeps out in passive-aggressive ways, about which there's a lot of denial. I'm not justifying how I feel. I believe I take a lot of responsibility for how I feel. And I do what I can to improve on that. So, I deeply desire to have interesting exciting conversations. I feel sometimes very limited by the kinds of conversations I have with people that I mix with, that seem to be.....fairly small conversations.

- And that's OK. It's got to be OK, but when those same small or contained viewpoints are then used to box me, that's what I don't like. I don't mind how other people think, or how they see their world, or how they experience it, but it's when they try to contain me within one of those viewpoints, to narrow down something expansive, to minimise and simplify till it is within their comprehension....

" The other day when I was saying something to someone I could see that she was starting to react, so I stopped and I said: Are you o.k? Is this a good time for you?' and she said: 'Yes, it's fine,' so I continued, but I could see that she wasn't receptive, so I said: 'Is this challenging you in some way? It was just an idea.' She said: 'No, go on,' so I did, and it turned to shit pretty quickly. Quickly she was telling me I was scary, my anger, and I wasn't feeling angry at all. In fact I didn't have the faintest idea what was going on. There was

nothing that I found problematic about what she was saying. But she just says: 'I'm scary and doesn't take it further,' and I find that frustrating. How are we ever going to resolve things if that's as far as we go, because there's that big blaming thing that happens?

- If I am committed to non-violent and compassionate communication, which is in my heart, then I always have to find what it is in my heart that can be more accepting of whatever is coming my way. So when I talk about my incompetence, it's the point at which my frustration prevents me from moving well with whatever is coming my way. I lose compassion and I'm not able to keep a trusting communication going. I suppose at that point when I hit that ceiling of my incompetence, then I flip into a slightly more reactive response. I let my frustration start to ride it a bit more than my compassion.

#### Past Medical History

Eczema of the hands from cooking, tension headaches, with stiff neck and shoulders.

Generals: < heat, bitter foods ++.

#### ***Analysis***

My immediate impression was that the patient's job description was both vague and grandiose, a little like a struggling waitress in Hollywood describing herself as an actor. My second impression was of a difficult patient, since she did not get on with doctors, and began her history with this point. My third impression was of an unrealistic person, since she stopped her thyroid medication, upon which her life depended, without a strong reason. My fourth impression was of

precision in language. ‘A chronic mild malaise’ is a very scientific use of language in a patient.

Her description of herself as ‘sanguine/ choleric’ shows that she is familiar with New Age psychology. She appeared intense and sharp, and this was in keeping with her self-description, which clearly acknowledged her idealism, and a certain tendency to preach. Her idealism goes hand in hand with being out of her body.

Next we have the theme of not being in relationship to others. This applies both to partners and to those in her community. They do not understand her, and this she finds very frustrating. So we have a woman whose stated work is community-building, who cannot connect to other people. This contradiction in itself almost requires a prescription of a *Lac* remedy. *Lac* cases seek community, because they are so disconnected from other people. Her stepfather made her the family scapegoat, a story that is typical of *Lac* case histories. She seeks to nurture community, yet believes that people are happier without her. This dilemma of isolation versus risking connection is central to most *Lac* cases.

Another dilemma she experiences is that of wanting to be invisible, versus wanting to be noticed. She doesn’t want to be ignored, yet is afraid to speak up. This also is a very common *Lac* theme. I believe it relates to the lack of maternal bonding that is so central to *Lac* psychology. If the mother does not bond with the child, the baby does not belong (in this world), hence the theme of rejection in *Lac* cases, but also the frequently seen complaints of feeling ignored, misunderstood, and unheard. *Lac* cases feel the need to speak up and be heard, but also the fear that if they do speak up, they will be cut down. This reflects the fact that as a baby they felt cut off by the

mother, a very insecure position from which to commence one's life on Earth.

Most *Lac* cases have something of a martyr complex. It is the other side of the victim complex. In this case we see both, although neither stands out when compared to many other *Lac* cases. The victim complex is reflected in the way the patient feels misinterpreted, misunderstood, and wrongly accused. The patient's indignation is a natural consequence of her victim complex. The martyr complex is expressed when she emphasises how hard she tries to be clear, how innocent she is of ulterior motives, and especially when she says: 'It's not as if I haven't been working my entire life to try and deal with this!'

The next theme that runs strongly through the case is that she is confrontational. It is one of the first words she uses about herself. 'I am committed to non-violence because I am a violent person.' Even her first words in the interview were confronting to me: 'I have a poor relationship with doctors.' In the second interview she tried to deny that she was confrontational, saying people were misinterpreting her, but her indignation was apparent when she was interrupted by my phone ringing. Indignation is common to *Lac* cases in general, being part of the victim mentality which is usually present. However, this patient's general level of aggressiveness is not seen so often in *Lac* cases. When we look at the materia medica of *Lac equis* we find many references to aggression in various forms:

***Lac equis - Mind - Millenium.***

Critical, Censorious, Indignation, Impatience, Offended easily, Quarrelsome.

The most characteristic emotion reported in *Lac equis* cases is frustration. She mentions frustration several times, particularly in relation to people misinterpreting her, and people trying to ‘box her in’ with their assumptions. To feel misinterpreted is typical of *Lac* cases. To feel frustrated is typical of *Lac equis*. Not only does she feel frustrated, she feels restricted by barriers around her, which is the central theme of *Lac equis*. She speaks of ‘bumping up against the ceiling of my incompetence,’ and of being ‘boxed in’ by people.

Nancy Herrick’s proving of mare’s milk contains the rubric ‘Dreams of green pastures and blue sky.’ This reminds me of the patient’s comment, ‘My whole world is about endless possibilities.’ She describes her viewpoint as ‘expansive’ and expresses her frustration when ‘they try to contain me in one of those (little) viewpoints, to narrow down something expansive.’ Here we see the central theme of *Lac equis* most clearly. There is a passion for freedom, movement, adventure, new experience, (‘I deeply desire to have interesting, exciting conversations’) and it is restricted, blocked, frustrated. *Lac equis* is a very energetic type, and also a very idealistic type. The patient’s idealism was evident from the start, when she described her work as a facilitator for community and sustainability. Later she says: ‘I champion ideals; I am committed to non-violent and compassionate communication.’ One gets the impression that she struggles mightily trying to be true to her idealism when her frustration is so great.

Another theme running through the case is pride. The patient had an aristocratic bearing, and clearly had high self-esteem. She made many positive statements about herself, and tended to minimise negative traits. The *Lac* remedies can be divided into those with high self-esteem and those with low self-esteem. The former include *Lac humanum*, *Lac felinum* and *Lac equis*, the latter *Lac caninum* and *Lac defloratum*. With *Lac humanum* there is usually a split clearly evident,

so the patient appears detached, clear and strong, and yet inside there is both hysteria and enormous grief. With *Lac equis* one does not find this split, and it was not evident in this case.

*Lac felinum* has many attributes in common with *Lac equis*, including pride, restlessness, independence, amelioration by travel, love of dancing, intuitiveness, and idealism. However, *Lac felinum* does not have the manic energy of *Lac equis*, and this is the clearest reason in this case for choosing *equis* over *felinum*. In addition, the central theme of *Lac felinum* is feeling trapped by dependants, and this was not a part of this case.

There are many other little clues to the identity of the simili- mum. I have found when watching my video cases of *Lac equis* that the patient frequently will refer to ‘Shit.’ Here she says of her conflict with another woman, ‘it turned to shit pretty quickly.’ Horses produce an enormous amount of shit, and domesticated horses cannot avoid their shit the way wild horses can. This is actually reflected in the words of *Lac equis* cases. Another clue is her reference to ‘riding my frustration instead of my compassion.’ References to riding, to bridling, to reigning in etc are common in *Lac equis* cases. Also horselike is her tendency to ‘keep coming forward,’ saying, ‘there is a way through,’ and ‘I don’t know when to back off.’

Many *Lac equis* patients complain of temporo-mandibular pain. When one thinks of the enormous pressures on the articulation of the long equine jaw, this does not seem surprising.

Prescription: *Lac equis* 1M.

***Follow up-2 months later***

- I have lost weight since I last saw you. (She is still not taking thyroid medication).
- I feel good despite being under quite a lot of stress. My energy is better.
- Life is generally moving forwards. I seem to be communicating better.
- I've started dancing again.

The patient seemed calmer, and a lot less confrontational.

No treatment.

***Follow-up 2 months later***

- I'm still losing weight. I'm almost back to my weight before the thyroid problem started.
- I have realised that I am an anxious person. I feel anxious relating to people. There's a fear of rejection. I'm a robust person, but I feel reluctant to go out of the house.
- I am being more patient and more compassionate with other people. Less reactive.
- I am finding it hard to find paid work. I have plenty of projects, but they don't pay. It makes me doubt myself.

***Analysis***

After *Lac equis* 1M there was a general amelioration physically and mentally, but without new insights. However, by the second follow-up the patient had changed markedly. The arrogance and frustration were



gone, and she was in touch with her vulnerability. She was also a lot more open to other people, despite being more aware of her anxiety. She was beginning to speak realistically of her work, rather than being grandiose.

She continued to become more realistic and less frustrated over the coming months, taking *Lac equis* LM1 daily at times when I felt she was beginning to plateau. After nine months of treatment she no longer complained of frustration, and there was no trace of her original confrontational feeling.

She did eventually have to go back on thyroxine, but her chronic flu-like malaise disappeared within three months of taking *Lac equis* 1M and did not return. Her temporo-mandibular pain also abated.

## ***Case 2***

*A forty-three year-old woman with thick long black hair and blue eyes.*

### Complaint 1

Retrosternal pain on deep inspiration, radiating to the spine, for 4 weeks. Tenderness to the left of the sternum. (On examination, nothing abnormal detected).

### Complaint 2

Sciatica in right thigh intermittently for 3 years. Worse sitting. Prone to lower back pain.

### Past Medical History

Pneumonia, bronchitis, nervous tension, migraine.

Generals: < cold, sweet ++, fat ++.

*Mentals*

- I am tolerant, until pushed. I can be depressive, when it all seems too hard. I have had a lot of setbacks. I give 100 percent commitment, and it is not reciprocated. I get let down. I have recently been retrenched from work because my boss was jealous of me. On previous occasions I blamed myself, but not this time.
- My relationship is ending. It is a new marriage. He is a Jekyll and Hyde character. He threatened me. I met him in England. I married him in order to stay in England. I was very betrayed. Very disappointed.
- And it was quite shocking. He was accusing me of having affairs with everyone, and I just told him it was his projection. He would do things like: I went off to England for my work, and he would ring me up at 3 o'clock in the morning, saying 'Who have you got there?' and finally I got back to Australia and he was accusing me of that here. (Patient is smiling intensely). Meanwhile I got back here and took care of my momma because she had a total hip replacement done, and I was working full-time and taking care of her full-time, and he's was really, like, not supportive.

*Philip: 'Do you think there is a pattern of not feeling supported by people?'*

- I think so. And particularly by men, because my father was not supportive. We were five girls and two boys and he essentially put all his energy into the two boys.
- This has been a pattern for myself and all of my sisters. I have had to learn to be fairly independent, to just get on with things, but it doesn't take away the feelings of disappointment that you have. So this is what I have been focusing on, particularly since I stopped working. You know, I have been doing a lot of inner work. Because I am a meditator, and I also teach people to meditate.

*Philip: 'You have been retrenched from work. Has there been a pattern of being disappointed at work too?'*

- No, Oh, then again, when I was running the bookshop, we employed an aboriginal guy — he was great according to his references. He turned out to be my nightmare, turning up drunk, turning up stoned, abusive, not showing up at all, telling me to get fucked. Meanwhile the boss is saying he would try to handle it, and eventually he just didn't handle it and I had to leave. And it wasn't until my last day that my boss said, 'If you weren't leaving I would sack him.' I just told him to hold his breath. But it's taught me too. In the past I would have just crumbled. I'm not saying that I'm not in touch with my feelings, but it has forced me to take a stand about my sense of self-worth, hence why I left Europe, because I wasn't going to tolerate that with anybody.
- My father was a tennis coach for Australia. He was really out there, very successful in the world. However, he wasn't very successful with his family. Interesting, the pattern — we found out he was having an affair - that all came out, and a year later he was diagnosed with cancer. I perceived that as his way of getting back in control of his marriage. That was the way he knew how to do it.

*Philip: 'What were you like as a girl?'*

- Oh, very out there, very happy, very smart. Doing theatre, musical.

*Philip: 'Were you dramatic?'*

- Well, I have been known to be dramatic! (huge smile and wide eyes)
- I did theatre and I studied acting, but I much prefer being behind the scenes. I'm a writer as well. On the stage I get too anxious.

" I have only a small circle of friends.

*Philip: 'What were you like in previous relationships?'*

- I think that sometimes I don't speak up. Don't seize the moment. And I think I have been too much of a pleaser. I've done a lot of work around this. I've had relationships with men and women. My expectation of that person has been unrealistic.

*Philip: 'So you tend to get disappointed?'*

- Yes. That's right (laughs) Let's keep that disappointment running!
- I'm not bitter about it. I'm aware enough to realize my own pattern. That's why I haven't been with anyone since I came back to Australia. I know the difference between desire and friendship. I love developing my friendships, and I love the friendships I have with male friends. I have a couple of really good male friends, and it's taken me time to learn how to do that, because of how my father was.

*Philip: 'Were you jealous of the attention your brothers got?'*

- Not only were we jealous, we were resentful. When my dad died us girls didn't get anything. The boys got everything. So you can imagine how that felt. After he died I went to Melbourne for three years, and that's when I started therapy, and through therapy I got into my art.

*Philip: 'Do you have any themes in your art or your dreams?'*

- In my art it's always the sky. The sky and the earth meeting. For me I like to see the cycles of life in nature.

*Philip: 'Have there been any animals in your art or your dreams?'*

- Not particularly.

*Philip: 'Do you have any attraction or aversion to certain animals?'*

- I seem to attract snakes. As a child I nearly stepped on a tiger-snake, and since then I have had no fear of snakes. I used to be afraid of horses as a child.

*Philip: 'Were you around horses?'*

- Yes, we lived on a farm. This might sound absurd, but I really connected with a past life around horses. It was to do with my life in Austria, where I worked with Andalusian horses. I was a womanizer and a gambler. I ended up getting beaten up in my horses' stables and died. It was really interesting when I told this to my sister who has been a horse woman. We both thought this was amazing. When I was a little girl I had an unfounded fear around horses.

*Philip: 'Later on did you like to ride horses?'*

- " Oh yeah, I love horses! I am very connected with animals. Animals, babies, nature.

*Philip: 'Do you have a need to help people?'*

- When I was younger I always thought I had to help people, but not anymore. I am more aware of taking care of myself first. I am really aware of making sure my mother is O.K. in her old age. She's nearly eighty. And I just think that is quite natural. I am very caring about all my family, even though I might not see them a lot.

*Philip: 'Do you get on with them?'*

- Mostly. I have one sister who is incredibly difficult with everyone. But as a family we tend to get along. We don't have anything going on.

*Philip: 'What is your relationship with your mother like?'*

- We are very psychic with each other. When I was younger I got quite protective of her around my father. The way he used to talk to her was incredible. I always remember this moment. We were standing in the kitchen and Dad was talking to my mother in this manner, and I walked in and said to him, 'How dare you speak to her like that?' and I turned to her and said, 'And how dare you let him?' In some ways I have always pushed the boundaries with my mother, in terms of speaking my truth with her.

*Philip: 'Was she supportive of you?'*

- She was a bit weak, because my father was so dominant. What he said went. My mother had a very difficult time with him. He played around.
- My mother and I have really worked at our relationship, and it hasn't always been that comfortable. She used to do this thing about guilt, saying: 'You make me feel guilty.' And one day I said: 'No, that's not mine. That's yours,' And I remember, because I was shaking. (laughs)
- But now it's good. I say what I need to say. She's an adult. She's an individual; and she's still growing. I don't care how old she is. We have a very spiritual connection. The one thing is that she didn't support me in my education.

*Philip: 'Were you able to get the education you wanted?'*

- No.... No. I mean I have done a lot of different studies, but at that stage I really needed to get out of the house and finish my education. My father said we can't afford it. Two years later I found out he was keeping an apartment for him and his girlfriend. That was my education money. So I had to swallow that.

*Philip: 'How do you escape if you are feeling bad?'*

- Sometimes I will smoke pot. And that is it. When I was young it would be alcohol or sex. But I am very aware of that. It's not like I'm not aware of what I have been doing.

*Philip: 'Do you have a strong will?'*

- Yes. Once I make up my mind, that's it.

*Philip: 'You said you have had a few setbacks. How do you feel about them?'*

- Sometimes I felt I was being blocked, but then I realized that is just a belief.
- Public speaking used to be scary. There are things that do stop me. I really love singing, but I would never sing in public. I would die!

*Philip: 'Do you get any symptoms pre-menstrually?'*

- I get a bit weepy, (laughs) from anything. I will read a story in the paper and I will be crying. And I might get a bit shitty.

*Philip: 'Any physical symptoms?'*

- Just a little bloating. The symptoms have gone since I stopped drinking coffee.

*Philip: 'How is your self-esteem?'*

- It wavers. Sometimes it's great. Sometimes it ain't.

*Philip: 'Do you know how you appear to other people?'*

- People see me as being a very confident individual. Some people think I'm aloof, some think I am warm. People don't realize that I can be quite shy, so it can appear like aloofness.

*Philip: 'Did anyone think you were arrogant?'*

- I was pretty arrogant. Now I have known the cost of that.

*Philip: 'In what way were you arrogant?'*

- I think I was a snob. Judgemental.

*Philip: 'Do you like to travel?'*

- Yes I do. But right now I don't want to go anywhere.

### ***Comment***

The thing that struck me straight away about this woman was that she was very forward. She did not hold back. Secondly, she was very intense, and had bright, sometimes staring eyes. She looked attractive and vivacious, and she felt a little masculine.



Thirdly, she laughed a lot at serious matters, a kind of hysterical defence mechanism.

The theme that stands out the most is disappointment, particularly with men. She was passed over by her father, first as a child, and later when he died and left her nothing. Then she married a man in order to stay in England, yet she was terribly disappointed and felt betrayed when he became jealous. In fact, the theme of jealousy is closely interwoven with her disappointment in men. First she was jealous of her father's attention to her brothers. Also, her father was having an affair, which put his mistress before her education. Later her husband becomes insanely jealous. She has to compete with an employee for her boss's loyalty, and loses, and in another job her boss is jealous of her, and sacks her.

Nancy Herrick's proving of mare's milk brings out the issue of competition, which brings to mind the racing of horses. Here it relates to the patient competing with her brothers and with the difficult employee. Competition for attention and loyalty seems to be more important than winning in the world in this case.

Disappointment with men is a common *Lac* theme. I have found *Lac equis* cases to express their disappointment in men more forcefully than other Lacs, because *Lac equis* is more confident and assertive than most Lacs. The fact that she married to stay in another country suggests opportunism and detachment, traits one finds in both *Lac equis* and *Lac felinum*.

The patient's relationship with her mother features prominently in the history, as is common in *Lac* cases. I have found several patients who responded constitutionally to *Lac equis* stating that they stood up to a powerful father when their mother was too weak to do so. The

patient admonishes her father for speaking abusively to her mother, and also admonishes her mother for allowing him to. *Lac equis* individuals have a lot of pride, and hence are quickly indignant when they or their loved ones are abused. And they are more confident in expressing their indignation than most *Lac* types.

