Summary of Lac Remedies

Lac Humanum

Detachment and Isolation: Estranged from family, no connection or bond. Can't trust new people. Feel deeply empty. NUMB to life. Completely cut off from life leading to suicidal thoughts.

Situation if which the child was not wanted: Adopted children, emotionally abandoned children, divorce of parents, both parents going to work. When the parents did not bother or want to know their children.

Breast feeding failures: This can be the beginning of the feeling of rejection and loss in bonding.

Loss of ambition: gives up, no use in trying any longer. Aversion to lift the head up.

Indifference: Can't feel any longer, lack of feelings for anything or anyone. Indifferent to family, can't make new friends. What is the point in trying (Nit-ac).

Feels unworthy: Not good enough to be loved. Loathing of self and life. To feel worthy may be into compulsive washing and cleaning. A desire to be perfect.

Depression: a wall of pain around the patient, the person feels totally isolated and can no longer make contact with others. No positive emotions can flow into the patient. Hopeless, cut off, estranged from family, giving up to die, suicidal. Consolation is not helpful; turn away from affection.

Depersonalization: Feels a loss of identity. Feel like an outsider. No sense of purpose in life.

Compensate with control, a lot of structure, may be fastidious. May learn that duty can hold them together but don't know who they are.

In order for the patient to feel 'okay' he or she may insist on continuous and total symbiosis (sense of oneness) with their parent or caretaker. Such as holding hands all day or having the unwavering attention of the parent 24/7. This is a desire to go back into the womb to be nurtured again without having to individualize. Can't individualize. Can't separate from their childhood doll.

May have many feelings of insecurity and fears. Fear of others. Fear something will go wrong or that something bad will happen. Fear of criticism, aversion to conflict or confrontation.

Later in life can't bond with others, feels isolation, can't maintain a relationship with others. Always feels isolated and alone. May go and live on the street as this reflects most closely what they feel the world is like or may go to the other extreme and join a group with extreme beliefs in order to feel a part of something.

Breakdown state of the personality, catatonia, psychotic break: No confidence, feel they are nothing and worthless. Helpless. Crave love and symbiosis. Become extremely dependent or give up and want to live on the street. May only have one way to communicate with the world, such as dancing, sex, work, sport etc; then isolated the rest of the time and no connection. Feel life is a dream and not real.
Depersonalization, wish to be a baby again. No identity, shallow personality, fake person (Thuja).

Dreams of death of mother, father or baby.

Alcoholism, drug addiction.

Feels empty and depressed on waking.

Forgetful, makes mistakes.

Sexuality increased of decreased:

Can't sleep: feels too alone. Has to sleep with TV on.

Suck thumb – needs extra nurturing to feel okay.

Allergies and eczema:

Early tooth decay:

Swelling of breast before menses. Other PMS symptoms. Post partum depression – can't bond with their child. Menses dark brown or black.

Nausea better eating.

Gestational diabetes, craving sugar.

Eating disorder to feel emotionally nurtured.

Crave milk, aversion to milk or allergy to milk.

Weakness of muscles.

Headache, migraine, dizziness, vertigo, an empty feeling, flushes, loss of hair, coldness of the extremities, weak libido, lack of feeling, awkwardness, general chilliness, eczema, psoriasis, molluscae.

Lac humanum Source: human milk, one donor
Proving: by J.Houston and E.Halahan 1993 (Great Britain)

Lac maternum
Source: mixture of human milk from nine donors at different stages of lactation, including colostrum.
Proving: Tinus Smits (Links 2000)
No classical proving.

Case Examples
Case: Three year old female spayed Corgi. Hemorrhagic cystitis. Frequent urination (4). Bright red blood in urine, no clots. Wants to be alone, won't look up, will not come when called. Wall of sadness. Isolation, lost, numb, depressed. No appetite. Normal thirst. Plan: Lac humanum 30c once a day for three days. After one day 50% better. After three days 90% better. (Canth, Aurum sulph, Sarsap, Uva
Materia Medica

ursi, no help until Lac hum given.) Seven months later still all better. Bladder is now very strong; in the morning after being in the house all night she won't pee right away if I let her out of the house. She barks to come in again, wants her breakfast and then goes out for a pee. She is so much more friendly now, she wants to sleep next to my bed or under my bed while in the past she always wanted to sleep alone. She is frienly to new people and tries to make friends with everyone she meets, very trusting now and feels emotionally nourished by contact with others.

Compare:
Psorinum: both can have bad smelling eczema, depression, hopeless feeling.
Abrotanum: Child can't breast feed and looses weight. Failure to thrive.
Camphora: Forsaken, isolation, no friends.
Sepia: Indifference, aversion to affection, low sexual desire.
Nitric acid: Life has no meaning.
Aurum: Suicidal depression, feels unworthy, loathing of self.
Lac-caninum: feels rejected, isolated. But Lac-caninum will try to please others which is a feeling of optimism that Lac human does not have.
Pulsatilla: Forsaken, alone feeling. But Pulsatilla is better from consolation while Lac humanum is not better from consolation.

Bibliography and Cases:
The Homoeopathic Proving of Lac Humanum Jacqueline Houghton and Elisabeth Halahan
http://www.interhomeopathy.org/lac-humanum-lac-maternum
Lac Caninum
Themes in the Remedy
• Feels rejected and alone. FORSAKEN.
• Try to please others to feel accepted and loved.
• Salivation on the pillow.
• Disconnection/hovering. Sensation of floating above the bed.
• Restlessness and Anxiety/Guilt.
• Self destruction.
• Failure.
• Sensitivity/Rage.
• Low self esteem – thinks that whatever she says is a lie
• Hypersensitive amounting to Hysteria
• Forgetful
• Aggression and rage
• Fears and excitement (fainting, falling, snakes, spiders, insects, ghosts
• Constant desire to wash hands
• Hypochondria and fear of disease
• Dependent victim
Physical Symptoms:
• Warm patients
• Alternating sides
• Ravenous appetite
• Des pungent things (pepper) and salt
• > Cold applications
• < before and during menses
• Parts glisten/shine
• Vertigo w/sensation of floating in the air

Steve Olsen ND, DHANP
Materia Medica

- Genital organs easily excited from touch
- Painful, swollen breasts before menses

Clarke – “This remedy represents a state in which the organism does not have the resources to absorb and contain stress and teeters on the brink of collapse”. The anger and rage in the remedy is directed at the self. They can be introverted, exhibit excessive daydreaming and can seem as if in a daze. The remedy can manifest in one of two ways. In the active type there is great sensitivity. In the passive type there is hysteria.