The patient's close 'psychic' connection with her mother is commonly seen in *Lac* cases, (as is the opposite, a complete lack of connection). This patient had a slightly masculine quality, and this is very common in my experience in *Lac equis* cases. The horse has many qualities that we tend to think of as masculine (wilful, powerful, active), and *Lac equis* women often resemble *Ignatia* women in being powerful and assertive. In this case the *Lac* themes were far too numerous and obvious for me to prescribe *Ignatia*, and I could not ignore the strong connection with horses, both positive and negative. Also, this patient has had lesbian relationships, a tendency I have found to be very common in *Lac equis* cases.

She said that she gives 100 per cent commitment, and then does not receive the same in return. This can be seen in many *Lac* cases, but especially in *Lac equis* and *Lac humanum*, since these two types are passionate perfectionists (industrious - Herrick).

The patient said she has learned to be independent. This is also typical of *Lac* cases, since they feel they cannot rely on anyone else for support. The more confident *Lac* types, *Lac equis*, *Lac humanum*, *Lac felinum* and *Lac leoninum* tend to be most successful in living independent lives.

The patient is 'a meditator' and teaches meditation, as well as working as a clairvoyant. *Lacs* are generally very intuitive people, usually spiritually orientated. *Lac equis* and *Lac humanum* in particular tend to be ungrounded, and to focus strongly on metaphysical

realities. This patient did not have the dreamy quality I have seen in many *Lac equis* cases, but she is very idealistic, and this is one reason she was often disappointed. She constantly emphasized how she has become aware, and has done a lot of work on her issues. I suspect this emphasis on self-awareness is a kind of affirmation which helps her to resist a tendency towards self-criticism.

The patient paints pictures of the sky meeting the earth. This is exactly the content of the dreams in one proverb in Nancy Herrick's proving of mare's milk. If we imagine a wild horse galloping across the plains, it is constantly aware of the sky and the earth, and their meeting on the horizon represents adventure and freedom, qualities constantly sought after by *Lac equis* cases. It also represents the meeting of the spiritual and the physical realms, and *Lac equis* is often equally at home in both.

When the patient says that she has 'had a lot of setbacks,' this reminds me of the essence of *Lac equis*, feeling held back from moving forwards. The horse is held back by bridles and reins, by stables, by fences and by the weight of riders, and all it wants is to run free.

*Lac* cases usually relate better with animals and children than with other people, and this case is no exception. Whatever one thinks of past life memories, her focus on horses cannot be ignored easily. Also, in her past life memories she was a gambler and a womanizer who was killed. This reminds me of her statement that she has learned the cost of being arrogant, a typical *Lac equis* characteristic.

Her description of her mood pre-menstrually as 'shitty' conforms with my experience of *Lac equis* cases referring to shit in some way.

The patient's retrosternal/back pain could be seen metaphysically as feeling stabbed in the back and the heart when she takes in life

(inspires). (Dreams having been betrayed, Chest pain, respiration agg.  
- Millenium)

Treatment: *Lac equis* 1M.

### ***Follow up after 6 weeks***

- After that treatment I felt dreadful for two days. I had to go to bed.  
I felt overwhelming exhausted.

*Philip: 'And after that?'*

- Well, we were talking before about stuff around my mother. There have been some remarkable things happen since then. I used to have a recurrent dream of myself and my mother in ancient Egypt where young women were being sacrificed. And in my relationships sacrifice was the theme. In the dream since I saw you I was putting my mother to rest in the ground. I felt very sad looking at her body. But in terms of what has been going on with my mother since last visit, there has been a breakthrough emotionally between us. I am far more open and vulnerable, speaking how I really feel. I am not guarding myself so much. It has been amazing, and settled a lot of things. My mother put her arms around me. She doesn't do that. So our relationship has really opened up.
- Also, I got an apology from my older sister, about her not being supportive. And I cleared something up with the other older sister. My sisters had never been supportive of my choices. At one stage they didn't talk to me for two years. My older sister lives overseas, and she is coming here, and I told her to come and stay with me. That's when I got the apology from her. I thought, 'Great! Now everybody can move on.'

- I am finding it's easier to communicate with my family, and it goes beyond my family. I share a house with a woman and her daughter, and I feel empowered in my communication. I am tuning in a lot better with people. And I am seeing a lot clearer with my clairvoyant readings. Spirit is showing me medical stuff. That wasn't present before. There is more information coming through. And I have more work coming to me, which has given me the security to sort out other things in my life.

*Philip: 'Any physical changes?'*

- I have more energy. I am going to the gym more. My health feels good.  
" The chest pain has gone. I wouldn't be surprised if it was connected to something emotional. Also the sciatica has gone. I am feeling more myself. I bought myself a van. I'm going to spend the next year getting ready to do a long trip. I feel now like there is nothing I can't deal with.

### ***Comment***

The patient remained more open and more empowered over the following 18 months, when she attended for a minor ailment, and was given a local remedy.

The response of the patient to the remedy illustrates clearly that it is the *Lac* patient's own energy which creates a non-supportive environment around her. Once this energy has been changed by the remedy everyone reacts more supportively towards her.

### **Case 3**

#### *44 year-old mother of two*

- I have suffered from manic depression on and off for 20 years. My mother was also bipolar. I had a breakdown at the age of 23. I was living in an isolated place in the bush, working on an aboriginal community. I was absorbing other people's stress, and I had a manic attack. I had a second manic attack in Russia when I was 30. I was doing massage there, and smoking lots of pot. Being in Russia was like being plugged into a power socket.
  
- When I am depressed I feel stuck, hopeless, and sometimes suicidal.
- Otherwise I like to believe I am a positive, happy person. I need solitude. I am creative, with painting. I tend to hold onto possessions, which I am always sorting through. I hold onto the past, like when I remember old hurts.
  
- " I don't feel supported by my husband. I want more affection and I feel neglected. I feel shut down in this relationship. I have two close friends. Emotionally I am part open and part closed.
- As a child I lived on a farm. Mum was sick, so I had a lot of responsibility. I studied art, and became an art teacher. When I was 23 I moved with my husband to an aboriginal community to teach there.
- " Sometimes I struggle with my confidence. I can be insular. As a child I was shy. I did well at school. I loved doing drama, and dance. My astrology is all fire: Sun and Ascendant in Sagittarius, and Moon in Aries.
  
- " My sadness builds up and then eventually I cry. As a teenager I felt isolated. You could say I was a rebel. I had secret boyfriends and I lied to my parents. I used to pick up Mum's feelings when she was

down. We would cry together in bed. I empathized with her, and I felt frustrated about her illness. Frustrated that I couldn't help her. The household felt out of control, and I have always had a fear of losing control of myself.

- I can be moody, changeable, and pissed off if I am ill. I feel insulted easily. It is hard for me to ask for help. I don't really like who I am.

I want to be more open, more extravert.

- I can be indecisive. All the noise and chaos of the kids at home gets me down. I can't cope with the mess. It's overwhelming. I am tidy, yet my house is cluttered. I find it hard to complete things. It is like I am constantly trying to get my life in order.

- In my first manic episode I had delusions I was a heroine in the aboriginal community. Almost a saviour.

- Racism is one thing I hate. Dad was racist. I have been a bit of an activist.

I was involved with the group trying to prevent the development of South Perth beach. I wrote poems for the coalition and read them at rallies. I support community midwifery, and aboriginal issues.

- One of my main interests is reading spiritual books.

- I used to escape by travelling. It was impulsive. I would just go.

- I am allergic to horses. They make me wheeze. But when I was angry or sad as a child I would ride horses. I like animals, especially cats and horses.

- When I see kids or pregnant women I have a strange fear that I have hurt them. I wonder if it is from a past life.

" I had post-natal depression after a very long labour. I had to have a Caesarian.

- There have been a lot of obstacles for me to overcome, and I think that that has led to depression.

- In the future I want to have fewer commitments in my life. I feel restless. I get a bit speedy. When I am busy I feel better.

- I can be a bit obsessive with work projects. These days I spend too much time organizing the children's playgroup. I don't need to.

Generals: < cold. Sweet ++, averse milk.

Past Medical History

Mastitis x 3.

### ***Comment***

This woman presented as very detached, and also dreamy. She seemed as if she was somewhere else. There were a lot of *Natrum* features in the case: suppressed tears, perfectionism, isolation, responsibility as a child, dramatism, but her dreamy detachment did not fit with *Natrum* salts. My sense of her was of a passionate woman whose passion was suppressed. It came out in her art, her love of dance, and in her community activism. Activists often resonate to *Lac* remedies, and also to *Ammonium* salts. She did not have the sour resentment of an *Ammonium* case, and she also seemed less 'fixed' in her attitudes than *Ammoniums*, so I looked toward the *Lac* remedies. Like *Natrum* cases, *Lac* cases often had too much responsibility in childhood, but unlike *Natrum* cases, *Lacs* absorb other people's feelings, as this patient did with her mother. The situation of the child supporting the mother is very typical of *Lac* cases.

The dreamy detachment I observed in this woman is a common appearance in *Lac equis* cases, especially those who are depressed. It is as if their defence is to jump out of this world into a dream (Sensation of fuzziness — Herrick).

It is relevant that as she suffered with her mother she felt frustrated, because she could do nothing. Frustrated because action



is blocked is the essence of the *Lac equis* state. She feels stuck when she is depressed, she speaks of obstacles to be overcome, and she has a need to escape. The language all points to the central theme of the remedy. Closely related to this theme is the patient's symptom of feeling overwhelmed by chaos at home. When a large and lively animal is confined in a tiny space it feels cluttered and things get messy, and this is reflected in the typical *Lac equis* symptom of feeling like they are drowning in clutter. The patient states: 'I am constantly trying to get my life into order.'

When the mother has manic-depressive illness there is an atmosphere of unpredictability and chaos at home, and this becomes part of the psyche of the child. The patient is impulsive, she cannot finish things, and she fears losing control. This sense of chaos is highly suggestive of *Lac equis* (as well as of *Lithium* salts and of more hysterical remedies).

The patient told me that she loved living on a remote aboriginal community. There she felt a sense of freedom which eluded her in the city. *Lac equis* longs for wide open spaces, and *Lacs* in general long to be involved in community. In the remote aboriginal community she had both. She also was needed, and was with people who were social outcasts. Being an outcast is a common feeling in *Lac* cases. Several of my patients who responded well to *Lac equis* had worked on aboriginal communities, something I rarely find in my patients in general.

It was on the aboriginal community that the patient had her first manic attack. She said it was due to stress, presumably the stress of feeling responsible for severe problems in a disadvantaged community, where alcoholism, glue-sniffing and sexual abuse were rife. *Lac equis* is a remedy for mania. Not the unipolar mania of *Veratrum* and *Belladonna*, but bipolar manic depressive illness. Even where there is no

history of mania, most *Lac equis* cases show some signs of hypomania — speediness, excitability, and impulsiveness.

When she was manic she felt like a saviour. This is reminiscent of *Veratrum Album* and *Platina*, but these remedies do not fit the rest of the case. Her depression and her personality are too ‘normal for *Platina* or *Veratrum*. And she does not come across as bossy and proud. Rather she appears dreamy and a little blank. (Blankness is seen in depressed *Platina* and *Veratrum* cases, but only when they are taking heavy doses of antipsychotic medication).

The patient complains of being restless, of wanting freedom, and of wanting to reduce responsibilities, and yet she spends more time than she needs to organizing a children’s playgroup. It is as if the *Lac equis* patient gets trapped in details, and cannot escape.

Her desire to escape is clear, hence her impulsive travelling, a typical form of escape for *Lac equis*. And her love of horses, and amelioration from riding them, strongly supports the prescription, as does her horse allergy.

Reading about spirituality can be another form of escape from the restrictions of life, and is a common feature of *Lac equis* cases.

Treatment: *Lac equis* LM1.

### ***Follow-up at 6 weeks***

- My mood has been better. I seem to have more patience at home, and I don’t feel overwhelmed so often. My energy has definitely improved. I still do too much though. There is a lot to do for the children’s playgroup, and nobody else wants to do it, so I end up doing it. I like to help, but I would also like to have more time for myself. I have told my husband that I don’t feel supported, and

we had a good talk. He opened up to me about some of his own problems, and realized that he needs to get some counselling. So I am happy about that.

Treatment: Continue *Lac equis* LM1.

### ***Follow up at 12 weeks***

- I went into a bit of a depression after the last visit, but it was much shorter than usual. It only lasted about a week. When I was low I realized that I have always sought to be needed by other people, because I could not face the prospect of being abandoned. I like solitude, but deep down there is this feeling of being alone that has haunted me.
- My husband and I are getting on better. He seems more open and affectionate, and that is helping me to open up to him more. I am still doing too much for the children's playgroup. I am thinking of giving it up.

Treatment: Continue *Lac equis* LM1.

### ***Follow up at 18 weeks***

There has been a lot of change since I last saw you. I have given up the playgroup, and that feels like such a relief. Now I can do something for myself instead. I think I will take up painting again. I have been able to cope much better when the house is messy, and better able to set boundaries. The kids know now that they won't get away with it if they don't clear up after themselves. It feels like I am taking my life back into my own hands.

*Lac equis* / Frustration, energetic, dance, tension, restless, mania, dreamy, loquacious, disorder, analytical, pride, aloof, freedom



## LAC CANINUM

*Although Lac caninum has been used by homeopaths for well over a century, most know it only by a few superficial keynote, such as 'hysteria, 'mood alternating and 'dreams of snakes. 'It is of course a Lac remedy, and thus it includes all of the themes common to Lac remedies. By studying these Lac themes the homeopath already has a rich and nuanced picture that covers half the characteristics of the remedy.*

The other half of the picture relates to the nature of dogs, and their position in human society. In most societies, and for most of known human history, dogs have occupied a very low niche. This is related to the fact that the dog has had the closest relationship of any animal to humans. It has thus been a whipping post and scapegoat for mankind for millenia. Living constantly around and depending upon humans, the dog is forever aware of its inferior position and its powerlessness. To call someone a dog is still the worst insult in many societies, and in Western culture, the phrase 'a dog's life' denotes a miserable life. This lowly position of the dog relates directly to one of *Lac caninum*'s principal features, that of low self-esteem. The latter is reflected in the 'hang-dog' expression seen commonly in *Lac caninum* patients, especially males.

### ***Worthlessness***

One must not confuse the low self-esteem of *Lac caninum* with that of many other remedies known for this characteristic. Remedies such as *Beryllium*, *Barytas* and *Natrums* can both lack self-confidence

*Lac caninum* / Worthless, failure, out of control, intense, hysteria, warm, indignant, resigned, denial, appeasing, floating, controlled, anal.

and be self-critical, but they are not self-loathing like *Lac caninum*. This self-loathing appears to be a sycotic trait, and is shared with other sycotic remedies such as *Thuja*, *Bromium* and *Kali bromatum*. These three remedies can appear quite close to *Lac caninum*, not only on account of their self-loathing, but also on account of other shared sycotic characteristics, such as propensity towards feeling guilty, vivid imaginings, and intense, labile emotional states.

When I come across a patient who feels worthless, or sometimes has this feeling, the above three remedies and *Lac caninum* are the first ones that I consider. The sense of worthlessness is so central to *Lac caninum*, that it colours every other characteristic. The patient usually appears apologetic, and criticizes herself during the interview for minor things, even for things that are purely the homeopath's responsibility. Thus if the homeopath arrives 20 minutes late, the *Lac caninum* patient may say: 'I am sorry to take up your time today. I can see that you are busy.' Allied to this apologetic trait is the tendency of *Lac caninum* patients to try to please. They may anticipate what the homeopath wants to hear, particularly if they are not doing well on treatment, and minimize their symptoms for this reason. *Magnesiums* also do this, but they have much better self-esteem than *Lac caninum*, and are far less emotional.

Some *Lac caninum* patients are quite transparent with regard to their low opinion of themselves, and they may express this in distinctly canine ways. Thus if there is not enough room for everyone in a group to sit down, they may remark, 'Don't worry about me. I will sit on the floor.' And even 'I will eat the leftovers.' The latter may be said in jest when there is not enough food to go around, but it reveals a serious undercurrent of self-abasement. Such people often have an expression on their face which expresses a mixture of submissiveness and resignation.

In the interview many *Lac caninum* cases will express quite openly that they don't have a very high opinion of themselves. Typically they are most hard on themselves when it comes to their social position and social skills (which reminds us both of the lowly position of the dog in human society, and the fact that less powerful dogs will abase themselves before top dogs). They will compare themselves very unfavourably with other people, with regards to their communicative skills, their confidence socially, their creativity and so on. There is a basic feeling that they are not as good as other people, which progresses to a feeling of self-loathing when pathology deepens, as in cases of depression.

Even when *Lac caninum* is not depressed, she may express disgust towards little aspects of herself. Thus she may find it disgusting that she has spilled coffee on her jacket, or that she is growing nasal hairs. On the other hand, she will be quite generous towards the faults of others, unless she is jealous of them, or feels betrayed by them.

*Lac caninums* self-loathing becomes intense when she is depressed. At these times she can see nothing worthy about herself, and this leads towards feelings of hopelessness and not wanting to live (Desires death — Millenium).

*Lac caninums* poor sense of self-worth is seen very clearly in relationships, where it is expressed as submissiveness (Yielding disposition — Millenium). Many of my *Lac caninum* patients have used the word 'doormat' to describe how they are or used to be in relationship to a partner. This is especially common in the case of married clients, particularly women. The *Lac caninum* spouse feels as if she does not have the right to ask for what she wants, or to object to her partner's behaviour. Often this results in chronic misery, and in situations where the partner finds a lover because he is not stimulated by his long-suffering wife. Thus a vicious circle ensues, in which the

*Lac caninum* individual gets fewer and fewer of her needs met, but does not dare say anything, for fear of losing the security of her marriage.

*Lac caninum* individuals often attempt to disguise their low self-esteem behind the screen of a capable and controlled appearance. Like *Natrum muriaticum*, they are often immaculately dressed, perfumed and wearing make-up, and feel naked and embarrassed if anyone sees them ‘without their face on.’ Their worst fear is that they will be seen to be un-together, and therefore will be thought inadequate.

The homeopath may be misled in cases where the client speaks positively about herself. Many *Lac caninum* clients have learned to compensate for their low self-esteem by being positive about themselves. This is a cover-up rather than a cure, and it feels a little forced. The more positive the *Lac caninum* client is about herself, the more she is in denial about her true feelings. Just as people may make fun of a dog, wrap silly clothes around it, or neglect it because they are busy with more important things, so it is often the experience of *Lac caninum* that she is mocked, neglected or disrespected (Ailments from being scorned — Millenium).

This is not just a question of oversensitivity. Low self-esteem actually invites these responses from others. I have myself noticed a tendency to find patients who have responded to the remedy inadvertently amusing. There is something comical about their dejectedness and their awkward attempts to conceal their anxiety. This can best be understood by considering fictional characters who fit the type. The best known example today would be Homer Simpson from the cartoon series *The Simpsons*. He is laughable because he is a slob with no ambition, who is soft and sweet and easily manipulated. Yet he also has grandiose ideas, which are his compensation for failure.