Lac Asinum
Donkeys have a great sense of self-preservation, hence they will not do anything that puts them in danger. This behavior has resulted in donkeys being called stubborn, but this is the result of misinterpreting their behavior.

Themes in the Remedy:
- Stupidity and Stubbornness.
- Ignorance, darkness, idiocy.
- Humility and Kindness – a little foolish but obedient.
- Curse and Punishment – in mythology the person who is punished is turned into a donkey.
- Indecisiveness.
- Helplessness and Desertion.
- Others seem spiteful, unfair, ruthless.
- Feelings of being an innocent, passive, defenseless martyr; a tragic, passive witness.

Physical Symptoms:
- Pains and sensations around the head and eyes (blindfold).
- Pins and needles – paralysis of the head, face and trunk.
- Swelling, oedema, sweat.
- Right-sided.
- Stamina – wellbeing, fitness.
- Aggravation from exertion and heat.
- Dizziness.
- Muscle spasm.
- Heat sensations – face, eyes, stomach.
- Epigastric pain and rumbling.
- SRP – Hot flushes with a need to breathe in deeply.

Dreams
- Children, pregnancy, water, working, others mocking, knives/murder

Lac Caprinum
The goat has long been a symbol in mythological stories. It has a varied significance, with gentleness in one tradition and sensuality in another. Both sexes of the goat symbolize fertility, vitality and ceaseless energy. The he-goat (buck) is the epitome of masculine virility and creative energy, while the female (doe) typifies the feminine generative power and abundance.

Themes in the Remedy
- Controlled individuals, prudish
- Fright and fear of razor sharp deadly teeth and a vulnerability at the sides of the throat
- Fear of being taken by surprise, of being jumped at (noise, motion)
- Fear of being pointed at
- Fear is internalised and not expressed
- Shameless sexuality

Steve Olsen ND, DHANP
Materia Medica

• Fear of their own sexual impulses
• Themes of breasts and oral sex
• Nervous, frightened children clinging to their mothers
• Individuals in high social position (safe place on a height) who hide sexual indiscretions and are subject to scandal and disgrace.
• Fear of falling/losing social place or position
• Childlike helplessness, timidity and innocence
• Can become indifferent as a strategy to avoid or internalise the fear.
• The main theme of the remedy can be found in the fairy tale “The Wolf and the 7 Little Goats”

Physical Symptoms

• Chilliness
• Left-sided
• Wandering pains (sharp/stitching)
• Shooting pains in throat, eyes, abdomen
• Cracking in joints
• Digestive disturbances
• Headaches
• Palpitations
• Strong odours – feet and genitals

Lac Defloratum

The Cow is predominantly a symbol of motherhood. The Cow is a symbol of the moon as many moon goddesses wears the horns of a Cow. The Great Mother Cow exists in many cultures. There is Hathor the divine Cow of Egypt and Europa the white moon Cow that mated with Zeus.

Themes in the Remedy

• Need to belong to the community
• Fear of being rejected by the community
• Forsaken feeling
• Feeling of being separated from the mother
• Need to be attractive
• Tremendous sense of injustice
• Need to bear a lot of suffering
• Cares for and by the mother
• Fears and dreams of being pursued, of being beaten
• Dirtiness
• Depression, suicidal disposition
• Meditates on the easiest way to take his life

Physical Symptoms

• Strong desire or intolerance of milk
• Affections of the breast including poor lactation
• Pain in the breast before menses
• Obesity
• Disturbed nutrition
• Anaemia
• Sleeplessness
• Headache – throbbing in the temples when the rest of the head feels light
• < milk, loss of sleep, cold, during pregnancy
• > pressure of bandage, conversation, rest
• Intense thirst
Materia Medica

Lac Delphinium
A favourite of travellers, the dolphin is known as a symbol for prosperity and the abundance of the earth. Dolphins are highly intelligent creatures, and there are people who believe that dolphins are intellectually equivalent to human beings, if not superior. To underline this common belief, the sophisticated medium of communication in dolphins has mystified many researchers.

Themes in the Remedy
• Calm during danger
• Play and pleasure
• Circles
• Separation detached
• Clairvoyance
• Attraction to water
• Groups and community – close bonds where being separated from them causes discomfort.
• Feeling of lack of privacy
• Guilt with responsibility
• Possibility of being led astray, seduced by the good life as well as a desire to find meaning in everyday life.
• Maternal instinct and the need to nurture and give shelter

The dolphin is a very group-oriented sea mammal. Dolphins fish together, play together, enjoy sexuality and childrearing, and have a strong focus on the protection of the group. In order to keep the group together they must be caring, loving, communicative and exist together peacefully. The group works together to protect against predators such as sharks, humans and killer whales. However, in order to co-exist cooperatively and peacefully, dolphins may need to suppress anger, violence, competitiveness, jealousy and the feeling of not being taken care of.

Physical Symptoms
• Disease of sinuses, congestion/blockage of the left nostril
• Pain in big toe
• Pharyngeal infections with very sore lymph glands
• Weakness from the sun

Lac Equinum
The horse is a symbol of power, guidance, protection, prosperity, magic, prophecy and the transporter to the otherworld.

Themes
Love of work. Work so much then burn out and have a nervous breakdown.
Love to work with others and take on a lot of responsibility. Intelligent.
Cramps in the hands.