At times he is depressed by how useless he is, and how little he has achieved, but most of the time he copes by living in denial.

An actor who usually plays comical losers that fit *Lac caninum* really well is Eugene Levy (see the film ‘Best In Show’). His appearance is also suggestive of *Lac caninum*, particularly his bushy eyebrows and hairy body. Levy plays hopeless geeks who try really hard to control their social anxiety by being formally friendly. His characters are also very anal, in that they bore the pants off others by focussing on trivial facts. This is a trait that I have noticed is characteristic of *Lac caninum* men. The fact that Levy is Jewish is also relevant, since I have come across a relatively high proportion of *Lac caninum* cases amongst Jewish clients (The predominantly Jewish cast in the comedy series ‘Seinfeld’ has several characters modelled around what one could call *Lac caninum* ‘schmucks.’ These include George Costanza, who is ever haunted by his sense of failure, Newman, the obnoxious postal worker, and both of Seinfeld’s onscreen parents. Seinfeld’s onscreen mother worries obsessively about her son, as many *Lac caninum* mothers do about their children, and her voice rises to an hysterical pitch on a regular basis. Her husband has a chip on his shoulder, and is always trying to prove that he is no pushover, expressing his indignation almost as hysterically as his wife expresses her anxiety).

### ***Out of Control***

Although low self-esteem is prominent in *Lac caninum* cases, the most characteristic trait of all in this remedy is a fear of losing control. This is a remedy of emotional extremes, known for its hysterical tendencies. It is because *Lac caninum* is prone to losing control that she fears it so much. Not only is she subject to intense emotions and

sudden mood-swings (Hysteria, Mood alternating - Millenium), but she also has a very vivid imagination, which imagines the worst. (*Lac caninum* is listed in the Millenium Repertory under more than 60 delusions and imaginations rubrics).

Furthermore, her emotional tension tends to be higher because she attempts to keep herself under strict control. This is apparent in her tense, forced manner, which tends to be simultaneously over- formal and over-friendly. She feels like a walking time-bomb, which may explode any moment, not with violence or insanity, but with intense emotional outbursts. (An excellent portrayal of a wound-up *Lac caninum* woman can be seen in the character of the hysterical mother in the film 'Strictly Ballroom'.) Such outbursts do occur occasionally, and they remind the *Lac caninum* person that they cannot trust themselves to maintain control. Many female *Lac caninum* clients describe themselves as emotional roller-coasters. It is not for nothing that the remedy is known as a leading remedy for hysteria. *Lac caninum* individuals are painfully sensitive to rejection, and when they feel rejected they react in an extreme manner, falling into the depths of depression, crying uncontrollably, and worrying obsessively about how to gain the favour of the one who rejected them.

All of *Lac caninum*'s emotional reactions are extreme, and this includes anxiety and anger. Panic attacks are commonly seen, and will react well to the remedy. Anger is seen especially in *Lac caninum* teenagers, who can be extremely reactive and volatile. Anger in adult *Lac caninums* is usually suppressed, but it surfaces occasionally when the individual feels safe enough to express anger as a cover for the hurt they feel underneath. When describing their own reactive anger, *Lac caninum* women often refer to themselves as 'bitchy.' They will also refer to other women they don't like in this manner.

Even joy tends to be felt in an extreme manner in *Lac caninum* individuals. One woman whose mood swings settled after taking the remedy, said that when she was up she felt ‘invincible,’ and ‘on top of the world.’

*Lac caninum*'s fear of losing control often shows itself as a fear of insanity. It is not unusual for such cases to seek reassurance from the homeopath and from other health professionals that they are not going insane. They may, for example, pay for extensive psychological testing to confirm their sanity. *Lac caninum* people seldom actually lose their sanity, but they do develop hysterical emotional reactions.

One well-known characteristic of the remedy is alternating moods (Mood, alternating - Millenium). This is often expressed as an alternation between cheerfulness and depression, anxiety or anger. The emotions tend to swing rapidly and unpredictably. Such swings are particularly common in women who resonate to the remedy, and tend to occur pre-menstrually, at ovulation, and also more commonly after menopause. At such times the *Lac caninum* woman can appear hysterical, with her emotional tension often expressed through a tight, very highly pitched voice.

The theme of struggling to maintain control, and even sanity, is often intensified in *Lac caninum* people by a childhood in which one of the parents was highly unstable. For example, one patient said that she constantly terrified as a child, because her mother was an undiagnosed paranoid schizophrenic. Equally common are reports of parents who were alcoholic and hence highly unpredictable. It is not the childhood which creates the *Lac caninum* constitution. That is genetic. Rather, those individuals who are born to this constitution attract life lessons that have to do with struggling to overcome the feeling of being out of control.

Sometimes *Lac caninum* is effective as a constitutional treatment for Manic-Depressive Disorder. In these cases, the manic or 'high' phase is very brief, often just a few hours, followed by two or three weeks of depression. The depression is characterized by hopelessness, withdrawal, suicidal impulses, and self-loathing. The short cycle seen in *Lac caninum* cases with Manic Depression is itself an expression of the emotional lability of the type.

One may wonder what fear of losing control has to do with dogs. There are two connections which come to mind. One is that dogs in the wild are vulnerable to rabies, a virus which sends them wildly insane. (The clinical picture of *Hydrophobinum* has many features in common with *Lac caninum*). The other is that when dogs were domesticated, they retained many wild characteristics. Yet these must be kept in check if they are to be accepted by their human masters. Any loss of control and the dog risks losing not only its place in the home, but also its life. The remedy gives us insight into the constant struggle within the mind of the domestic dog to master its own wild impulses.

In the consulting room the *Lac caninum* individual usually gives an impression of emotional intensity. The combination of intensity and control is very similar to that seen in *Natrum muriaticum*, but there is a sense of hysteria in *Lac caninum*, which is absent or much milder in *Natrum muriaticum*. Even on a good day the voice and the face are tight, registering the strain of keeping all those feelings under control. Facial expressions tend to be exaggerated, because under all that tension fine control is impossible. The smile is exaggerated and brittle, and expressions of shock or horror are common and dramatic. As with *Natrum muriaticum*, this dramatism serves to cushion *Lac caninum* from actually feeling her deeper feelings, and gives her a social 'personality' which is intensely positive as she is actually

extremely terrified. *Lac caninum* tends to gesticulate a lot, a trait common to animal remedies.

In order to maintain a sense of control, the *Lac caninum* individual seeks to take care of every loose end in their life. Of course, this is impossible, and the result is constant anxiety. They will worry about every single thing in their life which they cannot control, including their health, their childrens and their partner's health, finances, and worldwide dangers such as global warming and terrorism. Their anxiety causes their thoughts to repeat over and over, (Thoughts persistent, tormenting - Millenium), and this maintains a level of tension in the body which one patient likened to being plugged into an electric current. (Actions may also be repetitive, particularly hand-washing, which is the commonest form of obsessive-compulsive behaviour seen in *Lac caninum* cases). The above mentioned rubric is interesting, since *Lac caninum* clients often use the word 'torture' to describe their suffering. This reflects not only their highly sensitive nature (Sensitive, oversensitive, general - Millenium), but also their tendency to feel like a victim.

*Lac caninum* cases tend to suppress their anger, in order to remain in control, and in order to avoid displeasing others. As a result, they appear at times submissive. However, their suppressed anger shows itself periodically as outbursts of indignation, triggered by minor aggravations (Rage, fury, at slightest provocation - Millenium), and only in company that is felt as non-threatening. Thus *Lac caninum* may appear submissive in public, and yet irritable at home (like *Lycopodium*).

After taking the remedy, many *Lac caninum* clients enter a period of introversion, characterized by low mood and seriousness. In this

period they face the emotions which they had hitherto avoided by using habitual defence mechanisms of denial and projection.

One of the results of *Lac caninums'* fear of losing control is that they hate surprises. Surprises of all kinds generate anxiety, and in order to avoid them *Lac caninum* individuals will plan every aspect of their lives, and therefore will appear to lack spontaneity. (The social stiffness that results is very well satirised by actors such as Eugene Levy. In 'Best In Show' he plays an uptight dentist who is powerless when his wife flaunts herself in front of other men. When he is told by a new male acquaintance that the latter has had sex with his wife in public places on many occasions, his response is a stacatto: 'I did not know that.')

*Lac caninums'* social stiffness translates a little differently in the two sexes. In males it comes across as geekiness, in females as a forced, tense over-formality.

## ***Abuse***

Abuse is a theme common to all *Lac* cases. In *Lac caninum* the abuse experienced was often physical, in the form of beatings from parents or step-parents. This reminds us of the way humans will often take out their anger on their dog. The *Lac caninum* individual who was beaten as a child grows up into a submissive adult, whose anger is suppressed very deeply. This picture is also seen in *Staphysagria*, but the feeling each type embodies is very different. *Staphysagria* is a very mild type, not given to strong emotions (with the exception of the wild sub-type, who is not at all submissive). The air element is strong in *Staphysagria*, which results in detachment. In contrast, the water element dominates in *Lac caninum*, who is rarely able to be detached. Furthermore, *Staphysagria* does not suffer from self-loathing.

Those *Lac caninum* individuals who suffered abuse in childhood are usually less able to hide their vulnerability than other people who were similarly abused. Their fear and grief shows in their eyes and in their voice, even when they are 'having a good time.' It is this thin-skinned quality that distinguishes *Lac caninum* from another remedy picture also characterised by self-loathing and outer control, that of *Thuja*. *Thuja* tends to have a thick skin, a bravado that is not easily penetrated. In contrast, *Lac caninum*'s bravado is quite transparent. Whilst *Thuja* often appears genuinely tough, *Lac caninum* tends to appear brittle or soft, and tends to fold quickly. Both types are intuitive and introverted, and both can be somewhat hysterical, but the feeling one usually gets from *Thuja* is that of a secret, a mystery that will not be revealed, whereas the main feeling one gets from *Lac caninum* is vulnerability combined with down-trodden misery. In this sense *Lac caninum* appears far less complicated than *Thuja*.

One characteristic the two remedies have in common is reactive anger. The *Lac caninum* individual who has been abused may express themselves quite aggressively when in safe company, when they talk about abusive situations. Thus one *Lac caninum* woman whose depression cleared up on the remedy said of sexual relationships: 'I'm not just a hole to be screwed.' *Thuja* can be equally blunt. Both types can become stuck in reactive indignation, which prevents them from letting go of the past.

*Thuja* tends to be a very deep type. By that I mean two things. Firstly their emotions are buried and complicated, but secondly they tend to have a deeper understanding of life, the subtle perception of the poet. In general *Lac caninum* is not so deep. Her struggle for acceptance and safety tends to keep her on a more horizontal plane, and hence she appears more superficial than *Thuja*, more concerned with appearances. There are, however, exceptions. I have come across deeper *Lac caninum* individuals, who respond just as well to the remedy

as their more superficial cousins. Here the differentiation from *Thuja* is a little more difficult. However, the deeper *Lac caninum* individual is also far more thin-skinned than *Thuja*, and her feelings are more accessible, both to herself and to the homeopath.

## ***Denial***

Denial is used by *Lac caninum* as a means of coping with the awful truth, that she feels herself to be worthless, and that others know how worthless she really is. There are many ways in which *Lac caninum* uses denial. The most obvious one is the superficial appearance of nonchalance in men and positivity in women, both designed to hide grief and anxiety. This a precarious strategy, a flimsy barricade that is constantly threatening to fall apart. On a slightly deeper level, the *Lac caninum* patient will tend to minimise her suffering when talking to the homeopath (or sometimes dramatise it). She will try to present a picture of a competent, together person, who is not any different from everyone else. When this fails, and deeper pain is touched in the consultation, she may refuse to talk about its source. I remember a middle-aged Greek woman who had been abused physically as a child, and whose anxiety attacks responded well to the remedy. When I asked her about her relationship to her own body, her response was immediately ‘I have no feelings of hate towards my body.’

Another form of denial that I have seen in *Lac caninum* cases is the denial that their husband is having an affair. One particularly uptight woman in her sixties came to see me about a fungal rash under her breasts which she had had for years. It turned out that her husband went away a lot on business, and also took holidays without her, ostensibly with a male friend. However, after taking *Lac caninum* LM3 for about 6 weeks she seemed less rigid, and she confided



tearfully that she knew really that he was having an affair, but she had tried her hardest to pretend otherwise, both to herself and to others. After taking the remedy she was able to be more honest with herself, although she did not find the courage to confront her husband.

## ***Grief***

Being a *Lac* remedy, we can expect that *Lac caninum* will be a deep acting remedy for grief. The most typical grief reaction in the remedy picture is that following the death of a dog. *Lac caninum* individuals will often rely on the intimacy that they experience with a dog more than upon human intimacy, which cannot be trusted. Unlike cats, dogs are utterly faithful, and this is just what *Lac caninum* needs, a reliable source of love. When a beloved dog dies *Lac caninum* can be devastated, and will often cry years later in the consultation when she remembers her dog's death.

*Lac caninum* is like a dog in that she is also utterly reliable in love. Even when a partner treats her badly she will remain faithful and even devoted. And if a partner dies, or leaves, again she is liable to be devastated. At such times the usual emotional instability of *Lac caninum* is greatly increased, and deep depressions can follow.

## ***The Male***

Whereas in *Lac caninum* women the principal fear is of losing control, in men it is of failure (Delusions, imaginations, that he is short, Anxiety from doubt about success - Millenium). The *Lac caninum* male expresses a fear that he cannot 'keep up with the pack,' that he will lag behind, and this generates anxiety. A wild dog will not survive

if it fails to keep up with the rest. Very often the client uses language which betrays the animal origins of his fear. Thus one middle-aged engineer who sought treatment for his sense that he was not sharp enough at work, said that he was afraid of being replaced by his younger colleague, ending with the statement: 'I wont be anyones bitch!'

The *Lac caninum* man struggles to be as effective in the world as his peers. This often shows itself at work. He will put in extra hours, and give the job all of his energy, for fear that he will lose his place should his efforts slacken. His anxiety is heightened by the fact that *Lac caninum* cases have poor concentration when stressed (Absent- mindedness, Concentration difficult - Millenium). If he does go on to lose his job anyway, the devastation he feels is overwhelming, and typically it presages the beginning of a deep depression.

Most *Lac caninum* men feel deep inside that they are failures on many levels. They feel that they were too slow at school, and then too slow at work. They feel awkward socially, especially with girls, and generally feel that they are unattractive. And they even feel that they cannot give the family what they need. One man, whose chronic anxiety responded beautifully to the remedy, said after he fell sick, just when his wife was going to give birth, 'When I am needed the most I cannot deliver.'

The majority of *Lac caninum* men I have treated have appeared *nerdy*. They are often good at electronics and computers, and are somewhat socially inept. Thus they resemble some *Lycopodiums*, *Barytas* and *Kalis*. Like *Lycopodium* men, they will sometimes indulge in boasting or grandiose dreams as a compensatory mechanism, (though this is seen less in *Lac can.* than in *Lycopodium*). Like *Kali* men, they have a tendency to dwell on minutiae, listing facts that nobody is

interested in. This attention to trivial detail is a kind of obsessiveness, a defence against the fear of losing control. *Lac caninum* men also have a tendency to bore their partners by telling the same story to every person they meet. They may think of themselves as good raconteurs, but this is not generally how they are experienced by others.

Physically the *Lac caninum* man resembles *Baryta* more than *Lycopodium* or *Kalis*, because he tends to be fleshy. And his deep sense of inferiority is similar to that seen in *Barytas*. Emotionally the *Lac caninum* man is warm and affectionate. He has an innocence about him that is similar to that seen in *Baryta*, and he tends to appear boyish. His emotional warmth and vulnerability separates him from *Kali* and *Lycopodium*. The differentiation from *Baryta* is harder. *Baryta* can also appear stiff and awkward socially like *Lac caninum*. In my experience *Baryta carbonicum* appears coarse and very immature in comparison to *Lac caninum*. But most of the other *Barytas* actually appear more well-defended emotionally than the *Lac caninum* man. If one thinks of Homer Simpson, there is something utterly defenceless about him, which is related to his naivete. This defencelessness, combined with a certain feeling of hopelessness, is highly characteristic of the *Lac caninum* male.

*Lac caninum* individuals can be roughly divided into those who strive to keep up, who strive to impress, and those who have given up trying. The former appear tense and controlled (Like Eugene Levy's characters), whilst still rather innocent. The latter appear pathetic, like Homer Simpson. Those *Lac caninum* men who have given up the struggle to be 'a success' appear much calmer than the strivers. They are typically rather nonchalant *I* hygiene and grooming, and hence may appear with egg on their beard, or stains on their clothes. They have a sagging posture, with shoulders forward and belly out, and they frequently wear glasses. Like all *Lac caninums*, they are keen to please, and they tend to be self-effacing, with a hang-dog facial expression.

*Lac caninum* men are typically happiest when they are married with children. In a family their strengths come to the fore. They are devoted partners and fathers, affectionate and considerate, and they are utterly faithful to their wives. They delight in the everyday joys of parenthood; watching their child play football, telling them stories at bedtime. No task is too boring, since they delight in being loved and needed. *Lacs* are fundamentally heart-centred people, and this is especially true of *Lac caninum*. Single *Lac caninum* men are often lonely and depressed. After a series of unsuccessful relationships many will look for partners on the internet, and some will marry as soon as they meet them in person.

### **Case 1**

*Woman, 35 years-old*

- I have felt depressed for three months. I am on a waiting list for counselling. I am a single mother, my son is ten. I work as a nurse, and since I am not coping I have been told to take sick leave. I am crying a lot, mostly about childhood stuff. About issues brought up by art therapy; family secrets. My parents wrote off lots of family members.
- My childhood was OK until my parents moved to the city from the country when I was 15, and sent me to boarding school. I felt deserted, even though I didn't want to go with them to the city. I felt sad and lonely, and that is how I am feeling lately. I know I have a fear of abandonment. My relationship ended recently after seven years. I left, because there was no growth. He was mean to my son.

- I have loads of anger. I have punched walls. The anger is mainly towards my son's father. He gave me no support. Once he punched me in the face. My mother is unwell, so she can't help me.

*Philip: 'Tell me about your personality?'*

- Normally I am happy, vibrant, I laugh a lot. I am artistic, creative. It is easy for me to get angry, and I am very self-critical. I have thoughts like: 'I am a bad mother.' Mostly I am confident in my abilities. I would like to study art at TAFE. (Adult Education Institute)

"I have fears of snakes, and swimming pools. I almost drowned when I was four. I have a fear of death, since attending funerals at school. A lot of my relatives have died.

- I have recurrent dreams, of running, getting nowhere, and of my son getting run over by a car, and I can't help. I dream of snakes, and knives.

"I can mix well, and I have lots of friends. It is my family I feel hard done by, and ex-partners. I have campaigned in rallies, for East Timor, for the forests. I like being out in the bush, camping, and I like meeting new people.

- Since I have been depressed I have been getting this helpless feeling. And I have been hiding a lot. I find it very hard to accept help. I can be very stubborn.

*Philip: 'Are there any animals you especially like?'*

- I love dogs.