Lac Felinum
Themes in the Remedy
• Fear of falling down stairs, but without vertigo.
• Great depression of spirits.
• Mental illusion that the corners of furniture, or any pointed object near her, were about to run into the eyes; the symptom is purely mental; the objects do not appear to her sight to be too close (asthenopia).
• Morbid conscientiousness; every little fault appeared a crime.
• Very cross to everyone.
• Sympathy with others pregnant
• Sensuality

Steve Olsen ND, DHANP
Materia Medica

- Violent sexuality
- Incest
- Lack of self respect
- Fastidious
- Moody and clinging to independence with sudden bursts if ill temper
- Desire to be alone/for freedom

Physical Symptoms

- Headaches over eyes, temples and front vertex with burning and pulsation
- Affinity with the eyes – weary, twitching, darting pain, inflammation
- Sinus problems
- Brassy taste on the mouth and loss of taste
- Salivation with tongue enlargement
- Stomach swelling and a desire to eat paper
- Anorexia, nausea, cramps
- Amenorrhoea, dysmenorrhoea, diarrhoea
- No appetite, heat in the epigastric region
- Chest symptoms with oppression and difficult breathing
- Alternating symptoms – cold and heat
- Dullness with heavy and prolonged sleep where they don’t wake easily
- Intolerance of hunger

Lac Leoninum

The lion has always held a high place in heraldry as the emblem of deathless courage, and hence, that of a valiant warrior. It is said to be a lively image of a good soldier, who must be “valiant in courage, strong of body, politic in council and a foe to fear.”

Themes in the Remedy

- Anger/rage
- Concern about people and desire to help them especially children
- Theft
- Problems with authority figures
- Women at odds with their husbands
- Men relating to other men
- Cats/catlike

The queen of beasts, the lioness, lends her milk for the healing of humanity. There is a theme of royalty, being a person of high standards, arrogant, with a love of power. But there is also the fear of losing this power and independence, resulting in being put down, blamed and brought low with feelings of being inferior, weak, fragile and lonely.

The flip side of being the king or queen is to be a lowly pauper, dependent on the pride for everything and being dominated by the current kingâ€”or turned out to fend for oneself. Thus, the person who needs the remedy reacts with anger, violence and pouncing upon one’s enemies, especially when there is a feeling of hurt pride.

Symptoms

- Anger from being blamed
- Busy/Industrious
- Dictatorial
- Desires respect
- Dreams of responsibility
- Sensitive to the truth
- Extreme thirst
- Sexual desire increased
Materia Medica

- Changeable moods
- Worse before menses

Lac Lupinum

The wolf is perhaps purely “the beast”, which appears from nowhere, wreaks devastation, and vanishes without trace, leaving carnage in its wake. In mythology, its role is sometimes benevolent, sometimes evil. The wolf sees in the dark, so is symbolic of light and the sun. The wolf can be the solitary hero who defies the hunters. It is a symbol of intelligence and courage.

In dreams, it is often a part of the self, positive or negative. It can represent solitude and self-absorption, and retreat from relations with others, but it can symbolize instinct too; the instinct that certain people can only keep locked inside. The wolf can also represent a “devouring” character that we carry within us, a father or mother for instance. It often represents a social character of this nature, for a man may be “a wolf towards other men or women, but a wolf seldom behaves badly towards other wolves. Wolves have been long regarded by Native Americans as teachers or pathfinders. Wolves are fiercely loyal to their mates, and have a strong sense of family while maintaining individualism. In the stars, the Wolf is represented by the Dog, Sirius, thought by many aboriginal tribes to be the home of the “Ancients.” It seems to be through this connection that the Wolf has come to be associated with ancient teachings.

Wolves are probably the most misunderstood of the wild animals. Tales of cold-bloodedness abound, in spite of their traits of being friendly, social and intelligent. They are truly free spirits, even though their packs are highly organized. They seem to go out of their way to avoid a fight. Fighting is rarely necessary when a shift in posture, a growl, or a glance gets the point across quite readily. Traditionally, someone with Wolf Medicine has a strong sense of self, and communicates well through subtle changes in voice inflection and body movements. They often find new solutions to problems while providing stability and support that one normally associates with a family structure.

Themes in the Remedy

- Mortality/immortality
- Protective of children in danger
- Intruder/outside
- Danger/desire for danger
- Fire
- Damaging liquid
- Danger in water
- Detached
- Confused/organised
- Critical
- Trying to help
- Enclosures/crowded/tunnels
- Friends/loving
- Broad/wide/huge
- Circles/spirals
- Holes in legs
- Fish
- Wallet/spanurse/lost things
- Transportation/vehicles
- Water
- The effect of Lac Lupinum seems to be an awakening, not so much a curing:
- Perceptive
- Vivacious/lively
- Good communicator
Materia Medica

- Spontaneous
- Hungry for life
- Food issues
- Heightened or finely tuned senses
- Cannot tolerate being tamed
- Need to own themselves
- Long for the wild – yearn for nature
- Feel world / society is the wrong shape for them
- Find the world much too left brained
- Emboldened feel self entitled
- Awakened / reclaimed sexuality
- Live in their bodies – body awareness
- Desire for deep friendships/relationships
- Playful
- Ailments from abandonment
- Need for movement, dance and exercise

Lac Suis

In Christian and many other traditions, pigs are considered unclean symbols of lust, greed, and gluttony. The pig, which wallows in the mud, has come to symbolize the complete enjoyment of almost all the sins of the flesh including sloth, selfishness, ignorance, and the above mentioned lust, greed, and gluttony. Far from being remorseful over these sins, the symbolic pig indulges an insatiable appetite for them. He enjoys the mud he is covered with and, instead of wasting away, grows sleek with sin. It is a symbol of sensuality, the prosperity of the wicked, and the Devil.

Around the world, pigs were associated with and sacrificed to fertility, mother, underworld, and agriculture gods and goddesses such as Isis, Demeter, Tiamat, Mars, and Phaea. In parts of the New World, pigs were believed capable of bringing rain, and consequently, fertility to the land. The European corn spirit had the appearance of a pig as did the Celtic Cerridwen or “Old White Sow.” Pork was eaten in otherworldly places by visitors and by the gods. The infant, Zeus, was nursed by a pig. In Tibet, the “Diamond” or “Adamantine Sow” was revered as Vajtavarahi, the Queen of Heaven.

In Ancient Egypt, the sky-goddess, Nut, was depicted as a sow suckling or swallowing her piglets which are the sun and the stars. According to their beliefs, Nut would swallow the stars every morning and vomit them into the sky every evening. She would also swallow her piglet, the sun, every evening and spit him out in the morning. In this way, the sun and the stars were reborn each day before beginning their journeys across the sky. In honour of Nut, Ancient Egyptians wore pig amulets. Another pig was thought to follow the evil god of darkness, Set, brother and murderer of Osiris. Black pigs were sacred to Set and thought to be malevolent. Early Egyptians kept, sacrificed, and occasionally ate pigs even though they considered them unclean enough to cause leprosy.

After its birth the piglet has to take care of itself – break its own umbilical cord and get warm and dry, because the mother pig is somewhat of a passive parent. The father is absent, and when he tries to get near the piglets he is chased away. Male pigs live solitarily.

Themes in the Remedy

- Alertness
- Drug-like effect – not being able to distinguish
- between themselves and the space around them
- Forsaken feeling
- Feeling dirty
- Cold, fearful, nervous palpitations
- Slowness and being behind – no desire
- to do anything

Steve Olsen ND, DHANP
Materia Medica

- Hurried

Physical Symptoms
- Vertigo with fainting and hyperventilation
- Vertigo, floating, speech difficulties

References
Sankaran – The Soul of the Remedies
Homeopathic Links – Materia Medica of the Milk Collected Articles
Frans Vermeulen – Prisma
http://findarticles.com/span/articles/
http://www2.netnitco.net/users/legend01/donkey.htm
http://www.crystal-cure.com/cow.html
http://hpathy.com/casenew/welte-lac-suillinum.asp
http://www.khandro.net/animal_horse.htm
http://medicalreporter.health.org/tmr0297/breastfeed0297.html
http://www.askyewolf.com/symbolism-wolf.html

Report on a presentation by William Mann, LAcby
by Evann Wilcosky, Phoenix Homeopathic Study Group Member
This is the fifth in a series of reports from the 4th Annual Southwest Conference in Classical
Homeopathy, an NCH Regional Conference, held in Tempe, AZ, October 2 - 3, 1999.

This year's Conference will be October 7--8, 2000. The theme for the advanced track will be "The Tree
Remedies." There will also be a day-long seminar with Jonathan Shore, MD. For information call (602)
439-1589 or e-mail lesleypatrick@worldnet.att.net.

William Mann, LAc, stated that the essence of the remedy Lac felinum (cat's milk) is the conflict
between dependence and independence. Namely, there is tension between the desire to give one's
independence away for security or love and the equal urge to be on one's own under no one's power or
subjugation.

Mann summarized the history of the cat over the last 5,000 years. The point most relevant to the
essence of Lac felinum is that the cat domesticated itself, starting in the Nile valley. An agrarian
community encouraged domestication in order to control the rodent population that threatened the grain
supply. The wild cat had to learn to conquer its fear of humans and tolerate being handled, but once it
did, its rewards were impressive. The domesticated cat lived longer and more healthily than its wild
ancestors. As an interesting aside, Mann surmised that the Bubonic plague that decimated the
population of Europe in the Middle Ages might have been avoided if the cat population had not been
reduced during the persecution of pagans and so-called witches. There were simply not enough
predators left to kill the rats that carried the plague.

The physical symptoms for Lac felinum include localized migraines; ovarian pain and formation of
ovarian cysts; vaginal itching, at times severe; premenstrual tension and aggression; outbursts of hatred
and feelings of low self-esteem with depression; the menses come too early and too frequently; sinus
Materia Medica

problems; vertigo; inflammation of the eyes.
Other symptoms include clairvoyance and intuition; desire for colorful, attractive, tasteful clothing and jewelry; desire for cleanliness, orderliness, and fastidiousness; a tendency to mystical, religious, and spiritual interests. As with Silica or Spigelia, there is a fear of sharp, pointed objects.
Dreams may include motifs that are sexual in nature; pleasant, erotic dreams; dreams of sexual relations with a man; of being forced to have intercourse with a man, including relatives; of large penises; of cats fighting; of being chased by animals, men, dogs; of biting someone; of snakes in the bed; of rats; of earthquakes (Allen).
There is an aversion to or intolerance of milk. There is also an intolerance of hunger which is common in remedies of the animal kingdom, as control over the instinctual urge is absent. There may be feelings of worthlessness or inferiority; feeling dirty; feelings of ugliness with a revulsion for oneself; feelings of being incapable, thick, stupid, or inferior. These feelings are shared by many milk remedies, especially those of domesticated animals. But, as Mann stressed, with Lac felinum these can be expressed as their opposites. There is an expression of intolerance of obligation and pressure (Timmerman). There is a strong desire for liberty; the wish to be a free agent is one of the most frequently occurring desires in Lac felinum and is expressed in many forms and on many levels. This corresponds to a clear feeling of being restricted by one's partner. There may also be a marked jealousy of the partner and his actions. The desire to get out of the house and the desire for fresh air are an expression for Lac felinum's need for freedom and independence. There is also a strong aversion to being compelled to do anything against one's will and an aversion to external regulation.
Lac felinum was proved by Divya Chhabra of Bombay, India, in the early 1990s. Mann quoted from her proving as a summation of the remedy. "This is an animal remedy with a dirty feeling about oneself, a feeling of not being respected, of being treated contemptuously. The conflict of submitting oneself, of degrading oneself to save a relationship or for money. The theme of the prostitute who submits her body, her respect for money." Chhabra also stated that Lac felinum should be considered as a remedy to treat patients with a history of incest.
Mann reviewed a case with us of a 42-year-old woman who displayed an amazing number of Lac felinum symptoms. He said it was the clearest case of Lac felinum he has ever encountered. Mann followed her case for a year. During that time her physical symptoms resolved and, though her relationship did not change with the provider of her security, the woman experienced less tension about this issue.

Mammal medicine in homeopathy

When my wife, Theresiu, and I were on holiday last autumn we were staying in a small Mediterranean villa, which was frequented by a group of half-starved, semi-wild cats. We could not resist feeding them. Three were orphaned kittens of about six weeks old which were skin and bone when we arrived. They quickly put on weight on a diet of Greek yoghurt and cat food, but from time to time we would see them apparently suckling another cat that was not their mother. The three would lie and suckle from this cat, but one day, on close inspection, I realised that not only was this other cat a mere kitten, but it turned out to be male. The kittens were gaining no physical nourishment, but all four animals seemed to need and enjoy the experience of “going through the motions” of suckling. This young male cat was a delightful, very affectionate and gentle animal – he very nearly had to come home with us! What this taught me was that the desire for suckling – the physical closeness, warmth and contact, both to have it and to give it – is extremely powerful in mammals. This delicious, warm, comforting feeling is what I call the “mammal feeling”.