Past Medical history

Appendectomy

Plastic surgery on ears Ectopic pregnancy Psoriasis

### ***Analysis***

A single mother who is depressed and feels unsupported will often benefit from a *Lac* remedy. The sense of being alone is typical of *Lac* cases, and here the sense of abandonment was exacerbated by being sent to boarding school. The woman has little contact with family, and feels a victim to her ex-partners, both suggestive of a *Lac* case, as is her attendance at political rallies, which reflect a fight for justice. Her inability to accept help is also typical of *Lac* cases, along with her feeling of helplessness. The dream of being unable to help a child is particularly suggestive of a *Lac* remedy. But which *Lac*?

The ‘feeling’ one has with a patient is very helpful in choosing the remedy. This patient felt very unstable, ‘all over the place,’ and very helpless. She seemed desperate for help, and very anxious when I first saw her. This appearance of feeling out of control is highly typical of *Lac caninum* cases. The patient was not a proud type, but had a lot of anger, and had punched walls before. The emotional intensity, combined with the lack of pride, suggests *Lac caninum*. So does her extreme self-criticism.

The patient says she is normally happy, vibrant and creative, and she usually laughs a lot. *Lac caninum* is an intense type, who is intense when happy as well as when sad. There is little self-control, hence her enthusiasm is very apparent when she feels good. Her tendency to hide from people is consistent with many *Lac* types, but especially with *Lac caninum* and *Lac defloratum*, since these remedies are more fearful

than other *Lacs*. She is far too intense to need *Lac defloratum*, who has a much milder quality. Her dreams of snakes are a keynote of *Lac caninum*.

### ***Repertorisation***

The following are rubrics in the Millenium repertory under *Lac caninum* which fit the case, plus one rubric from Knerr's materia medica:

- Ailments from: death: parents or friends, of
- § Ailments from: scorn, being scorned
- § Anger, irascibility: alternating with: weeping
- § Anxiety: conscience, of
- § Contemptuous: himself, herself, of
- § Dreams: animals, of: snakes.
- § Fear: animals, of: snakes, of
- § Fear: being unable to do her duty Rage, fury
- § Sadness, despondency, depression, melancholy
- § Fear: death, of
- § Weeping, tearful mood
- § Fear of knives - Knerr

Treatment: *Lac caninum* LM1 daily.

### ***Follow up at two months***

" I have felt great since I last saw you. I have been more positive, I am not crying much now, and I don't get so angry with my son. I have cut down my hours at work, which gives me time to do some

art. That helpless feeling I used to get doesn't come very often now. The psoriasis on my scalp is a bit worse.

Treatment: Continue *Lac caninum* LM1.

### ***Follow up at four months***

- I am still feeling good. I am very busy, because I am moving house. I am starting to have more contact with my parents. They seem easier to be around now. The psoriasis has settled on my scalp. I am beginning to feel more open to having another relationship. My anger towards my son's father seems to have faded.

### ***Case 2***

#### *52 year-old divorced woman*

Complaint: severe moods swings, worse since menopause, previously worse premenstrually and at ovulation.

- This woman looked as if she was in severe emotional pain throughout the interview, and she frequently screwed her eyes up tight as she was talking. Fear could be seen constantly in her eyes.
- I feel extreme grief, with a lot of crying, and then it can swing to extreme joy. The grief lasts for days, the joy only an hour or two.
- When I am low I sometimes think of taking my life. I also get bitchy when I am low, and I don't want anyone near me.
- I am very sensitive to being touched. I was beaten as a child by both parents, and sometimes if I have a massage and the person



is not sensitive enough, all the pain comes back to me and I break down.

- I am an animal person, not a people person.

*Philip: 'What is your favourite animal?'*

- A dog. I have always had dogs.

- *Philip: 'Have any of them died?'*

- They have all died, (tears in eyes now). I love nature, Kings Park, Reading and cooking.
- I do get anxious. My whole childhood was anxiety. My father was an alcoholic, and we never knew when he would erupt. It was terrifying.
- I am single now. I was married once, and I was a real doormat, totally submissive. I was desperate to find love. All he wanted was a mummy, and I didn't want to be that, so in the end I kicked him out.
- My mother was from Iran. She was a mummy to my father. I don't want that sort of relationship. I like a lot about Persian culture, but not the way it demeans women.
- If I have another relationship, it will be on my terms this time.

*Philip: 'Do you have any painful memories when you are depressed?'*

- Yes. (Eyes well up. She will not elaborate further.)
- Physically I am OK, except for water retention. It used to be worst before my period.

## ***Analysis***

The strongest impression I had of this woman was that she was full of pain and had no ability to hide it. Her facial grimaces were an expression of her deep emotional pain, and her constant squeezing shut of her eyes was an attempt to hide.

The presenting complaint of extreme mood swings, related to hormonal status, is a very typical *Lac caninum* symptom. Her submissiveness to her husband is also typical, as is her current reactive defiance: ‘Next relationship will be on my terms.’

The history of childhood beatings is common in *Lac caninum* cases, as is her oversensitivity to touch. She expressed the desperation in her to find love which led to her being so submissive. Desperate is a condition which fits *Lac caninum* well, particularly desperate to find love. The theme of inappropriate mothering came up with regard to her ex-husband and her parents’ relationship. Even though it was not she who was inappropriately mothering others, it is enough that the theme comes up to make us think of *Lac* remedies. The theme of the demeaning of women is also a common *Lac* theme.

Once *Lac* remedies are considered, her vulnerability and lability make *Lac caninum* the most likely choice. This is confirmed by her special relationship to dogs, and her use of the term ‘bitchy.’ It is also echoed in the way she said she ‘kicked him out.’ You cannot literally kick out a man, but you can kick out a dog.

Treatment: *Lac caninum* LM3 daily.

***Follow up after six weeks***

- I have been much better. The mood swings are much milder, and I can cope with them now. It feels like I am back to my old self again.

*Philip: 'Have you been any different in relationship to other people?'*

- I don't think so. I am still a hermit.

She looks much lighter and her smile is broad and genuine.

Treatment: Continue *Lac caninum* LM3 daily.

***Follow up at 13 weeks***

- The mood swings have gone, and I am feeling very good.
- She looks younger, and much happier than originally. Still no desire to mix much. She didn't come back for about 12 months, when her mood swings were beginning to recur. After a dose of *Lac caninum* 1M they disappeared.

*Lac caninum* / Worthless, failure, out of control, intense, hysteria, warm, indignant, resigned, denial, appeasing, floating, controlled, anal.



## LAC DEFLORATUM

*When I first tried to get a grip on the picture of Lac defloratum, I found it impossible to differentiate between the known features of the remedy, and my knowledge of Lac themes in general. Every article I read seemed to cover only common Lac themes, except for the symptom of 'delusion will die soon'. It was only after recognising and successfully treating a couple of cases that I began to be able to differentiate the remedy from other Lac remedies.*

### ***Passivity***

The most obvious characteristic in *Lac defloratum* cases is passivity. They do nothing and keep their head down, rather than risk danger, failure or rejection. As a result, they appear passive, almost invisible. Hence the symptom 'Delusion she is small' that I have come across in cases which responded to the remedy. Stepping back and refusing to commit to an action is the main defence-mechanism of *Lac defloratum*. 'If I don't try, then maybe nothing bad will happen.' This brings to mind the cow, a passive creature who never complains, serves her master and provides nourishment for mankind, yet who lives in the shadow of imminent slaughter. This constant threat explains the prominent symptom 'Delusion - Death - presentiment of, predicts the time of.' It also explains why *Lac defloratum* individuals are so passive. Being co-operative, and sticking their head in the sand are the only defences available to them.

*Lac defloratum* / Passive, dreamy, fearful, delusion will die soon, nebulous, suppressed, rational, waiting, indecisive, overwhelmed.

Clearly such strategies do not allow the *Lac defloratum* individual to express her needs. This inability is seen again and again in *Lac defloratum* cases. They do not speak up, and as a result, they feel ignored, overlooked, and neglected. They also feel resentful, but they dare not express it.

This refusal to risk self-expression creates a vicious circle. It results in inaction, indecision and hence a lack of success in life, which in turn convinces the person that she has no power and no ability to speak up. She appears nice, cooperative, and only half alive (Indifference, apathy — Millenium).

*Lac defloratum* cases will often say ‘I don’t know who I am,’ or ‘I don’t know what I want.’ They speak of hiding, or of being ‘covert.’ One 37 year old woman, who suffered from chronic low grade depression, said to me:

I rarely go after what I want.

I make excuses like:

It would never work out.

Do I really need it.

It won’t give me pleasure.

This inability to risk self-expression, and the resultant weak sense of self, creates a paralysis in *Lac defloratum* that is expressed in their language:

I feel powerless.

I cannot show my aggression.

I end up feeling like a victim.

*Boron* also has a very weak sense of self, and a refusal to commit to action. The picture is very similar in many respects. In both

cases we see a person who would rather hide than risk doing what she wants, because that would mean stepping out into the real world, into the firing line. Both remedies suppress their anger, and hence seem co-operative, and both end up feeling like a victim. So what differentiates these two remedy pictures on the mental level?

One could say that *Boron* has a more extreme weakness of identity. The whole *Boron* picture is extreme in comparison with *Lac defloratum*. *Boron* feels and appears like a child, who has never learned how the world works. *Lac defloratum* appears mature, and knows how the world works. Like *Calcarea*, due to fear she will not expand her limited area of influence, but she has more idea of who she is than *Boron*, and more idea of how the world works. *Boron* is so afraid and unstable that she is unlikely to hold down a job or a relationship. *Lac defloratum* is more able to do both, though she will settle for less than she is capable of. Emotionally, *Lac defloratum* is far more stable than *Boron*.

### ***Nebulous***

One consequence of *Lac defloratum*'s refusal to commit (to anything which will expand the expectations that others have of her), is that she feels vague or nebulous inside. There is a lack of clarity, a sense of chaos, which leads to feelings of being overwhelmed when faced with decisions (Irresolution, Indecision — Millenium). The word 'Overwhelmed' is often used by *Lac defloratum* individuals, as it is in *Baryta* cases. *Lac defloratum* cases I have treated have described this as a state of disconnection:

I feel next to myself.

Like I am floating.

I can't think.

I escape into chaos to avoid clarity.

Thus this lack of clarity is preferable to clarity, because clarity would demand action, and action would attract expectations from others, which would end up in failure, rejection, isolation and self-loathing. Often when treating a *Lac defloratum* case, the most obvious characteristic of the patient is their vagueness, their refusal to be defined too narrowly. The word 'tentative' comes to mind.

After taking the remedy, *Lac defloratum* cases begin to feel more defined as people, and they begin to take the risk of stepping forward and trying to achieve more for themselves.

Like other *Lac* cases, *Lac defloratum* may state that she has not committed to being fully here in her body:

I am learning to be in my body.

I feel uncomfortable in my body.

One woman who responded well to the remedy said that every time she experienced a shock, she went into limbo, where she 'drops the process of life.,' So we see the familiar *Lac* theme of being between life and the womb or heaven.

The result is that life appears grey and meaningless, and thus despair and suicidal thoughts are features of *Lac defloratum* cases.

## ***Self-esteem***

*Lac defloratum* resembles *Lac caninum* in that it is one of the *Lac* remedies which has few effective covers for its lack of self-esteem. All *Lac* cases lack self-esteem, but many, including *felinum*, *equis*, *leoninum*



and *humanum*, are good at disguising this lack behind a sophisticated and often proud exterior. *Lac defloratum* and *Lac caninum* are unable to do this, and so their lack of self-esteem is quite apparent.

In common with other lacs, *Lac defloratum* individuals feel unwanted. They comment that their family treats them unkindly, and that their parents favour their other siblings. So like other *Lac* cases, they cut off from contact with their family of origin. This helps them avoid feeling hurt, but it does not address the underlying feeling that there is something wrong with them, 'the feeling that if other people got to know them, they would not like or respect them.'

One result of *Lac defloratum's* low self-esteem is that they often take jobs that are below their qualifications. Another is that they do not dare to have a relationship with someone they respect and find attractive. Instead they may settle for someone who does not challenge them in any way, or they may have a series of unsatisfactory short-term relationships. Other common choices include remaining single for years at a time, and choosing partners who are not available. When *Lac defloratum* fails to find a satisfactory partner, she will often begin to think there is something wrong with her sexually.

### ***Suppressed rage***

Although *Lac defloratum* individuals tend to appear passive, and they have a hard time saying No, their suppressed rage at being overlooked and disrespected is very real, and it rises up once you get to know them.

Several of my *Lac defloratum* patients mentioned that they were stubborn and defiant as children. Stubbornness is one of *Lac defloratum's*

main defence strategies, enabling her to avoid facing change by simply not moving. However, *Lac defloratum* also has other ways of asserting herself, ways which mainly involve deflecting anger so that it is expressed indirectly. For example, one client who I was treating for chronic low self-esteem commented that when she feels hurt, she exerts underhand revenge, often without realising it.

Others comment that they hold onto resentment toward partners for a long time, and that they cannot show their anger openly. One *Lac defloratum* patient said that ‘as a child when she was angry she banged her head against the wall.’ Another said ‘that she had often a desire to smash things, to be destructive, but never acted on it.’ Yet another said ‘she had become manipulative to get what she wanted, like her mother.’

Direct expression of anger is clearly very threatening for *Lac defloratum*, but in safe relationships *Lac defloratum* may occasionally lose her temper quite dramatically, shouting, and even striking out physically.

*Lac defloratum's* indirect expression of anger, along with her tendency to feel like a victim, can resemble *Antimonium* rather closely. Like *Antimonium*, *Lac defloratum* will tend to feel hard done by, and then nurse resentment, which trickles out indirectly over a long period. Both will occasionally express indignation directly, but this is more often seen in *Antimonium* cases. And both types tend to be rather passive, lacking the courage to step forward and take what they want from life. So what are the main differences between *Lac defloratum* and *Antimonium* salts psychologically?

Firstly, in common with other *Lac* remedies, *Lac defloratum* tends to be independent, whereas *Antimonium* tends to appear dependent

on others. Secondly, *Antimonium* people generally feel very young emotionally, like young girls rather than adults, whilst *Lac defloratum* individuals tend to appear mature. And thirdly, *Antimonium* individuals are prone to moaning and complaining about their fate, whereas *Lac defloratum* tends to suffer in silence. Finally, *Antimonium* is more liable to be gifted artistically, and is also more liable to take on the role of the rebel within groups.

### ***Co-dependency***

In common with other *Lac* types, *Lac defloratum* tends to have a need to look after other people. Hence she may attract needy partners, and may work as a carer in some capacity. She tends to feel too much responsibility for others, and blames herself when other people are having problems. For example, one middle-aged woman whose chronic depression responded well to the remedy, said that she felt responsible for her friend giving birth to a Downs syndrome child, since she had introduced her to her new husband.

Another *Lac defloratum* client felt responsible for her sister's sexual abuse, because she had been spared her sister's fate. This excessive feeling of responsibility holds *Lac defloratum* back in many ways. She will not take what she wants, because she cannot bear the thought of upsetting others, and so she denies her own needs instead.

*Lac defloratum* also has weak boundaries in other respects. She may be quite psychic, feeling the presence of spirits at times, and she tends to pick up other people's feelings, which can make it difficult for her when she works as a healer.

### ***Fear of annihilation, of being trapped***

Many of my *Lac defloratum* patients have expressed irrational fears of being attacked, or of dying. The most characteristic fear is a feeling that they will soon die. This usually has no rational explanation, and presumably relates to the fate of the cow, who is constantly in danger of being slaughtered, and whose herd members disappear one by one to be butchered.

*Lac defloratum* clients have reported many dreams to me of being in danger. These include dreams of being chased, of being shot, and of walking on egg-shells.

Several *Lac defloratum* clients reported a fear of men. This seemed to be particularly a fear of men they were attracted to. One of them, a 39 year-old woman with issues of feeling stuck in her life, found that when she went on a date with a man who was not very sensitive, her arms and neck began twitching. She commented, 'I need to feel in control.' Another dreamt of being with a man, but they did not have sex, and she felt in the dream there was something wrong with her. A third dreamt that a man killed his lover, who then came back to life. I have often found a lack of clarity in *Lac defloratum* regarding sex, an ambivalence with signs of fear and shame. I wonder if this relates to the highly organised and artificial manner in which cows are allowed to mate once a year.

Closely related to *Lac defloratum's* fear of men is her fear of being trapped. Several clients have reported that when they are in a relationship this fear arises. One commented that she always 'leaves the back door open,' gives herself a way out, in case it gets too tight. Another said she shakes when she feels 'backed into a corner.'

When one thinks how a domestic cow has no freedom, other than to walk around a small paddock, these comments make sense.

### ***Don't trust the Feminine***

One might expect that a sensitive, passive individual would trust women more than men, but this is not the case with *Lac defloratum*. I have found that *Lac defloratum* women are more likely to trust men than women - men they are not in a sexual relationship with. One client stated clearly, 'I do not trust the feminine. It is over-emotional. It cannot function.' She had had a depressed mother who had used her as a confidante, and then betrayed her confidence.

The comment 'It cannot function' is a peculiar one that deserves more attention. She sounds like a productivity manager in a factory, declaring that the emotional must go because it does not function. I have seen many *Lac defloratum* clients who trust what is predictable and safe, and therefore they trust science and logic. Many of these women are intuitive, but they relegate intuition to a place below reason, because it cannot be relied upon. Such women tend to be practical and analytical, and because of this they get on well with men. They are generally friendly in a superficial way, carefully shielding their hearts from pain by avoiding emotional subjects.

*Lac defloratum* protects her heart by relegating emotional concerns to the bottom of the to do list, in the hope that she will never get that far down the list. She avoids feeling her deeper pain and longing, and gets on with the practical details of living. In this sense she is quite earthy. Physical security is important to her, and she will ensure that all the practical details of her life are functioning properly. In fact, she will focus on both practical and intellectual details as a means of feeling in control of her life.

*Lac defloratum* is a relatively feminine type, who does not trust femininity. The remedy can enable *Lac defloratum* women to relax into their feminine side, dropping some of their 'capable' defences.

Physical symptoms I have treated successfully with *Lac defloratum*:

- § genital herpes
- § stress-incontinence
  - iron deficiency
- \$ loose stools
- § central abdominal pain
- § helicobacter gastritis
  - right parietal headache, (sharp, < night)
- § eczema abdomen
- § backache < menses
- § tooth decay
- § hay-fever
- § itching spine
- \$ boil abdomen

### ***Case 1***

*44 year-old single woman, brown hair.*

- I was on antidepressants for a few years. I stopped them a year ago, and I haven't coped very well. I feel down often, and my thinking is fuzzy. I space out and feel like I am standing next to myself. I get overwhelmed easily, and then I get anxious and can't breathe. And I find it really difficult to make decisions. I agonised for two weeks before buying a computer, and then I bought the wrong one.
- I don't feel so confident socially anymore. Afterwards I question what I have said. I am quite self-critical. On the positive side, I am a good worker. I worked long hours previously, before I got burned out.

- My depression started when I was 38. I received some negative feedback at work. I was told I was too intense. I felt very alone after that.
- I had high standards at work. I expected a lot. And it was hard for me to say No.
  
- I have had no relationship for six years. When I was in relationships I was too internal. I found it hard to express my needs, so I would manipulate to get what I wanted. My mother was manipulative.
- I have a fear of commitment. And I get resentful, and hold onto it. Sometimes I used to scream at my partner and throw things. I can be very jealous. I have hit my partner before. And I can seek revenge in an underhand way, without realising it.
  
- As a child I had a fear of cancer. I still do. And a fear of not coping. Another fear I have is of missing out on life.
  
- " I have dreams that people want something from me and I can't help them, and I can't get away from them. It feels hopeless. I also have dreams of falling, and of going to the toilet in public. Sometimes I dream of snakes.
- " As a child I was often stubborn and oppositional. Sarcastic. But I was also a good child most of the time. I used to be dreamy. I grew up very isolated, in the countryside. My relationships with siblings were mixed. I never really felt close to family. I never felt like I was in control as a child.
- " I was restless. I wriggled a lot. I have learned to keep still. I used to paint. I was a little bit psychic. I can feel spirits around sometimes.
  
- " When I feel low I don't want to get out of bed. I can get suicidal thoughts when it is bad.

- I don't feel comfortable in my body. I am too fat. I feel I am wasting my life. I don't have a grip on it. I would like to get off the disability pension, but I don't feel ready.
- I don't look after myself properly. I don't dare to take what I want. I make excuses like, 'It wouldn't work out anyway.' Then I feel powerless, like a child. Like everyone else's life is more important than mine.

Physical complaints: recurrent genital herpes; eczema on abdomen, comes and goes

### ***Analysis***

The most prominent impression I got from this woman was how vague and passive she appeared. She was intelligent, but there was no fire, and no focus. She felt stuck, like a heavy weight, and she despaired that she could ever get her life moving again. Even her physical appearance was soft and rather amorphous. I had trouble finding a constitutional remedy for her initially. I tried *Crotalus cas- cavella* (spacing out, jealousy, psychic) with some alleviation of her symptoms, but nothing lasting. There was a strong sense of dullness about this woman, and a sense that she was not really here. Her thinking was unclear, her concentration difficult, and she sometimes felt like she was floating. I gave *Helleborus LM6*, again with some relief, but nothing marked. Finally, she mentioned that she had a fear that she would die soon, and that she had had this fear for a long time. This brought up *Lac defloratum* as a possibility. As soon as I thought of the remedy, I could recognise her similarity with a cow. She had the same softness and sense of inertia.



Further analysis showed there are many *Lac* themes in the case. She feels alone, is not close to any family, and cannot look after herself. Her dream of people wanting her help is very suggestive of *Lac* themes, as is her inability to express her needs.

Having considered *Lac defloratum*, I realised that the remedy fits well with her indecision and her passivity. It also fits the soft feminine quality that she had. *Lac caninum* would fit her low self-esteem and her anxiety equally well, but not her softness (The only other *Lac* that feels so soft is *Lac delphinium*). I have since found that *Lac defloratum* cases often feel they are unable to express their needs, and yet they succeed in expressing a lot of anger and frustration towards their partner.

Treatment: *Lac defloratum* LM1 daily.

### ***Follow up at 6 weeks***

*(patient looks a lot slimmer, and more attractive).*

" I am feeling better. I have been a bit more decisive. I still have problems with the big decisions, but generally I am more decisive and more positive. I don't feel so stuck.

- My energy has improved, and I have applied for a job.
- I have lost weight, and for the first time I have managed to get below 80kg.
- The herpes on my buttocks has stopped spreading upwards, and is now spreading sideways instead.

Treatment: Continue *Lac defloratum* LM1 daily.

***Follow up after further 8 weeks***

- I am doing well. The fear of dying that I always had has gone. I am a lot more confident socially, and I am starting to mix more. I am less obsessive about hygiene. Now I am willing to use public toilets if I have to (Fear, in toilet - Millenium). My job is going well, and I feel more part of the team than I used to in previous jobs.
- The eczema on my stomach has almost gone, and I have had no herpes since I last saw you.
- I am definitely more decisive! That makes life so much easier.

*Rubrics Millenium*

Delusion, Imagination, he is about to die

§ Irresolution

Prostration of mind, brain fag

§ Restlessness, nervousness

§ Sadness, despondency

§ Suicidal disposition

§ Talk, indisposed to

*Mirilli's Themes*

§ Clairvoyance

§ Death

§ Forsaken

§ Pessimism

*Lac defloratum* / Passive, dreamy, fearful, delusion will die soon, nebulous, suppressed, rational, waiting, indecisive, overwhelmed.



## LAC LEONINUM

*Lac leoninum is one remedy which I began to understand first in terms of the feeling nature of the patient, and only later in terms of the keynotes and essence. I was presented with patients who had Lac issues, who were both fiery and helpless, and who were very expressive of their emotions. They were somewhat innocent and young emotionally, less sophisticated and less walled off than Lac humanum, but often analytical and spiritual in outlook. What struck me most about these women was the combination of assertive fire and helpless water. This combination is also seen in Natrum sulphuricum.*

All of these patients had a lot of rage, more than I have seen in *Natrum sulphuricum* cases, and the rage always centred around being abandoned or betrayed (Dreams of being driven out - Sankaran). These woman were often blond and overweight, and came across somewhat like a rather intense *Pulsatilla* or *Calcarea*, but more analytical and tougher than either.

I have not treated any men successfully with the remedy to date.

### ***Dignity and Pride***

The lion is the King or Queen of animals, and has a noble bearing. This nobility can be seen in nearly every *Lac leoninum* case. It resembles the nobility of *Sulphur*, a remedy that has much in common with *Lac leoninum*. It comprises in part idealism, self-confidence and the natural grace of the fire element. There is a certain old-fashioned quality to this dignity, such as used to be portrayed by film stars like

*Lac leo* / Controlled, abused by men, suppressed rage, wild, extrovert, responsible, fat, Africa, assertive, devastated.

Kirk Douglas and Catherine Hepburn. It is a quality that relates to certainty, steadiness and positive self-esteem.

The pride of Lac leoninum is more often healthy than egotistic, and is seldom expressed through boasting. The Lac leoninum woman actually does feel that she is special, but she hides this from other people, afraid to appear arrogant. However, her quiet dignity is obvious to others ('she gains power by appearing modest' - Sankaran). So one of the keynotes of Lac leoninum is the juxtaposition of pride and modesty. Typically, Lac leoninum is a strong woman, who has learned to hide her strength to avoid aggression or rejection. She is so afraid of appearing arrogant that she is unable to say no (Timidity - Sankaran), and so she ends up neglecting her own wishes. Lac leoninum has a strong tendency to put others before herself, and in doing so she gradually gives up her own dreams.

In some *Lac leoninum* cases the strong, proud aspect of the remedy comes out at work. This type enjoys having power (Power, love of - Sankaran), and may be very ambitious, rising to the top of large public or private organizations. She works very hard to maintain her position of influence (Industrious, mania for work — Millenium) and cultivates the right relationships professionally to aid her ambition. One patient, who appeared sensitive but also powerful, said that she chose a job as a diplomat because it gave her power, and power made her feel safe. She had suffered as a child from sexual abuse, and had learned that she had to be strong to survive. She also said that her colleagues at work were all afraid of her, since she could be so tough (Dictatorial, domineering, dogmatic — Millenium). In later years she had learned to soften her persona, allowing her vulnerability to show more often.

*Lac leoninum* is one of the proud *Lac* types, in keeping with its origins. The lion is the King (or Queen) of animals, and fears no other beast. Like other proud *Lac* types, we find a mixture of pride and lack of self-worth in *Lac leoninum*. The pride belongs to the lion, the lack of self-worth to the *Lac* nature of the remedy. The latter is also related to victim-consciousness. Even those *Lac leoninum* women who were not overtly abused in childhood have a tendency to attract abuse. One strong, independent woman whose thyroid overactivity responded to *Lac leoninum*, said that she had been attacked twice whilst running a discotheque. Like most *Lac leoninum* women, she was attracted to Africa and African men, and had married an African, who turned out to be an abusive husband. She loved the African American reggae music that she played at the discotheque, and continued her work despite the physical attacks she had endured.

### ***Calm, Responsible and Controlled***

Most of my *Lac leoninum* cases have either appeared calm, or reported that they usually have a calm exterior. When one looks at lions, they usually appear confidently indifferent and in control, perhaps due to their position at the top of the food chain. *Lac leoninum* individuals hide their inner turmoil very effectively, which attests to the importance of image in their minds. They need to appear confident and in control, and they usually do. *Lac leoninum* is a good person to have around in a crisis, she maintains her cool and takes charge of the situation.

The *Lac leoninum* woman is simultaneously warm and detached, interested without losing their appearance of self-possession. Inside there is a fear of losing control, and of being powerless. It is felt by *Lac leoninum* when she has overcommitted herself, when she is dominated

by her partner or another powerful individual, or when she has to face circumstances beyond her control.

*Lac leoninum* maintains control by being organized. She can make an efficient personal secretary, and she is generally loved by her friends for her ability not only to listen sympathetically (as most *Lacs* can), but to lend a very practical eye to their problems. She can be relied upon, and she puts a lot of effort into being there for her friends. *Lac leoninum* is often the social dynamo who organizes beautifully arranged parties, putting in hours of work after hours of careful planning. She is loved for this by her friends, and this is her reward (In demand at any function of social importance - Sankaran).

Emotionally, *Lac leoninum* maintains control by hiding her vulnerability, and by avoiding sexual relationships. She is a passionate woman, who can fall madly in love, but has a tendency to be rejected and devastated. At these times she returns to her central delusion, that she will always be alone, and have to struggle (Dreams, left out, alone, uncared for, Dreams of being driven out — Sankaran).

I have not treated any jazz divas, but I have the feeling many would resonate to *Lac leoninum*. They are often regal, larger than life, proud, passionate and tragic.

### ***Near Death Experiences***

An adult lion in a pride has a position of power and security, which allows for a certain degree of relaxation. Yet there are usually power struggles simmering away beneath the surface. The male lion is in direct competition with other adult males, and cannot show weakness without losing everything. The female lion competes with other females for the male's attention, and must protect the young

cubs from their father, who may actually eat them. Thus her position is never completely secure. In addition, it is clear that people whose similitum is derived from a predator animal also experience the fear of the prey. This connection is expressed most clearly in their dreams. In *Lac leoninum* it is expressed as a battle in which she must kill or be killed. When they are hurt emotionally, they may report pain 'as if my stomach were ripped open.'

Many *Lac leoninum* cases express close encounters with death, in the form of accidents, attempted suicides, serious illness, and proximity to people who would like to kill them. All *Lac* individuals are prone to histories of abuse. In *Lac leoninum* we see the violence of the African savanna echoed in the experience of violent, life-threatening abuse. Several of my *Lac leoninum* patients have reported experiences of lifethreatening rape or childhood sexual abuse, as well as threatened strangulation. These experiences serve to toughen *Lac leoninum*, to make her ever more vigilant and capable. To protect herself from vulnerability she develops a tough exterior.

Most of my *Lac leoninum* clients were overweight, and their body mass seemed to be used as a protection, particularly against sexual attention. These large *Lac leoninum* women had often had difficult relationships, sometimes with violent men, and some chose not to enter relationships again for a long time. They had to learn to deal with their sexuality alone, since the sexuality of *Lac leoninum* is a strong force, but one which directly threatens them, often as a result of previous abuse.

Many *Lac leoninum* women develop relationships with men who are not completely available. This is a compromise which reflects their ambivalence towards men. Some have affairs with married men, and whilst they enjoy the thrill of illicit sexual liaisons (secret sexuality - Sankaran), they also feel jealous of the other woman. This dynamic



may be a repeat of the intense sibling rivalry that many *Lac leoninum* girls experience in childhood. Commonly *Lac leoninum* will say that she fought her sister or brother for her parents' attention, and lost. This results in a tendency later on to believe that she cannot have what she wants.

## ***Africa***

All of my *Lac leoninum* cases have expressed a strong connection with Africa. Several of my *Lac leoninum* cases grew up in Africa, and others felt an irresistible urge to travel there. Most were attracted to African men (Dreams of coloured people - Millenium) and two actually married Africans, despite the fact that they lived in Australia. I have found in *Lac leoninum* a love for loud music with a strong drum beat, high sexuality, and a wild, uninhibited streak. Although *Lac leoninum* is irresistibly drawn to the thrill of the African wilderness, she often bites off more than she can chew when she falls for an African man.

## ***Trouble with Men***

The lioness is queen of the animals, a formidable predator, with no natural enemies except man. She does as much hunting as her mate, and also most of the rearing of the cubs. She lives in an intensely social setting with the other females, the head male and the young. And she shares her mate with many other females (hence perhaps *Lac leoninums* attraction to married men).

The most prominent feature to come out of Nancy Herrick's proving of *Lac leoninum* was the feeling in a woman that she had to

do all the work, whilst the man just played or rested. This makes sense when one considers that the female lion does at least as much hunting as the male, but also most of the caring for the cubs.

In consultation with women who respond well to *Lac leoninum*, one finds that they do often complain about men. It is common for them to say that their partner is lazy, and that they have to do all the work. Sometimes they mean the housework, sometimes the work emotionally to make the relationship work. I am reminded of Hera, wife of Zeus. She took care of the house on Mount Olympus, whilst he ruled the world. He neglected her, and seduced mortal women, and she naturally felt abused and became bitter. This syndrome of the neglected housewife is very commonly seen in *Lac leoninum* (Resentment to Husband — Millenium). *Lac leoninum* is a very responsible woman, who usually takes on more than her fair share of responsibilities. This often includes taking on a man who cannot pull his weight.

Like other *Lac* types, the *Lac leoninum* woman is romantic and passionate, and she expects a lot of love. But she is attracted to men who are chauvinists. Female lions are attracted to the strongest male, and *Lac leoninum* women tend to be attracted to strong men. However, men who exude strength often lack sensitivity, hence the *Lac leoninum* woman ends up in a relationship with a man who cannot meet her emotionally, and who expects her to do as he says. She is also liable to attract men who are violent. Meeker types like *Beryllium* will simply submit and lose themselves. But lions do not simply submit. Here we see *Lac leoninum*'s dilemma. The female lion is queen of the animals, powerful and dangerous, yet she is subordinate to the lead male. *Lac leoninum* women do not feel comfortable submitting to a man, and yet they do just that, for a while. Eventually they can take

no more, and they rebel, at first by fighting, and often eventually by leaving the relationship.

*Lac leoninum* women are powerful women. In the savanna only the male lion is more powerful. The power that the *Lac leoninum* woman enjoys is often at the expense of femininity. Ambitious women who like to feel in control and who intimidate men will often respond constitutionally to either *Ignatia* or *Lac leoninum*. Both types are highly sensitive emotionally, but can hide their sensitivity behind a practised persona that states 'I am in charge of the situation.'

The *Lac leoninum* woman often speaks of abuse when referring to her childhood. There may have been physical, emotional or sexual abuse, and men in particular are seen as dangerous by the *Lac leoninum* woman. This history of abuse, with its attendant fear of men, differentiates *Lac leoninum* from most *Ignatia* cases.

Despite her outward toughness, the *Lac leoninum* woman seldom completely closes her heart. More typically, she retains a strong affection for friends, whilst remaining wary of family. In fact she is emotionally intense, like *Ignatia*. And like *Ignatia*, her emotions are strong and clear, and they are expressed strongly in the consultation. Very often *Lac leoninum* women appear loquacious, as they pour out their hearts. And they also tend to have sharp analytical minds like *Ignatia*.

So how does one differentiate between *Lac leoninum* and *Ignatia* women? Both are passionate, romantic women. Both tend to attract strong men, to feel abandoned and then broken-hearted. Both can be dramatic, and both can use intellectualization as a defence (e.g. pursuing a Ph.D. in order to avoid their feelings).

For me, the most obvious difference between *Ignatia* and *Lac leoninum* is the degree of refinement. Most *Ignatia* women are highly

refined, whereas most *Lac leoninum* woman are only moderately refined. Both fit the Queen archetype, but one is Jackie Kennedy, whilst the other is Queen Latifa. In keeping with this difference, the intellect of *Ignatia* women is generally extraordinarily sharp and discriminating, whereas that of *Lac leoninum* is merely above average. And as stated previously, the theme of being a victim of violence and abuse is far more typical of *Lac leoninum* than *Ignatia*. One more difference is that *Lac leoninum* is liable to leave her partner, whereas *Ignatia* is more likely to be left.

When the fire and the water element are combined, we tend to see two opposite types of emotional responsiveness. On the one hand we see intense devotion, loyalty and passion, on the other hand we see possessiveness, jealousy and revenge. In *Ignatia*, *Natrum sulphuricum* and *Lac leoninum* the devotion and loyalty predominate, whilst in many of the snake remedies jealousy and revenge are more evident. Bonds between male and female lions tend to be long-term, and this is reflected in the manner *Lac leoninum* women work hard to make their partnerships work.

When the *Lac leoninum* woman does fall for a man, she falls hard. All her control goes out of the window, and she dedicates herself to pleasing him with as much energy as she used to give to her career. Like all *Lac* types, she is wired to give, to take care of the other, and in romantic relationships she can give and give until she has been used up, and then she will leave. Since she has attracted a dependant man, he will not leave her.

There is a lot of overlap between characteristics of *Lac leoninum*, and the Leo astrological sign. The constellation Leo was named after the lion, not only because it looked like a lion, but also because it represents the energy of the lion. Hence it is not surprising that there are so many similarities between the two pictures. For example, I have

found that *Lac leoninum* women love to be praised, and may fish for compliments. They love to be pampered and spoiled, and they become totally devoted when they receive such treatment.

Like Leo people, *Lac leoninum* women are adventurous. In the consulting room they have described themselves as ‘impulsive’ and ‘insanely adventurous.’ The two *Lac leoninum* women that I have treated who travelled a lot in Africa and married African men were certainly that. It is as though they could bear no more of mundane human life, and so they took off to Africa to become lions. One used to paint pictures of women trapped in cages. Such is the feeling of *Lac leoninum* when she marries a traditional man.

*Sepia* also often feels trapped in marriage, and surrenders too much of her autonomy. And *Sepia*, like *Lac leoninum*, is intuitive, creative, and has a quick temper. *Sepia* is also usually moderately refined, like *Lac leoninum*. So what are the differences between these two? The most obvious difference is the degree of intensity. *Sepia* is far less intense emotionally than *Lac leoninum*. She often has a Virgo like energy, where earth settles water, and the person stays in touch with her body and the physical world. *Sepia* rarely expresses ego, since her fire is subdued. *Lac leoninum*, like *Ignatia*, appears more egocentric, and more concerned about her image. Both types can be combative in relationships with men, but *Lac leoninum* is far more liable to feel like a victim, with self-pity and blaming. *Lac leoninum* is more likely to appear larger than life, and also stubborn, than *Sepia*.

## **Summary**

The picture of *Lac leoninum* is one of strength and pride, with a great deal of vulnerability underneath. Determination and ambition

can give a masculine edge to the *Lac leoninum* woman, who often is more successful in her career than personally. Personally, *Lac leoninum* gives a lot, and can be a 'rock' for her friends. She does not reveal her own vulnerability, preferring to project an image that she is in charge of the situation.

Many *Lac leoninum* women were subjected to violent abuse in childhood. This results in a tough exterior, often with obesity, and a fear of vulnerability. Despite this, *Lac leoninum* women tend to attract lazy, violent men.

*Lac leoninum* is an adventurous type, attracted to all things African. She is often single, and tends to have the delusion that she will always struggle, and always be alone. She often has great depth, both emotionally and spiritually, and may fit the archetype of the wounded healer.