This early physical and emotional nourishment helps to make the young child (and the adult into which
it will grow) feel content, happy and secure. If this process, however, is in some way disturbed then the opposite is the case – the individual can feel profoundly unfulfilled, empty and insecure. These feelings can be so deep that they lead to severe emotional problems and a range of physical complaints.

The unique adaptation of mammals is the production of milk. Milk is produced from the mammary gland from which mammals gain their name. Thus suckling – the feeding of the young with milk – is a uniquely mammal activity. Suckling is a wonderful combination of both physical and emotional nourishment. It involves feeding the young, but more than this it entails a physical contact between mother and young with the warmth and intimacy that this provides. Humans are mammals and are unique in that when they suckle, mother and child can actually look into each other’s eyes. Thus the combination of physical togetherness, nourishment and emotional intimacy are all combined in the process of breast-feeding. This is what bonds mother and child.

Milk as medicine
From the homeopathic point of view milk is very interesting medicine. It combines elements from two sources. People who need milk as a remedy will show issues and problems related to milk in general, but also issues relating to the specific animal source from which the milk comes. When milk is obtained from a mammal as a homeopathic remedy it is necessary only to obtain a very tiny quantity of the milk and that is sufficient to produce all the homeopathic doses we need – literally thousands of doses. Milk is always obtained humanely and without any physical or psychological trauma to the animals concerned.

People who need milk remedies often have eating disorders. They may have food intolerances or cravings and addictions. They may have a tendency to comfort eating or anorexia or bulimia, may feel hungry all the time, be very fussy about eating, or be totally intolerant of missing a meal. It is as if they are “empty” both physically and emotionally. They sometimes crave milk, or dislike it, or are made ill by it.

Headaches and migraine are common milk remedy symptoms as are infantile eczema and acne in puberty. Patients often have hormonal problems with premenstrual syndrome, menstrual irregularities or problems that begin in puberty. Anxiety and depression are common in these patients since the lack of the healthy “mammal feeling” leads to deep insecurities. They are prone to feeling excessively chilly (lack of physical and emotional warmth) and chronic fatigue syndromes.

Patients needing milk remedies are often somewhat immature emotionally – they often regress into a child-like state under stress. They are often self-conscious and shy. It is common to see a history of poor bonding with a parent, especially the mother. There can be a feeling of not being part of the family or a desire to leave home early. Often the child will have found an alternative mother, for example an aunt or a grandmother. Sometimes the child gets into the role of actually mothering their own mother, especially if the mother had mental illness. There is often a feeling that siblings were preferred to them. The general feeling is one of forsakenness and isolation.

Children in need of milk remedies are often impulsive and unable to control their behaviour. They may tend to fight – often like animals – with scratching and kicking. On the other hand they can be very playful, again like mammals, with lots of hugging and kissing and jumping on people. They often love the outdoors and are very good at climbing and sport. Often they love animals and interestingly animals often love them. There is a kind of animal magnetism about them.
Patients may have a tendency to destructive urges with lashing out, wildness and rage. There can be a strong urge to control these emotions and often bad feelings about one’s “animal nature”.

People who need milk remedies often have a very negative body image. They can feel ugly, unattractive or disgusting. They have a tendency to feel emotions in a very “visceral” way using phrases like “I have a gut instinct”, “I feel it in the guts”, “I want to get out of my skin” or “It makes my flesh creep”.

Patients will sometimes form a very close attachment to an animal, with a feeling towards it as to a brother or sister.

Mammal remedy people can have a lot of physical energy and love the outdoors. They love socialising and can be gregarious or be the very opposite and feel cut off and isolated. They are often very competitive and can love martial arts and sport in general.

Mammals fall into different categories. Some are predators and others are prey. Some are solitary creatures while others live in herds or packs. Some are carnivores, others herbivores. Predatory mammals provide milk that is useful for people who tend to be aggressive and independent, while animals which are prey give milk suiting people who are more shy and with a tendency to run away or hide from problems!

Lion’s milk
One of my milk patients had severe premenstrual syndrome and general feelings of anger and rage. A number of features pointed to a milk remedy in her case. The specific thing, which struck me about her, was that she admitted to a dislike of men which essentially was contempt for them. This feeling came out very strongly in the proving of Lion’s milk. It is known that the lionesses do the work in a pride of lions – hunting and looking after the young – while males hang around doing very little. This was the feeling this woman had – that she was doing all the work and men were lazy. She has done extremely well on Lion’s milk. (I’m glad I wasn’t the one who had to do the milking in this case!)

Wolf’s milk
Another of my patients who had problems with rage was someone who felt very intensely about the well-being of children and their proper treatment by their parents. In the homeopathic proving of Wolf’s milk several themes came out very strongly, including a strong feeling of children being in danger and a desire to protect them. Wolves are amongst the most playful of mammals – even the males play a lot with the pups. This woman had a very strong affinity with wolves – she even described herself as a “mother wolf” on occasions – and people will often have a strong connection with the source of the remedy they require. She did extremely well with Wolf’s milk.

People who need Wolf’s milk tend to be extremely warm and open hearted and are very easy to be with. They are extremely sociable and have a magnetic personality. They have a love and openness for friends. All these features relate to the sociability of wolves and their affectionate nature. It is interesting that there are a number of recorded instances of wolves actually caring for orphaned infants and young children, as in the myth of Romulus and Remus.

Horse’s milk
Several themes came out very strongly in the proving of Horse’s milk, including the strong feeling of being overwhelmed by duty and work and the impression that life is hardship. In the past if your horse became ill there would be no work, food or money and horses were often worked to death. Another thing that came out very strongly was killing and violence, probably because the horse has been used in
warfare for millennia. Horse milk people tend to be efficient and very organised and work well together in a group, which probably relates to the herd nature of the animal. Both of my Horse’s milk patients own a horse, which is a very important and much loved part of their lives. They refer to horses as their “therapy”.