### ***Case 1***

*52 year-old woman, blonde, overweight.*

#### Past Medical History

Glandular fever aged 35, chronic fatigue syndrome, asthma, hypertension, varicose ulcer, tonsillectomy.

Osteo-arthritis: fingers, spine, shoulders.

Generals: sweets ++. Bread ++. < Heat.

- My niece was killed in a road accident before Easter. I have been my sister's support. I was sick in March in Bali, with bronchitis and sinusitis and gastroenteritis. I took antibiotics and got thrush. I still have diarrhoea and low energy two months later.

- I have been on anti-depressants for one year for anxiety. My classroom burnt down. I lost all my work. I cried a lot, and couldn't sleep. I got very anxious. Zolof helped.
- I take on too much responsibility, and neglect myself. I was a mother at 16. I got pregnant after my first sexual experience, with my steady boyfriend. In relationships I am loyal, devoted, submissive. My husband was loving but controlling and manipulative. He was romantic, but allowed me no freedom. I couldn't even phone my mother. So I walked out.
- My second marriage was insanely adventurous. I was travelling in Africa, met an African man and married him there. He was violent. It was a disaster. I brought him here to help him.
- I am quite talkative. A bit impulsive, but also responsible. I am the eldest of four. I was mother's helper. People say I have a calm exterior. With my friends I am very open. I tend to worry what people think of me. I am afraid people will think I am uncaring, lazy, dishonest, irresponsible. I fought a lot with my mother. She was sarcastic. She put me down.
- I tend to be impressionable, trusting, what you see is what you get.
- I am very creative, a big picture person. I paint, and I am a creative thinker.
- I can't stand cruelty. I am very idealistic. I used to be obsessed with Africa.
- " I am also very determined.

Treatment: *Calcarea sulphuricum* LM1 daily.

***Follow up at six weeks***

All improving.

Treatment: Continue *Calcarea sulphuricum* LM1 daily.

***Follow up at 12 weeks***

- My hot flushes have come back. I hadn't had any for nine months. It's embarrassing. My asthma is a bit worse. So is my anxiety. I feel stressed if I am too busy, with a choking feeling in my throat.
- I like to be there for my family. I help the other teachers. At work I'm always on the go, but not at home. At home I make jewellery whilst I relax. I think a lot of the future, of plans to travel, things to write about.
- I used to feel let down by my partner. He wasn't there when I needed him. I was disappointed in those people I gave the most to. They didn't give back.

Treatment: *Calcarea iodatum* LM1.

***Follow up at 18 weeks***

- The flushes stopped. I still get a tight chest when I am stressed. I had to increase the Zoloft. I am spending time with my bereaved sister. That's stressful. And my sister-in-law has cancer. And my sister's dog had to be put down. My job is very intense, and not very secure.
- I feel so unsupported at work. My work load has increased enormously, and nobody seems to care. It makes me feel paralysed. I should have



- been applauded for my efforts. My sleep is bad now for the past ten days.
- I spit the dummy at work, when my colleagues got bitchy with me. I spoke up and then walked out. I got a right telling off and had to apologise. It shatters me when I lose my temper. It happens every two years. I feel so let down.
  - I have always fallen out with colleagues and superiors at work. I say what I mean, and that is naive. I am bossy too. I can be outrageous.
  - I have offered my home to my sick 17 year-old niece. She's depressed. It makes me anxious. What if something happens to her when I am responsible for her? She lies to me. I feel betrayed by her.
- " I have been campaigning against the Iraq war. I also campaigned before for children's rights. I really idealized Nelson Mandela.
- I was slow to stabilize after my first marriage. I have always been someone's wife or child. I fell in love with my second husband in Africa. He was attentive, took care of me. He was also stupid, and alcoholic. I am intimidated by powerful men, by their anger.
  - My dad left us when I was ten. All five of us. I was the eldest. I had to work so much.
  - I am having a relationship with a married man. I have problems with male authorities. I am either devoted or a rebel. Men are not trustworthy. They have the power to hurt. Women do the work, emotionally. Men are selfish, yet I am attracted to powerful men.
  - I paint trapped women. Women in cages. Bodies under water. At work I feel humiliated. I cried in front of my colleagues. None of my superiors supported me. I thought they were my friends. So I have resigned. I feel beaten around. That's what happens when you are the whistleblower.

## ***Analysis***

Several qualities struck me about this woman. She had a soft, helpless quality, similar to that seen in *Pulsatilla* cases. This was accentuated by her round face, and blonde features. She was highly emotional, and appeared quite open. The second thing was her intensity. She was emotionally intense in a manner reminiscent of *Ignatia* and *Natrum muriaticum*, and like these remedies, some of her intensity was channelled into indignation when she felt betrayed or unsupported. She also appeared and admitted to being bossy. So I was struck by the combination of soft neediness and extroverted intensity.

There are many *Lac* themes in the case. She gives too much, and feels hurt when she doesn't get supported. She campaigns for children (among other things). She was her mother's support, her father was absent, and her mother was hard with her.

Several other aspects stand out, which are not *Lac* themes. One is her relationship to men. She is attracted to powerful men, and then becomes submissive and dominated, and then eventually she rebels. She has problems with male authority figures, and in her art she depicts women in cages.

Her romantic history is extraordinarily chaotic. First she gets pregnant to her boyfriend at 16 and marries him. He controls her, so she leaves, and impulsively marries an African man whilst travelling in Africa. He is aggressive, so she leaves him, and has an affair with a married man. On the other side, she falls in love with her men, and she describes them as loving and romantic.

Clearly, we cannot ignore her love affair with Africa. Finally, there is a generally fiery quality about this woman. Like *Sulphur* she

is creative, and sees the big picture. She has an extroverted energy, and is somewhat larger than life.

Once it was clear from the *Lac* themes that she needed a *Lac* remedy, I was immediately drawn to the possibility of *Lac leoninum* for three reasons. Firstly, her obsession with Africa, to the point where she married an African man. Secondly, the focus of the case on being dominated by selfish, controlling men. And thirdly, her proud, assertive side, and her restless energy.

The chaotic feeling she gives is related not only to her relationships, but also to her restless spirit in general. A single woman travelling through Africa is unusual. Her love of painting and writing testifies to her creativity, and her romantic tendencies further add to the picture of a restless spirit that wants more intensity from life. In my experience, *Lac leoninum* cases usually have this adventurous, restless spirit.

Despite her somewhat proud bearing, and her anger towards men, this woman did not feel at all like the *Lac felinum* cases I have treated. Her submissiveness tends to exclude *Lac felinum*, but so does her dramatic, larger than life emotionality, which is more like *Ignatia* than *Lac felinum*.

Treatment: *Lac leoninum* LM1.

### ***Follow up after six weeks***

- I have a lot less pain in hips. My mood has been alright, although my heart is not really in my work. I will retire in a year.

Continue *Lac leoninum* LM1.

***Follow up after 12 weeks***

- I have been on a more even keel. But I still get affected too much by stress. Then I feel flat. I need more time off work.

Treatment: Continue *Lac leoninum* LM1 daily.

***Follow up after 18 weeks***

- I am doing better at work. I feel supported by my colleagues now. The pain in the right hip is worse.
- I have felt anxious since I found that my husband is in prison for murder. He almost killed me once. There is so much pain inside.

Treatment: *Lac leoninum* 1M.

***Follow up after 24 weeks***

" My energy and anxiety are a lot better. I am still overeating, but I feel a lot stronger. I don't worry about others so much now. It is so good to be able to look after myself for a change. The pain in my right hip has gone. I don't get a tight chest anymore.

***Lac leoninum rubrics in this case***

*Millennium*

Dictatorial. Domineering.  
Dreams of capture (paints women in cages).  
Industrious.  
Resentment towards husband.

*Sankaran proving*

Feeling humiliated by others.  
Caged animal.

*Herrick*

Problems with authority figures.  
Women at odds with their husbands.

***Case 2***

*Woman, 47 years-old, gesticulates a lot.*

*Presenting complaints*

- Asthmatic, worse since influenza three months ago. Used inhalers and then natural treatments. Now on a steroid inhaler again. Mucus sticks in her windpipe. It makes her choke. She brings up tiny yellow lumps of mucus, greenish yellow.
- Asthma throughout childhood. Recurred during second pregnancy.
- All joints sore for the past four weeks.

### Past Medical History

Post natal depression, tonsillitis, iron deficiency, migraine, menorrhagia.

Generals: < heat, < humidity.

### *Mind*

- I am grieving at the moment. I have just split up with my boyfriend.
- I appear extroverted but, I feel very deeply, and I used to suppress my feelings. I get neurotic, worrying about the future, about exams, public speaking, relationships. I was married for 13 years. It was o.k. but we didn't connect deeply. He didn't want to. I have been left by other men. Men have betrayed me. Some have been unfaithful. I feel betrayed when I am abandoned. As a friend I am loyal and generous.
  
- As a child I worked hard to earn my mother's love. I cared for her. My brother was a bully. I loved him, but he shut me out. He locked me out so I kicked a hole in his door.
- I can get very angry when I am hurt. My brother and I used to fight, and I was the one who got the strap.
- I was Daddy's girl. Mum was very annoying. I was a dutiful daughter. I still am.
  
- After the kids were born my husband and I had separate lives. He was impotent, so there was a lack of intimacy.
- As a mother I worried a lot about the kids. I was very protective of them.
- I used to be ambitious. I had to be the best. I still have to get high distinctions.
- I hate injustice. Especially during apartheid in South Africa. I campaigned against that.

- A couple of years ago I had reactive depression. It was connected to a court case about an injury at work. I cried a lot, and got very anxious.

### ***Analysis***

This woman seemed very analytical, and very intense emotionally. Loss and abandonment and betrayal seemed to dominate the picture. I could feel the pressure of her need for love and attention, a reaction I usually get with *Natrum*, *Ignatia* and *Lac* patients. Her combination of fiery extroversion and suppressed grief seemed to fit *Natrum sulphuricum*, but also *Ignatia* and some *Lacs*. Being daddy's girl, and being a high achiever academically are both suggestive of *Ignatia*. But she seemed less sophisticated than *Ignatia*. The focus on difficulties in romantic relationships swung me in favour of *Natrum sulphuricum*, along with the physical symptoms.

*Treatment: Natrum sulphuricum LMI daily.*

### ***Follow up after three weeks***

- My wheeze got worse, so I took *Arsenicum* 30c, and it improved. My joint pains are bad. My mood is different. I am less sad, but I have been anxious. I went to a satsang and the teacher challenged my reality, like Mum did. That made me anxious for a week. Then I got a mental image of my ex-partner. He seemed loving, and that broke my heart. Then I felt a lot of anger towards him.

- I feel impatient looking after my old mother. Frustrated. She was never affectionate. She couldn't contain me and my feelings. I wasn't allowed to be angry. I had to be a good girl, a caretaker.
- " I have often had my perception of reality challenged. Mum didn't believe that my boyfriend had proposed to me. My boss didn't believe I had a painful shoulder.
- My abandonment began with my mother. She was never there for me.
- People find me overbearing, aggressive, judgemental. I do judge people — that they are unevolved. I want to tell them about their blindness. People say I am assertive. I am also warm and generous and passionate.
- I have lost interest in my thesis. It is about how psychological factors reduce the perception of pain.
- I do all the work in relationships. My libido is very high. I had a dream of a lion chasing a deer. I could feel the deer's fear. Outwardly I am the lion. Inwardly I am the deer.

## ***Analysis***

The response to *Natrum sulphuricum* was equivocal. However, I started to see very clear *Lac* themes in the case. She has always cared for her mother, and resented her. She became sick twice during or shortly after pregnancy. She campaigned against apartheid. She was very protective of her children, and she was the victim in a court case against her employer. I was especially struck by the way she said she felt that her perception of reality is questioned. This symptom was very familiar to me from *Lac humanum* cases. Yet she seemed different from my *Lac humanum* patients. She was more emotionally expressive, more fiery. And she seemed more innocent than *Lac humanum*, more uncomplicated, younger emotionally.



Naturally, I was struck by the dream of the lion and the deer. This woman's fiery quality supported lion's milk, and her anxiety fitted with the lion's prey. Remedies made from predator animals usually contain within their mental aspects of the prey as well as of the predator. Her statement that she does all the work in relationships with men is highly characteristic of *Lac leoninum*.

In most of my *Lac leoninum* cases, pain surrounding romantic relationships was more intense than pain regarding the mother.

Treatment: *Lac leoninum* 200.

### ***Follow up after 6 weeks***

- I have fired a few long term friends. I realized I had been used by them for years. I tried to talk to one of them about it. He has been completely selfish lately, with no regard for me. He refused to discuss it! I expressed my dissatisfaction intensely, and he just withdrew. We have cut contact. He is a narcissist. My other friend was even worse. She was my best friend. She has cancelled all of our meetings for months, without apologies. I was furious last time. She goes on about her own issues, and doesn't ask about me.
- And she claims to be a spiritual being. Years ago she told me I was hostile, when I wasn't. Well I never expressed my anger to her, though I felt steam coming out of my ears last week. (The patient is very loquacious.) After she emailed me last week I felt like I had daggers in my stomach, ripping it open. It sent me into a childlike space. Reminded me of my brother bullying me. He wanted to kill me. I realized afterwards that I have been so furious that I have wanted to hurt someone, because I was so hurt. I am the victim and the perpetrator.

- The data in my thesis is huge, overwhelming. I would like to give it up.
- I have got out of the habit of driving myself.
- Dream one: the architect of apartheid was assassinated. It seems like a healing of the split in me.

*Philip: 'What split?'*

- The split into a deer and a lion. My totem was a deer who thought he was a lion.
- " Dream two: The lion is chasing a deer. They stop. The lion approaches the deer and the deer kisses the lion.
- My asthma has been very good. I have reduced my inhaler intake. The joint pains are also reducing.

## ***Analysis***

Clearly there have been enormous shifts, and a lot of insight. The breaks with friends could be positive or negative, but the insights, and the dreams, suggest that healing is taking place, as do the improvements in the asthma and joint pains.

The dream of the architect of apartheid being killed is interesting on several levels. First of all we have an assassination. A victim and a perpetrator. Yet it is a perpetrator that is killed. This violence brings healing, the healing of the split represented by apartheid.

The theme of killing and being killed is central to *Lac leoninum*. It is the theme of being both perpetrator and victim. The theme of being split is central to all *Lac* remedies. And apartheid introduces Africa, the home of the lion.

The client's feeling of having her stomach ripped open is reminiscent of a lion attacking its prey, and again illustrates how patients can identify with the prey of the animal that is their similitum. The theme of 'kill or be killed' goes back to childhood and her brother, and is encapsulated in her dreams of deer and lion.

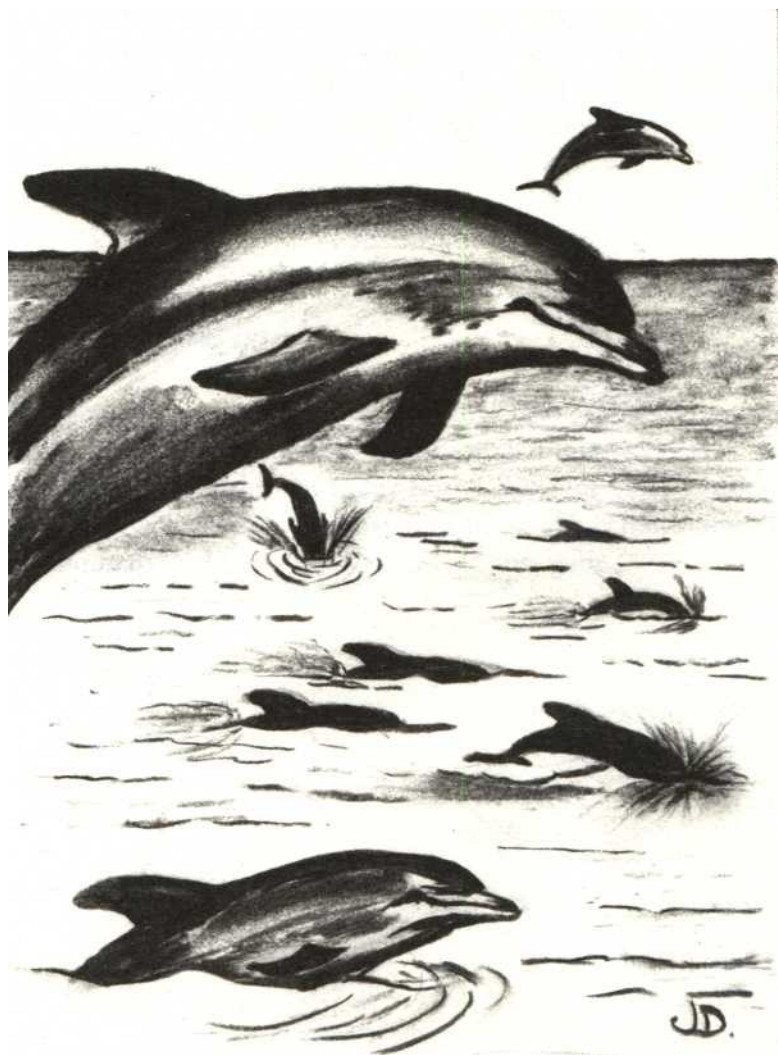
No treatment.

***Follow up 3 months later***

- My therapist says I am more feminine now. (She seems much calmer, less intense.) I have bought more feminine clothes. It feels like a kind of nourishment to my soul. I feel a lot quieter inside.
- I have been able to stop the inhaler. The asthma is mild now, after exertion mainly. The joint pains have almost gone.

No treatment.

*Lac /eo / Controlled, abused by men, suppressed rage, wild, extrovert, responsible, fat, Africa, assertive, devastated.*



## LAC DELPHINUM

Lac dephinum *has a very distinct energy in women (I have seen no male cases).*

*There is a combination of innocence, warmth, and sensuality that tends to be irresistible to men.*

*The most obvious example of this energy is Marilyn Monroe. A sex kitten, not a cat. The combination of child-like vulnerability and sexuality is very typical of Lac dephinum. Her helplessness makes her seem even more desirable. And yet a man who falls for her finds he has taken on more than he bargained for. She can be very demanding of his attention. She needs constant reassurance that he loves her and finds her attractive, and she is so moody and volatile that he runs away from her.*

*I have found that Lac dephinum women lack many of the defence mechanisms that help other Lac people to cope with grief and loneliness. In this sense they resemble Lac caninum. They are more open emotionally, less analytical, and more in touch with their feelings. As a result, they are so sensitive that they easily feel overwhelmed by their own emotions.*

### ***Fear***

Fear is the emotion which dominates *Lac delphinum*. She has many fears, but the most important are fears of attack and fears of abandonment. *Lac delphinum* is both psychic and highly imaginative. This works against her, as she can imagine hidden dangers, particularly at night. She senses attackers in the shadows, or ghosts by her bed. Some such women are terrified by horror stories, yet also

Lac *delphi* / Sensual, helpless, warm, feminine, addicted, chaotic, escapist, vulnerable, panicky, dreamy, magical, thinking.

attracted. They watch horror movies, then feel terrified and haunted for weeks.

*Lac delphinum* has a peculiar relationship to danger. She seeks dangerous situations, and feels calm in them. For example, she will drink too much, and then drive. This can be compared to the dolphin who is always aware of sharks nearby, yet is not threatened. Dolphins will chase sharks away from the pod, and it is only sick and young who fall victim to sharks. Yet dolphins are very aware of the danger from sharks. Several *Lac dephinum* women reported dreams of being *stabbed by sharp objects* such as spears or knives, which may represent the shark's teeth.

### ***Relationships and Sexuality***

Whereas many *Lac* individuals complain chiefly about their relationship with their mother, *Lac dephinum* tends to struggle especially with her relationships with men. She knows she is sexually attractive, and may use her sexuality to hook a man, from whom she seeks security. *Lac delphinum* is often clingy and dependent in relationships, and this tends to push partners away. She very easily goes into a helpless, childlike mode, where she expects to be looked after. She is also moody in relationships, because she easily feels neglected, hurt and indignant. As a result she is prone to brief and stormy relationships. She will also push men away deliberately, because she easily feels trapped.

Another pattern I have seen in *Lac delphinum* is a tendency to attract older men, who become father figures. They provide security for *Lac delphinum*, but are seldom sensitive enough for her. Hence she

pouts and fights with them, and eventually leaves them. Often in the process she becomes a single mother.

Sexuality is a prominent feature in the proving of *Lac delphinum*. Most of my patients who responded to the remedy had a high sex drive and a strongly sensual feel. Yet many also reported problems with sexuality. The most common complaint was that they could not connect sexuality with their heart. They either felt love, or sexual, but not both at the same time. Often there was an inability to reach orgasm during intercourse, part of a general inability to let go during sex. And some reported fear during sex, as if they were being raped. The same women felt some masochistic desire to be raped by their partner, and some also felt violent themselves during sex. It appears these symptoms relate to the fact that male dolphins are very aggressive when mating. Several males will chase a female and effectively gang rape her.

### ***Heart-centred and Dreamy***

*Lac delphinum* has a very warm heart. This is part of her attractiveness. She feels great empathy for almost everyone, and will give and give when she feels needed. As a mother she tends to be a natural, exuding maternal warmth whilst dreamily floating through the early stages of being a parent. Very often motherhood is the one stable element of her life, the one relationship she can count on to endure. She is generally a permissive mother, who delights in every aspect of her child.

Although *Lac delphinum* often has a sharp intellect, she is frequently unable to focus. She is particularly liable to space out when she is anxious. Her boundaries are not strong, and she easily feels

overwhelmed by pressure. She then panics and goes into a fugue-like state, where she feels dreamy and cannot think straight. Indecision is a keynote symptom of *Lac delphinum*. She fears making a mistake, and hence will not decide. Perhaps this also relates to the life and death situations that dolphins face with regard to sharks.

*Lac delphinum's* dreaminess is an essential characteristic of the remedy. It is there even when she is not stressed. She will laugh easily, and seem unable to take problems seriously. She has a child-like giggle, reminiscent of *Ignatia* and *Pulsatilla*, and she likes to fool around and make others laugh.

### ***Play, Escape and Magical Thinking***

Playfulness is another keynote of *Lac delphinum*, closely tied to her dreaminess. Dolphins are famous for their playfulness. I feel it is more than coincidence that dolphins are so often used in New Age images of spirituality. Those New Agers who are attracted to the dolphin image often share characteristics with *Lac delphinum*, including innocence, dreaminess and unrealistic optimism. I have found that *Lac delphinum* people are attracted to using aphorisms to attract what they want, and to ward off trouble. It is a kind of magical thinking that can be seen as an escapist or immature form of spirituality, associated not only with dolphins, but also fairies, unicorns and angels.

*Lac delphinum* is a very escapist type. One way she will escape is to bury her head in the sand. She simply will not look at difficult issues, and so she can feel quite slippery when she seeks psychological help. Instead of responding when asked a question that touches on a painful issue, she may laugh, or stay silent, or change the subject.



Another way *Lac delphinum* escapes is by taking drugs. It is a very addictive type, particularly to alcohol and sedatives like valium and marijuana.

### ***Depression***

*Lac delphinum* is prone to depressive illness. Her life is very often chaotic, and lacking in support. She is extremely sensitive to the world's harshness, and she easily feels overwhelmed, and then sinks into depression. When depressed she is very tearful, and full of self-pity and self-loathing. She is also prone to anxiety when she is depressed. At such times she isolates herself, though she can also behave in a clinging way if she trusts someone. A depressed *Lac delphinum* usually appears lost and hopeless, and has little idea how to help herself. She tends to feel extremely disconnected from other people, and hence very lonely.

*Lac delphinum* has many characteristics in common with *China*. In particular, both types tend to be dreamy and psychic, and both types are prone to panic. They also share the same defence mechanism. Both can be very stubborn and defiant, particularly with men. One *Lac delphinum* patient told me that she studied astrophysics at university, just so that she could beat her father at something. She was beautiful and sensual and dreamy, the kind of woman you would only expect to be an astrophysicist in Hollywood movies.

As children, *Lac delphinum* are shy, sensitive and dreamy. They tend to live in an imaginary world, and are easily frightened. As with other *Lac* types, sibling rivalry is often strong.

## **Case 1**

*36 year-old woman, dark hair.*

### Past Medical History

Recurrent bladder infections

Appendectomy

Cervical dysplasia

### Complaints:

-- Tiredness for six months, since working on fishing boats. Feels run down.

- Moodiness:

- My mood has been very up and down lately, excited then depressed. When I am low I have no motivation. It lasts a day or so. Often I feel anxious if I am under pressure. I am in an on-off relationship. I have a fear of commitment, of being trapped. I need space. That is why I took the boat job, so I could watch whales all day. I love their power and their beauty. I also get needy in relationships.

- I have a fear of death, of loved ones dying.

"As a child I was shy and sensitive. I was afraid of making mistakes.

I felt alone. I was a very giving child, keen to please. I mixed well with other children, yet I still felt alone.

"I have a fear of committing to anything. I can be very indecisive. I like to learn. I am intuitive, I love dance, music and art.

- I have had several dreams about dolphins and whales. And I often dream of flying.

- I can be very wild, but in a safe way. I am very playful. I get really giggly.

- I would like to have children. My libido is pretty high. I tend to daydream a lot.
- I get scared very easily, and then I space out, especially if I have big tasks in front of me.
- In relationships I expect a lot of attention. I expect to be listened to. I am also giving, and very sensitive to energies.

### ***Analysis***

This woman struck me as highly unusual. On the one hand she appeared sensible and mature, and on the other hand what she said contradicted that. She spoke of being dreamy, wild and spaced out, of being anxious and unstable. And yet she appeared calm and focused. I have found this kind of dichotomy quite often in *Lac delphinum* cases. They have a certain self-possession and a good intellect, yet they are prone to spacing out and to attacks of anxiety.

One of the most characteristic features of this case is her fear of being trapped in relationships. She cannot commit, and so the relationship is on and off. This is another common feature of *Lac delphinum* cases. There is a great need for closeness, opposed by an equally great fear of being trapped. (Dolphins are very social animals, that often get trapped in nets.)

Equally typical of *Lac delphinum* is her labile mood. These are creatures of whim, almost like mermaids, magical and inconsistent. They are often very beautiful, and they exude a soft sensuality, but they cannot be caught.

Of course, her love of dolphins and whales, and dreams of them, immediately put me in mind of *Lac delphinum*.

Treatment: *Lac delphinum* 1M.

***Follow up after six weeks***

- I went through a lot after seeing you last. It was like I couldn't do anything for a week. I just couldn't focus. Lots of memories came up from my childhood, sadness over feeling separate from other kids. And a memory of my mother being really hard on me. She didn't understand me. I even cried over my sister always getting more approval from my mother than I did. And now I am feeling a lot better. My energy has gone from about 40% to about 80%, and my mood seems more stable. I have a sense I can cope better with stresses now. I am getting on well with my boyfriend, but I am still not really ready for total commitment.

No treatment

***Follow up after a further two months***

- What did I come to you about originally?

*Philip: 'Your energy and your mood?'*

- Oh yeah. My energy seems fine now, except when I have too many late nights. And my mood is the most stable it has been for a long time. My boyfriend says I am much easier to be with. I am beginning to feel more able to commit to him. It is still scary, but not so much. And I have noticed that I don't get so scared now when he seems aloof. I used to fear that he would leave me. We

have been talking about having a child, and we both seem more open to it now.

## ***Case 2***

*32 year-old woman*, blond, slightly overweight.

This woman was in a state of distress when she first came to see me. She was tearful and vulnerable, and seemed very young emotionally.

- I have suffered from anxiety and depression since I was 21. I think I have been depressed on and off my whole life. When I get anxious lights seem to shimmer, and distances go unclear. For the past six weeks I have felt overwhelmed. I split with my partner, and since then my self-esteem has been really low. It was only a brief relationship. I feel my career plans are disintegrating. I want to paint. I have painted my arse off, blindly believing I could make it as a painter, and now I don't have that faith anymore. I feel pathetic, without any direction, and I feel so tired.
  
- It feels very uncomfortable crying here with you.
- I get by with sedatives and alcohol. I take valium every day.
- I am a single mother. My daughter is six years old. I work as a topless waitress. I am good at it, but it's not very stimulating.
- I had a bad relationship with my parents. My mother used to throw stuff. But she supported me. Dad tried to have me put in a children's home, because I lied and smoked pot. Dad had a short fuse. He smacked me with a wooden spoon. It was humiliating.
- I am very sensitive, to everything. I used to be angry and defensive with my parents. I am also very compassionate with everyone. I

connect strongly to people, and try to help them. I am very intuitive with the men at work. I can give them what they need.

- I tend to isolate myself. I feel unlovable. If I am attracted to a man I feel afraid. When men see my fear they reject me. The last three guys left me. They all said, 'Something is missing.' It was devastating. I was very close to the last one.
- I am needy, starved of love. And I can get pushy. I resist if things don't go my way. And I can hold onto resentment. I resent my mother. She is so horrible to me. And I am so dependent on her. She babysits for my daughter. She is vicious and cruel. I always felt unloved as a child. I was picked on at school. I used to cry all the time.
- I was afraid of the dark. I didn't want to go to bed. I still am afraid of the dark. I am afraid of seeing dead people. Once I saw a guy by my bed at night. He was transparent.
- Sometimes I smell my grandmother at night.
  
- I used to be promiscuous. Now my heart is more connected. I don't orgasm, except during foreplay. I think too much during sex.
- I am very sensitive to injustice. I have campaigned for Greenpeace. I give to charities. I can't watch the news. It horrifies me, makes me feel sickened, defeated.
- When I am depressed I feel guilty, a loser. I hate myself. Then I tend to rush around. I used to feel like a victim. I still do in relation to my parents. I feel so broken.
  
- I want to be in the sea all the time. I surf when I can. I feel cleansed by the sea. I dream of the deep ocean, of whales. I love sharks. They are monsters. They hunt us. Humans are so arrogant.

- On a very deep level I feel disconnected. Everything is happening all around, without me. Sometimes I have dreams where I know that I am dreaming. I like to paint spirals. I get spaced out easily.
- " I am also very playful. I goof around. I was a smart-arse, the school clown. I was told I was too communicative.
- I have a fear of getting old. I like challenging situations. In Vietnam I was doing heroin, and there were these junkies around me, yet I felt perfectly safe. I drive the car when I am drunk. I have just lost my driving licence.
- " I am really into affirmations. They help me to feel positive when things are hard. And I am constantly noticing synchronicity, how everything is connected with everything else.
- Last week I had a strong dream: I was swimming under the water. There was a lot of light. I swam around my ex-partner. I wanted to eat him. A wave knocked me into him.

## ***Analysis***

This woman was also highly unusual. I had never before treated a case where the patient was so sensual, and yet so warm-hearted. She worked as a topless waitress, and used to be very promiscuous, yet the energy she gave off was centred more in the heart-chakra than anywhere else. Furthermore, she was highly sensitive emotionally, and intuitive. And despite her warmth, her attractiveness and her depth, she was depressed to the point where she appeared to be falling apart.

These extremes of light and dark are typical of *Lac delphinum*. Not the light and dark of *Stramonium* or *Mandragora*, but a more human spectrum, where the individual's strong positive qualities can barely enable her to cope with her extreme vulnerability and lack of

boundaries. Her combination of inner and outer beauty, and pathos, was similar to that I had seen in some *Phosphorus* cases, a beautiful damsel in distress, almost pleading to be rescued.

A superficial overview of the case could lead to the prescription of a *Fluoratum* remedy. There is strong sexuality, weak boundaries, despair and dependence on narcotics. And yet I was sure that *Fluoratum* would not cover the case. There is a detachment and a cynicism in *Fluoratum* cases that was entirely absent here.

The patient's previous campaigning for the environment, and her tendency to help people, suggest a *Lac* remedy, as does her victim status in relation to her mother. She is an intuitive single mother with low self-esteem, who relies upon New Age affirmations, a very common *Lac* presentation. She never felt loved, and still resents her mother. In fact her mother is the only person she expressed resentment toward, despite having had an abusive father and some difficult romantic relationships.

Within the *Lac* group of remedies the only remedy, apart from *Lac delphinum*, that I have seen to be effective in cases that were this boundary-less is *Lac leoninum*. In both remedies there is often a lot of chaos and impulsiveness around romantic relationships, which can lead to depression and anxiety.

There are, however, many features which favour *Lac delphinum* over *Lac leoninum*. First of all, the woman is playful in a sensuous, girlish way. *Lac leoninum*s I have treated were less sensual, and less playful than this patient. Secondly, her dependence upon narcotics is far more typical of *Lac delphinum*, as is her spaciness. Then there is the keynote of the remedy, feeling safe in dangerous situations. She drives when she is drunk, and in Vietnam she was surrounded



by junkies, and shooting up heroin, yet she felt perfectly safe. And of course there is her special relationship to the sea, with dreams of whales and sharks (both frequent companions to dolphins in the wild, one safe and one dangerous).

Treatment: *Lac delphinum* LM1 daily.

***Follow up after six weeks:***

- I have felt a lot better on the remedy. I haven't needed to take valium for the past three weeks. Previously I was taking it nearly every day. I feel like I can cope with things better. I am not so tearful, and I feel like I have more to give my daughter now. I was just in survival mode before. I had a dream last week:
  - " I am in a tower, surrounded by armies of soldiers. They are carrying spears. They are all aiming for my heart. I felt so vulnerable. A spear goes through my back into my heart. I am in front of a family. My heart is bleeding. I try to tell them. I can't. I vomit blood.
- When I woke up there was such a feeling of sadness. My eczema has been a bit worse.

***Analysis***

She is clearly doing well. The dream appears to express very poignantly the heart-pain that she is processing. Literally a bleeding- heart, dying in front of a family she cannot reach.

Treatment: Continue *Lac delphinum* LM1 daily.

***Follow up at 12 weeks:***

I have had a good few weeks. I seem to be on a more even keel. I don't get so low, and I don't get as stressed as I used to. I am beginning to feel in control of my life for the first time in years. I haven't taken any valium since last time, and I am drinking a lot less beer. I realized the other day that I don't know how to receive love. I push it away. I don't let people get close. I want to change that.

*Lac delphi* / Sensual, helpless, warm, feminine, addicted, chaotic, escapist, vulnerable, panicky, dreamy, magical, thinking.



## LAC LUPINUM

*There is very little written about Lac lupinum, except for Nancy Herrick's excellent proving. The following is derived from my experience using the remedy successfully with only three male clients. Although the number is small, there were numerous features these clients shared, which helps to confirm their relevance to the remedy picture. However, that said, these impressions must be confirmed by further clinical experience.*

### ***The Outsider***

The theme of being an outsider appears through the dreams of Herrick's provers of the remedy. It can be related to the historical persecution of the wolf by man. The dangers posed by wolves have been greatly exaggerated by man throughout history, and attacks by wolves upon man are in fact extremely rare. Even their attacks on livestock have been exaggerated. However, wolves are seen as dangerous wild animals which attack livestock and may attack people, especially children. Herrick compares this scape-goating of the wolf to that of the gypsies, and other minority populations. In my own practice, the patients who responded to *Lac lupinum* were outsiders in the sense that they did not conform. They did not follow the usual pattern of settling down, getting married and having children. Rather they tended to move from one country and one relationship to another, and they appeared not to need the security of roots and family ties.

*Lac lupus* / Detached, outsider, charming, escapist, hedonist, cannot hold onto money, fear of women, immortal, adventurous.

In addition, they were all relatively detached, with a predominance of either Air or Fire element. Herrick comments on the issue of detachment in her notes on the proving of *Lac lupinum*. I would describe my *Lac lupinum* patients as charming, sociable and escapist. They could not be pinned down to relationships or to facing difficult facts and feelings. Instead they would change the subject, or make a joke about a serious issue.

In Herrick's proving we find: Dreams of playing, Dreams of pleasure and Dreams of parties. My *Lac lupinum* patients were very at ease socially, and loved to go out on the town and play. Yet they were outsiders in the sense that most respectable, security-loving folk would not trust them with their children or their teenage daughters. My patients were womanisers, who oozed charm, and yet retained a sense of innocence. As such, they could be seen as dangerous by both men and women, particularly as sexual predators. The fact that they appeared charmingly innocent made them appear all the more dangerous (a wolf in sheep's clothing).

My *Lac lupinum* patients all had a tendency to feel unfairly judged (Oversensitive to criticism — Millenium). It was my impression that they attracted criticism because they looked as if they could take it. They tended to be sophisticated when it came to analysing the psychological make-up of others, but thin-skinned when others pointed out their own imbalances. In this regard, I noticed a definite tendency towards chauvinism. Two of my three patients reported feeling aggrieved by the way women judged them harshly and unfairly. In expressing their indignation, they had a tendency to generalise about the unreasonableness of women.

### ***Trouble with Women***

For all their ease and charm in the company of women, it was with women that my male *Lac lupinum* patients had the most problems. Once the chase was over, and the relationship began to deepen, they had a tendency to run. When they did stay, they were usually dominated by their partner, sometimes violently. Two of my three male patients had been the victims of physical abuse from female partners, and tended to attract dominating women. Curiously, both men appeared as if they feared nothing in the world, except their partners. This fits with the picture of the wolf drawn by Nancy Herrick in 'Animal Minds,' where the alpha pair is often dominated by the female.

My *Lac lupinum* patients were very sensitive to the needs of women, and tended to have many female friends and admirers. They belonged to that group of men who grew up close to their mothers, and never completely cut the apron strings. As a result, they were good at relating to women, but not so good at standing on their own two feet. Two of my patients went from one relationship to another, usually leaving once the issues got too heavy. The third was married and dominated by both his wife and his elderly mother.

### ***The Opportunist***

Wolves are known to be opportunistic hunters. In other words, they will pick off the weak or the young who cannot keep up with the herd. My *Lac lupinum* patients were opportunists, who went wherever fortune bade them go. They were so free from attachment to person or place that they were able to up and leave whenever opportunity presented itself, whether in the form of a new job, or a new relationship. Their

opportunism was not especially exploitative. It was amoral rather than immoral. Like a free spirit they wandered the world, sampling a little of this and a little of that.

All three were somewhat interested in spirituality, but they tended to give hedonistic pleasure at least as much priority, if not more. Their innate friendliness and charm enabled them to enter new groups and networks with ease, and to quickly find support, both physical and emotional, in their new surroundings. (Wolves are extremely sociable animals.) In this sense they appeared to live charmed lives, and yet underneath there was a distinct sense of restlessness, loneliness and dissatisfaction.