Lac felinum

Another remedy I have used very frequently is Lac felinum – the milk of the cat. If you ask anyone what they love most about cats they will nearly always say, “they are so independent”. They will often also remark on their cleanliness, elegance and poise. All these characteristics came out in the homeopathic proving. People needing Lac felinum will usually be extremely independent. Several of my Cat’s milk patients have in response to their difficult childhood developed a very strong desire to leave home at an early age and fend for themselves. They tend to be elegant people with good taste in clothing and jewellery. They tend to be agile and extremely good at sports. Sometimes they will be excessively clean and fastidious. They nearly always love cats intensely.

I will finish where I began – in the Mediterranean. There have been a number of reported cases over the years of Mediterranean seafarers being rescued by dolphins. Dolphins have arrived at the scene of sinking ships and have carried sailors to safety. This has been depicted in Roman mosaics, as at Bignor Roman Villa near where I live. Such altruistic behaviour cannot be understood if we regard animals as without intelligence and feeling. The urge to nurture and protect is extremely powerful in mammals. The fact that homeopathic provings bring out such depth and intensity of emotional feelings shows there is far more to the psyche of a mammal than is normally recognised. In addition to everything that mammals have given us in the past, now in our modern era, through the great gift of homeopathy, mammals are serving us perhaps in the most profound way by providing a substance which can be the medium of true healing for both body and mind.

Jonathan Hardy MA BM MFHom has been practising homeopathy full-time in Hampshire since 1985. He obtained a degree in zoology before studying medicine and has a special interest in animal remedies.

MILK REMEDIES – used in Homeopathy

Milk is laden with many essential vitamins and minerals, breast milk is the nourishment which infants are dependent on for a healthy start in life. This is undoubtedly truer within the animal kingdom. The milk of the female of the species is essential to the survival of her offspring, and ultimately to the survival of the species as a whole. Within the animal kingdom, survival is also dependent on the ability of the species to defend themselves from other predators, and from mans’ need or greed, (as with dairy herds in the UK), or plain fear. On reading up of the milk remedies it is interesting to see how various themes which emerged through the provings of the milk remedies may be associated with the animals present situation, the strength and fears of the species, and also their behaviour within their own particular societies.

Lac Lupinum, the milk of the wolf, was extracted from a female wolf living in a large forested enclosure in British Columbia. Wolves are very family orientated, living together in packs ranging in size between three and twenty-four members. The pack is led by a dominant pair, known as the alpha male and female, who are usually mated for life and who take responsibility for the rest of the pack. The wolf, an intelligent and proud animal, has not enjoyed kindness from mankind, and across the centuries has been hunted, (predominantly through fear and superstition), almost to extinction. From the proving of this remedy a strong element emerged of wanting to protect children, or of feeling an unreasonable amount of concern towards children, both in the dreams and everyday life situations. This feeling extends to wanting to help others who are less fortunate. Lac lupinum may also be highly
critical, wanting to blame others and there is also an element of confusion to this remedy, with the provers finding themselves repeatedly losing their keys, wallets and purses. It is also very interesting to note that through either dreams or in reality, the provers were aware of dangerous liquids and holes in the legs of their stockings. The wolf is often shot at, or else poisoned with strychnine-treated bait.

There is the sensation of dying, of feeling that one does not have the strength to go on. The wolf has been battling for a long time against the odds, to avoid complete extinction, (wolfs’ no longer roam the UK) and this comes through in Lac lupinum.

Lac Loxodonta Farican, the milk of the African elephant is, like the wolf, an animal that has had its very existence threatened through being maimed or killed by the poachers to obtain the ivory tusks of these beautiful animals. One of the themes that came through in the proving of this milk was of murder and violence, terrible dreams. The feeling is, ‘I do not want to fight, but I have to or I will die’. There is also a sensation of timelessness with this remedy, a spaced out feeling, a strange sensation of mental fuzziness. Time can feel like it is passing too slowly or it is distorted in some way. Like Lac Lupinum, Lac Loxodonta Farican forgets things, or has trouble finding things due to the dullness on the mental level and difficulty in thinking. On reading this I was surprised, as the elephant is an animal that we associate with a good memory, ‘elephants never forget’. Elephants also after one or more of their group have been killed are able to stand on the same spot a year later and ‘morn’ for the dead elephant/s.

Yet one of the better known of the milks, Lac Caninum, dogs milk, also has this great forgetfulness. Lac Caninum will make shopping purchases and walk away without them and make mistakes when speaking or writing, using the wrong words and missing letters out, (TV character portrayed as Alf Garnett’s wife). There is a pronounced mental state with great over-sensitivity on all levels. Lac Caninum can fly into a rage with cursing and swearing from the slightest provocation. Whatever the symptom experienced by the Lac Caninum patient, there is changing sides. The sore throat will be felt first on one side, then the other. Rheumatism in the ankles will be painful on alternating sides; the headache and the ovarian pain will change sides. The Lac Caninum patient has a great lack of confidence; their body feels ugly and they imagine that they are being insulted, compounding the feelings of worthlessness. Vermeulen, comments that it is common for the lac caninum to have had a difficult childhood and that these difficulties can give rise to a great lack of self confidence. There are several rubrics in the delusion section of Synthesis 7.1 repertory that relate to this lack of confidence. Sankaran, says that the delusion often epitomises the central disturbance of the individual. Lac caninum persons are very passionate, very lascivious. They can be quite aggressive and defensive. Lac Caninum feels like they are going insane yet they are very aware of it and fearful of it. Sankaran contends that the remedy (similar to the domesticated dog) has been totally controlled and civilised so that it has to suppress its basic animal nature and can only express its controlled, civilised side. The main fear in most of these patients is of snakes, they may have delusions involving snakes or dreams of snakes. This remedy may also be of great uses when a mother has lost her child during the stage when she was still breast feeding and it has become necessary to dry up the milk.

I have found it interesting researching the milk remedies, due to the fact, that in several of them there is an issue of some kind with milk. This may be expressed as a desire, an aggravation or an aversion. Lac Caninum has a craving for milk, yet when they have a headache even the thought of milk will make them sick. Lac Defloratum, skimmed cows milk, has a great aversion to milk, when drinking milk will give them a sick headache. Lac Felinum, cats milk, has a craving or aversion to milk and Lac Humanum may have a desire for, an aversion to or an aggravation from milk.

Lac Defloratum gives us a very clear picture of the patient who is made sick from milk. Kent says, ‘much can be learned by mediating upon the milk constitution; some may think there is a difference of importance between milk skimmed and new milk, but for all practical purposes the skimmed milk is sufficient and cures the oversensitiveness to milk, if used in high potency’. The Lac Defloratum patient is very chilly and extremely sensitive to draughts. There is nothing that will warm this person up and,
Materia Medica

not surprisingly; there is great weakness. Lac Defloratum has no energy and experiences fatigue from even the slightest motion. This state may be attributed to the low nutritional status of the person; they are unable to adequately assimilate their food, and when wick will completely lose their appetite. Mentally, Lac Defloratum is very despondent and will want to know what is the quickest and quietest way to commit suicide. They have no fear of death but are sure they are going to die. Physically and mentally there is extreme weakness. As with many of the other milk remedies the mind of this person has grown weak, ‘listlessness and disinclination for either bodily or mental exertion, loss of memory. There is great sadness with this remedy, and the Lac Defloratum patient does not want to see or speak to anybody. It is as if they cannot bear the suffering any longer and wish to die.

Another prominent theme, which is found amongst the milks, is that of falling. Lac Felinum has a fear of falling down the stairs, but without an accompanying feeling of vertigo. I find this interesting when one considers the agility of the cat and it’s ability to land on all fours no matter what position it was in when it fell. Lac Caninum may have falling as causation and Lac Caprinum, goats’ milk, also has a fear of falling. The goat is very sure-footed creature, ‘wild goats live in dry, rocky region with little water, unlike the ibex, another member of the Capra species, they are not marked mountain dwellers. They can, however, climb to great heights’.

The remedy Lac Caprinum lives in fear of being taken by surprise and has a strong fear of being pointed at, with a finger or a sharp object. The Lac Caprinum’s response to fear is to avoid it. Like it’s source, the goat, this person will try and find a high social position where they have control, a ‘no-one can get me while I am up here’ kind of attitude. This is by no means the answer to their problems. They become so dependent on this high position that a fear of falling is an almost inevitable consequence. As Vermeulen comments, ‘this falling and degrading must be prevented. One of the means to prevent it is to be just ahead of it by hiding, camouflageing, deluding, deceiving, telling lies, so that you cannot be caught in the very act’. A state of indifference may ensue, serving as a mechanism not to have to face reaching the high position, which would ultimately lead to a fall. This remedy may also experience strong sexual urges, but is very fearful of these, almost uncontrollable, feelings. This leads to suppression and prudish behaviour, ‘This fear is not founded on sympathy with your victim, or moral scruples, but only on the possible consequences of being caught in the act and thereby losing your position’. Consistent with the social climbing, Lac Caprinum has dreams involving staircases so we can see that, as in Lac Lupinum, themes often come through in the subconscious, through the portals of the dream world, which are strongly indicative of the required remedy.

This fear of sharp or pointed objects that we find in Lac Caprinum is also a very strong symptom in the remedy Lac Felinum, cats milk. ‘Mental illusion that corners of furniture, or any pointed object near her were about to run into her eyes; the symptom is purely mental, the objects do not appear to her sight to be too close’. The cat has an instinct that be wild and even though it has been raised as a domestic pet, will often bring chewed up birds and other creatures into the family home, ‘a desire to be pampered as opposed to desire to be independent’. This remedy may also be indicated in cases where there has been incest or a rape. During the proving there emerged, ‘dreams of sexual intercourse; many dreams of being pursued for rape, even by relatives.

When looking at the milks as a group it becomes evident that, although they are all quite different, there are several themes that consistently appear in the individual remedies. There is often an aspect relating to milk as a substance; it will have some kind of affect on the organism. There is also the weakness on the physical level. A fear of falling may also be present. The milk remedies as Kent comments, ‘All the milks should be potentised, they are our most excellent remedies, they are animal products and foods of early family life and therefore correspond to the beginning of our innermost physical nature’.

David Doré
First published Complementary Therapies (Spring Edition) 2002
Common Themes in the Lacs
What has emerged from the provings and a small, but increasing body of clinical experience are themes of the milk remedies center around dependence and independence, nurturing and lack of nurturing, a feeling of having suffered wrong and the suppression of natural instincts in order to be able to harmonize with the group to which one needs to belong. Each milk medicine will express these themes in its own way. The primary function of mammal milks is to nurture the vulnerable, dependant baby. It’s not only a food but also encompasses the child’s need to grow, thrive and be strong. When things go wrong here for the mother and baby it can lead to issues with food that can manifest throughout the life of the child and on to adult life. There is also a theme of bonding between the mother and baby and the part that holding the baby plays in the theme is also significant - it produces wholeness and integration into the world. The remedy pictures represent all the things that can go wrong in the lactation period. When the milk is sparse or bad the baby can fail to thrive and an arrest in growth. Lac patients can have craving, aversion, amelioration and aggravation from milk. It is also the first food that a baby has and so can be the first food that causes nausea contributing to the theme of loathing of self and life. When the baby doesn’t get enough milk it can lead to feelings of lack - poverty consciousness and jealousy. When the bonding between the mother and baby is not fulfilling for the baby then this can lead to feelings of separateness, forsakenness, isolation and estrangement. All relationships may suffer into later life leading to the inability to bear touch and intimacy. This can also lead to fear of narrow or confined spaces. When the holding (representing support and carrying) of the baby is unsuccessful in some way it can lead to feelings of being letdown, or falling to pieces and fear of falling. Another common theme is lack of trust stemming from a possible lack of bonding or warmth from the mother. There’s lack of trust in life and in the patient themselves and this comes from the lack of feeling of security occurring during the diminutive bonding in lactation. Mother’s milk allows growth and grounding so there can be a sense of disconnection and lack of grounding and themes of needing to escape the body because they feel imprisoned in it. Many Lac patients are chilly (lack of vital heat, support, security). Also they can have fear of sharp objects or a sharp and critical tongue. The reactions to this stunted nurturing include: suicidal tendencies; eating disorders (under eating and overeating); cleaning/washing compulsions; themes of indifference or lack of feeling; forgetting, mistakes (writing, dyslexia, speaking); sexuality increased or decreased.