### ***The Thrill-Seeker***

Herrick found in her proving of *Lac lupinum* a tendency to feel better when surrounded by danger. This is reminiscent of the provings of Dolphin's milk, where there is a feeling of calm in dangerous surroundings. Curiously, Herrick points out that some studies have suggested that the dolphin evolved from a wolf-like terrestrial animal. Both provings include a lot of playfulness and hedonism. And my *Lac lupinum* patients were just as innocently playful as *Lac delphinum* can be. In addition, they liked to seek after thrills. These could be new sexual encounters, or physical thrills from riding motorbikes, driving fast cars or bungee jumping.

Herrick suggests that *Lac lupinum* appears to have a sense of immortality, and this is in keeping with the relatively reckless way my patients sought to have fun. There is also the suspicion that by courting danger my *Lac lupinum* patients sought unconsciously to return to the traumatic experiences they had as children. Two of the

three patients I treated successfully with the remedy had histories of violent abuse in childhood, including sexual abuse in one case. In this sense *Lac lupinum*'s thrill-seeking resembles that of the wild *Staphysagria*'s.

### ***Avoidance***

Perhaps the most prominent feature psychologically in my *Lac lupinum* patients was their avoidance of emotional pain. All three men were adept at dodging difficult emotional issues, either by ignoring the question, making a joke, or shifting the discussion from the personal to the general. This latter device was especially effective in helping my patients avoid dealing with their insecurities. Rather than talk about themselves, they would generalise that all men or all people felt the way they did. In this sense, you could say that they were emotionally immature.

Indeed, my *Lac lupinum* patients all appeared boyish, despite the fact that two were in their fifties. They were aided in their avoidance of emotional pain by a certain smugness. They appeared to feel self-satisfied (Contented with himself. Heedless to what others think - Millenium). Despite this, they tended to appear gentle rather than arrogant. This combination of self-satisfied and gentle is also seen in *Medorrhinum* men, and in *Lac felinum* men. All three of these types have a graceful charm, combined with self-confidence.

These positive traits help the *Lac lupinum* man to avoid facing his emotions. Instead, he focuses on the emotions of other people, being a good listener. His charm and sensitivity helps him to give the impression that he is in touch with his own emotions, but this is misleading. This is a sensitive type, but one which is good at hiding



from pain. It is perhaps pertinent that the wolf is one of the few large predatory animals that digs a burrow.

At this point it may be helpful to compare *Lac lupinum* with similar remedy pictures. The picture of a detached, charming womaniser who is self-satisfied yet gentle could equally fit *Sulphur*, *Staphysagria*, *Medorrhinum*, *Lycopodium* and *Tuberculinum*. Let us compare each in turn with the picture of *Lac lupinum*.

*Sulphur* comes close to the picture of *Lac lupinum* I have derived from my patients in many ways. Both types are charming, gentle, detached and often chauvinistic womanisers. However, there is something fixed about *Sulphur* that I have not seen in Wolf's milk. *Sulphur* is stubborn, dogmatic and often arrogant, and I have not seen these features in *Lac lupinum* patients. Furthermore, *Sulphur* tends to be more prone to philosophising and intellectualising, and certainly appears to have more genius potential than *Lac lupinum*. *Lac lupinum* appears more sensitive emotionally than *Sulphur*, like a youth who despite his confidence, is easily hurt. Indeed, whilst *Sulphur* tends to appear older than his years, the opposite is true of *Lac lupinum*. Then there are the *Lac* issues that we see in *Lac lupinum*, but not in the *Sulphur* picture. In particular, I have found that my *Lac lupinum* patients had a need to look after others (mostly women), and they tended to be unusually tied to their mother, who they looked after more than one might expect.

There is a great deal of similarity between the wild sub-type of *Staphysagria* (see 'Homeopathic Psychology') and *Lac lupinum*. Both are innocent, charming thrill-seekers, who tend to be irresponsible and sexually adventurous. And as said, both may seek danger as a means of unconsciously approaching early traumatic experiences. So what are the main differences? Well, one could say that the wild

*Lac lupinum*

sub-type of *Staphysagria* is more escapist and more superficial emotionally than *Lac lupinum*. All *Lac* cases have emotional depth, even *Lac lupinum*. I have found that *Lac lupinum* can be encouraged to look at painful emotions, and when he does, he is more able to process them than the wild *Staphysagria*, who has very little stomach for such inward honesty. Another important difference is that the wild *Staphysagria* is very explosive, to the point of being dangerous. This has not been my experience with *Lac lupinum*. Thirdly, the wild *Staphysagria* is often reckless with recreational drugs, a trait I have not seen in *Lac lupinum*.

*Lycopodium* is superficially similar to *Lac lupinum*, in that he can be a detached, opportunistic womaniser. He is also boyish, and good at side-stepping painful emotional truths. However, at its essence lies *Lycopodiums* self-doubt, which expresses itself as anticipatory anxiety, and fears of impotence. This aspect is not strong in the picture of *Lac lupinum*. Furthermore, *Lycopodiums* charm tends to be either innocent and non-sexual, or sleazy. That of *Lac lupinum* appears sexual, and yet non-sleazy, since it is based more on animal magnetism, and less upon impressing the woman. Finally, *Lac lupinum* is not intimidated by men with power, whilst *Lycopodium* is.

*Tuberculinum* has a similar easy going detachment to *Lac lupinum*, as well as a non-arrogant but charming self-confidence. Both types tend to love change, and to adapt well to new situations. And both can have a tendency to avoid emotional heaviness, seeking fun instead. Physically, both tend to be of light complexion and light build. Despite the many similarities, my *Lac lupinum* patients did not 'feel' like *Tuberculinum* patients to me. There is a clarity to *Tuberculinum*, which comes from a genuine emotional independence, combined with a sharp intellect and detachment. *Lac* cases do not have this clarity, since they are always complicated emotionally.

All *Lac* cases have a tendency towards ambivalence in relationships, and this ambivalence, combined with emotional depth, lends them a complexity which we do not see in *Tuberculinum*. Secondly, *Tuberculinum* tends to be more assertive about getting what he wants than *Lac lupinum*, who worries about hurting other people. And thirdly, *Tuberculinum* is not dominated by women.

The distinction from *Medorrhinum* is similar to the distinction from *Tuberculinum*. *Medorrhinum* is also less complicated emotionally, lacks the typical *Lac* issues, such as a mother-complex, and can be more selfish than *Lac lupinum* in taking what he wants from life. In addition, *Medorrhinum's* sexual sensuality is more intense than that of *Lac lupinum*.

### ***Trouble with Money***

Each of my *Lac lupinum* patients had money issues, and there was a common thread in each case. Although they earned a good amount, they were not able to use it for themselves. This reminds one of a wolf who takes down a large deer, but has to share the kill with the whole pack. He even has to let the higher ranking wolves eat first. Furthermore, as Herrick points out in *Animal Minds*,<sup>9</sup> wolves will regurgitate their meal for any member of the pack who seeks food from them.

One man, whose chronic migraines cleared up after a dose of *Lac lupinum* 1M, had his own business manufacturing water purifiers. He was passionate about his product, since it could be used in poor countries at low cost to render water safe for drinking. Unfortunately, he was not able to sell as many units as he expected, and so he ploughed all of the money back into the business, trying to make the product

better and better, so that governments and non-profit organisations would buy it.

The company became a monster that swallowed all of his earnings, leaving very little for himself. Another patient earned a reasonable wage, but gave a third of it to his ex-wife, and so struggled financially, whilst a third was part of a small team that built swimming-pools. He tended to get cheated out of his part of the earnings, either by his partners, or the people who commissioned the team. In each case, the individual lost a significant part of his earnings. Generally the response of the patient was to shrug his shoulders, as if there was nothing that he could do about the situation.

### ***Death and other Inconveniences***

Herrick's proving of Wolf's milk points towards a delusion that death is close. In *Animal Minds* she relates this to the fact that the wolf has been hunted almost to the point of extinction. Each of my *Lac lupinum* cases had had close encounters with death. One had almost died of testicular cancer, one had had a very serious motor accident which left him in hospital for months, and the third had nearly drowned. Yet I did not find a fear of death in these patients. Rather there was a sense that they had faced death, and so there was nothing to fear. This fits in with Herrick's observation from the proving that *Lac lupinum* has a sense of being immortal.

As mentioned previously, each of these men had a spiritual side. It is my impression that their close encounters with death strengthened their connection to spirit, without robbing them of their connection to life on earth.

## **Case**

*48 year-old man.* Lightly built, light brown hair.

I have had migraines for eight years. They come out of the blue, about once a month. They are usually left-sided, but not always. It feels like my head is in the jaws of some powerful animal, being crushed. I haven't noticed any triggers for the migraines, except if I drink too much.

*Philip: 'Tell me a little more about yourself.'*

- I think I am pretty easygoing. I can get on with anyone, and I like to have a laugh. I am pretty honest and straightforward, and I don't see the point in whingeing about your troubles.
- My girlfriend thinks that I am afraid of intimacy, but our sex life is really good. Maybe if she wasn't so aggressive and possessive I would want more intimacy. It's like she wants me all to herself, to the point where I feel suffocated, so I go out for a night at the pub, and then she says I am avoiding her.
- I think I am pretty sensitive as blokes go. I don't look it, because I do bodybuilding and I can swear as good as the next bloke, but I have always been intuitive, and a good listener. I made a living for a while reading tarot cards. It was a bit of fun, but there were real insights that came through as well.
- A while back I got really into the Native American tradition. I did a lot of sweat lodges, and went on a vision quest. I had a vision that I was an Indian brave, and I got separated from my tribe in a snow storm. I was going to die from cold, but then I was saved by a wolf pack, who kept me warm and fed me until I gained my strength.

- I am an engineer by training, but my real passion is making water purifiers. I set up a business with a partner, making purifiers for the third world. The design was beautifully simple, but for some reason it didn't sell well. So I kept on borrowing from the bank and improving the design, and I am hoping for better sales this year. Meanwhile my partner has bailed out, leaving me with all the debts. But I am not bitter. Life is too short.

" I would like to live somewhere warmer, but the business is based here, and I couldn't leave my mother to fend for herself. She's nearly eighty, and she lives on her own. I check in on her at least twice a week.

" As a child I dreamed of living in warm countries. I was a sweet child according to all the reports. I was no trouble, and I did well at school. I remember being bored at school, and daydreaming of being a pirate or a worldwar two pilot.

### *Analysis*

This man appeared very relaxed and open at his first appointment, and it was only in subsequent appointments that I came to notice how important it was for him to remain in control at all times. His easy manner disguised this need for control, but it showed itself in various subtle ways. For example, when he talked of difficult subjects, he showed no emotion, and if I asked him about emotional pain in relation to such subjects, he would reply 'I think anyone in that situation would feel some emotional pain.' Another way the patient would avoid feeling vulnerable was to 'turn the tables' and ask me about my own feelings. He did it with such charm that I had to remind myself that it was his way of controlling the conversation and avoiding vulnerability.

There were several features in the case which made me think of *lac* remedies. First of all, he was intuitive and spiritually orientated, and softer than most of my male patients. Secondly, he appeared to take the role of victim in his relationship with his girlfriend. And thirdly, he was very protective of his mother. However, I found difficulty finding a *lac* remedy that fitted his case, until I treated a patient successfully with *Lac lupinum*. It was then that I noticed the similarities with the present case. Both patients were relatively innocent and idealistic, and very friendly. Both had difficulties with money, and both tended to be dominated by women. Furthermore, both were quite clever at avoiding vulnerability, both in the consultation, and in their relationships. Once I looked at *Lac lupinum* I appreciated the significance of the wolf pack in the patient's vision.

Treatment: *Lac lupinum* 1M.

### ***Follow-up at 8 weeks***

- I have had a couple of small migraines, much milder than usual. All I needed was to lie down for a couple of hours and I was OK. I haven't had any really bad migraines, which is unusual.
- I have been fighting more with my girlfriend than before. Something has changed, because now I am standing my ground. Before I would believe her when she told me how selfish I was, but now I am beginning to see it as her way of manipulating me. And she doesn't like it.

No treatment.

***Follow-up at 16 weeks***

- I haven't had any migraines at all since I last saw you. It's fantastic! I can even have a night at the pub without getting a headache. And my energy is better generally. I can do more laps at the pool.
- " Things are working out better with my girlfriend. She seems to have more respect for me, and she isn't being so touchy or accusing. I think she knows she can't get away with it anymore. I have had a few acne spots on my face, which is unusual. I haven't had acne since my teens.

No treatment.

***Follow up at 25 weeks***

- I still haven't had any migraines. I think you might have cured me. I have been singing your praises.
- The business is going nowhere fast, so I have decided to go back to engineering. That way I can pay my debts and get a life back. It's sad to have put so much energy into something for nothing, but it could have been worse. At least I gave it my best.
- " My girlfriend and I are thinking of getting married. If you had told me six months ago that I would be saying this, I wouldn't have believed you. I always thought marriage was for mugs, but I think I was really just afraid of committing.

*Lac lupus* / Detached, outsider, charming, escapist, hedonist, cannot hold onto money, fear of women, immortal, adventurous.



## KEYWORDS

### **Lac caninum**

Worthless, failure, out of control, intense, hysteria, warm, indignant, resigned, denial, appeasing, floating, controlled, anal.

### **Lac defloratum**

Passive, dreamy, fearful, delusion will die soon, nebulous, suppressed, rational, waiting, indecisive, overwhelmed.

### **Lac delphi**

Sensual, helpless, feminine, addicted, chaotic, escapist, vulnerable, panicky, warm, dreamy, magical, thinking.

### **Lac equis**

Frustration, energetic, dance, tension, restless, mania, dreamy, aloof, loquacious, disorder, analytical, pride, freedom.

### **Lac felinum**

Trapped by dependents, self-absorbed, fearful, graceful, feminist, rebel, intuitive, ambivalent, powerless, nervous, throat.

### **Lac humanum**

Bonding interrupted, estranged, dramatic, powerful, humanitarian, zealous, intense, spiritual, superiority, feminist, aloof, martyr.

### **Lac leo**

Controlled, abused by men, suppressed rage, wild, extrovert, Africa, responsible, fat, assertive, devastated.

### **Lac lupus**

Detached, outsider, charming, escapist, hedonist, fear of women, cannot hold onto money. immortal. adventurous.

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## BOOKS IN PRINT

*Concordant Materia Medica* [1994] — the practitioner's bible. This contains *Materia Medica* from Hering, TF. Allen, Boericke, Boger, Clarke, Cowperthwaite, Kent, Lippe, Pulford and Vermeulen. It is a concordance of annotated sources, clearly laid out, starting with the main characteristics of the remedy, and working in sections through from the Mind to the Modalities. Then follows a section on related remedies. This book contains the maximum number of reliable *Materia Medica* facts in the minimum space.

*Synoptic Materia Medica* [1992] — a handy reference of *Materia Medica* from many modern sources. 195 rxs. Great for learning the basics, the essence and for passing exams. Interesting reading. First published in 1992, and reprinted a dozen times since. Sold over 18.000 copies Updated in 2004 as:  
*The New Synoptic One*. [See below.]

*Synoptic Materia Medica 2* [1996] — continues in the vein of *Synoptic Materia Medica* to give valuable information on 'small' and unknown remedies. However SMM2 is expanded to include Signs, Folklore, Comparisons, Botanical and Chemical information, which also bring the remedies to life. A very useful chapter on Botanical relationships starts the book, followed by one devoted to food desires and aversions This book contains remedies made from drug substances [*Haloperidol*, *Amyl nitrate*]-, hormones [*Corticotropinum*, *Folliculinum*]; bacteria, [*Streptococcinum*]-, the bowel nosodes; little known plants [*Ocimum canum*, *Onopordon*) indeed it takes remedies from every conceivable kingdom. This book brings together remedies about which little has so far been written. In 1996 it was ahead of its time. In 2004 however, these remedies take their place in more common usage owing to our increased understanding of the Periodic Table and the Plant and Animal Kingdoms. This is the only *materia medica* in which information about these unusual remedies can be found together.

*Prisma*-. The *Arcana of Materia Medica Illuminated* is a fully expanded version of *Synoptic One*, containing the same remedies, and also an encyclopaedic amount of information on the source, zoology, chemistry, physics, habitat, distribution, folklore, mythology and history of the remedies. This contextual material is abso-

lutely fascinating reading, bringing the medicinal substances vibrantly to life. Whereas *Synoptic One* and *Concordant Materia Medica* are vital books for the student and clinical reference texts, *Prisma* is all this, plus bedtime reading too.

*The New Synoptic One*, 2004. An updated, re-edited reference based on the ‘out-of-print’ *Synoptic Materia Medica* of 1992. Contains the fresh ideas of many modern writers and draws on the standards of our basic texts too. Easy to read, fascinating. Also contains material from Jan Scholten and Rajan Sankaran — Sensation and Miasm, and stage in the periodic table. An essential for Essence and Exams!

*Understanding Hahnemann*, 2010, [English translation of *Hahnemann Begrijpen*] is Ewald Stoteler’s scholarly work of Hahnemann’s homeopathic practice towards the end of his life. The book is rooted in Hahnemann’s writings in *The Organon* and *Chronic Diseases*, and clarifies how the old masters, (C. von Bonninhausen, J. Compton Burnett, R. T. Cooper, A. Nebel, E. Schlegel and others) managed their patient’s cases.

A clear guide for those using organ drainage, low potency prescribing, and miasm theory, underlined by the words of Hahnemann himself.

*The Lac Remedies in Practice*, Philip Baley 2010

#### TRANSLATIONS

*Concordant Materia Medica* is available in German [*Konkordanz MM*]

*Synoptic Materia Medica 1* is available in French, German, Russian, Chinese, Japanese and Romanian.

*Synoptic Materia Medica 2* is available in German and French, Russian, and Italian.

*Prisma: The Arcana of Materia Medica Illuminated* is available in German, Bulgarian, Italian, Japanese.

*Monera*, Kingdom Bacteria and Viruses is available in Japanese.

*Hahnemann Verstehen*, Ewald Stoteler [German translation of *Hahnemann Begrijpen*].

*The Lac Remedies in Practice*, Philip Baley 2010 is available in, German, Dutch.

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*Hahnemaniaanse Homeopathic*, Ortega, Nederlandse vertaling 1986

*A Modern Guide and Index to the Mental Rubrics of Kent’s Repertory* - David

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*Het Wezen der Homeopathic*, Rajan Sankaran [Dutch translation of *The Spirit of Homeopathy*] 2003

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*Die Krebskrankheiten*, Emil Schlegel. The 1927 photocopied version properly edited and printed at last. Schlegel's work in the management and cure of cancer cases is as relevant today as it was during his busy practice. 2008 *Boericke/Phatak*, Een compilatie van Boericke, Pocket Manual en Phatak's *Materia Medica* samen gesteld door Frans Vermeulen 1991/2009.

*The Potency - Advanced Prescribing in Homeopathy*. The Fibonacci Potencies Series: a unified theory and practice of modern homeopathic posology by Joe Rozenewajg 2010

*Autism; Beyond despair. CEASE Therapy* — Homeopathy has the answers by Tinus Smits 2010