Lac Asinum
Themes in the Remedy:
Stupidity and Stubbornness
Ignorance, darkness, idiocy, Humility and Kindness – a little foolish but obedient
Curse and Punishment – in mythology the person who is punished is turned into a donkey
Indecisiveness
Helplessness and Desertion
Others seem spiteful, unfair, ruthless
Feelings of being an innocent, passive, defenceless, martyr - A tragic, passive witness

Physical Symptoms:
Pains and sensations around the head and eyes (blindfold)
Pins and needles – paralysis of the head, face and trunk
Swelling, oedema, sweat
Right-sided
Stamina – wellbeing, fitness
Heat
Dizziness
Muscle spasm
Heat sensations – face, eyes, stomach
Epigastric pain and rumbling
SRP – Hot flushes with a need to breathe in deeply
Donkeys have great sense of self-preservation, hence they will not do anything which will put themselves in any danger. This behavior has resulted in donkeys being called stubborn, although this is the result of the misinterpretation of their behaviour. The donkey Jesus rode into Jerusalem on Palm Sunday is symbolic of the spiritual kingdom of God. The Messiah riding upon a donkey offers forgiveness and peace with God, whereas Christ mounted upon a horse implies judgment and war. In time, the donkey became a symbol of those reluctant to believe the Gospel.
Materia Medica

story including St. Thomas, the Doubter, St. Anthony of Padua, losing his patience with an unbeliever, declared that it would be easier to get a wild ass to worship the Sacrament than to convince him of the truth. To the surprise of the people, a wild ass did approach the Sacrament and kneel worshipfully before it. Many who saw this miracle converted and the kneeling donkey became an attribute of this saint. The Donkey was the lawn tractor/wheel barrow in old Ireland.

Dreams
Children, pregnancy, water, working, others mocking, knives/murder,
Donkey hairs were widely believed to cure a number of ailments, and were often worn in a charm around the neck to guard against whooping cough, toothache, fits, and to ease teething pains in infants. Riding a donkey was also believed efficacious, especially if the rider faced the donkey’s tail end, and was sometimes used as a preventative for toothache, measles and other children’s complaints. One cure for whooping cough and ague stated that the patient should be passed under a donkey and over its back either three or nine times; the trick of feeding an animal some of the patient’s hair to transfer the illness was also used with donkeys. The donkey was also used to help cure the complaints of other animals; letting a black donkey run with mares in a field was thought to stop the mares miscarriage.

Dogs evolved from wolves as part of the Canid family. They are thought to have first been domesticated in the Middle East, Europe and Southeast Asia. They are pack animals, with one leader. To ancient civilisations the dog was associated with death and the afterlife. The ancient Egyptians worshiped the dog-headed God of Death – Anubis. The Old Testament scorns the dog as “unclean”. Islam associates the dog with all that is utterly vile in creation – the symbol of greed and glutony. Ambiguity arises with the more common perception of dog as man’s best friend. The alchemists used the analogy if the dog devoured by the wolf for the purification of gold my antimony, the penultimate stage of the “Great Work”.

Themes in the Remedy:
Dogs Disconnection/hovering Restlessness and Anxiety/Guilt Self destruction Failure Sensitivity/Rage Low self esteem – thinks that whatever she says is a lie Hypersensitive amounting to Hysteria Forgetful Aggression and rage Fears and excitement (fainting, falling, snakes, spiders, insects, g Constant desire to wash hands Hypochondria and fear of disease Dependant victim

Physical Symptoms:
Warm patients Alternating sides Ravenous appetite D pungent things (pepper) and salt Cold applications < before and during menses Parts glisten/shine Vertigo w/sensation of floating in the air Genital organs easily excited from touch Painful, swollen breasts before menses
Clarke – “This remedy represents a state in which the organism does not have the resources to absorb and contain stress and this teeters on the brink of collapse”. The anger and rage in the remedy is directed at the self. They can be introverted, exhibit excessive daydreaming and can seem as if in a daze. The remedy can manifest in one of two ways. In the active type there is great sensitivity. In the passive type there is hysteria. Typically Lac Caninum individuals

Lac Caprinum
The goat has long been a visual aid in symbolic and mythological literature and stories. It has a varied significance: gentleness in one tradition and sensuality in another. Both sexes of the goat symbolize fertility, vitality and ceaseless energy. The he-goat (buck) is the epitome of masculine virility and creative energy, while the female (doe) typifies the feminine and generative power and abundance. Symbolically, the goat can be interchanged with the gazelle or the antelope. Thewild goat of the Old Testament and Arabic lore is the Ibex. The goat was probably, after the dog, the
earliest domesticated animal. Goats grazing or at rest, or being milked by a goat-herder, are frequent subjects for idyllic scenes, representing the paradisial state; as such they appear on both pagan and Christian sarcophagi. There have been many strange beliefs and myths about goats. Oppian says they breathe through their horns, while Varro maintains that they breathe through their ears; Pliny expresses a general belief that they are perpetually feverish. Goat skins were used for water and wine bottles when travelling and camping and as parchment for writing. Goat hairs were woven and the animal provided food and milk. The goat, especially the kid, was a sacrificial animal and was used also as a sin-offering (the Scapegoat.) The he-goat is lust personified, and a goat with a human head depicts depravity.

Themes in the Remedy:
Controlled individuals, prudish Fright and fear of razor sharp deadly teeth and vulnerability at the sides of the throat Fear of being taken by surprise, of being jumped at (noise, motion) Fear of being pointed at Fear is internalised and not expressed Shameless sexuality Fear of their own sexual impulses Themes of breasts and oral sex Nervous, frightened children clinging to their mothers Individuals in high social position (safe place on a height) who hide sexual indiscretions and are subject to scandal and disgrace Fear of falling/losing social place or position Childlike helplessness, timidity and innocence Can become indifferent as a strategy to avoid internalise the fear. The main theme of the remedy can be found in the fairy tale “The Wolf and the 7 Little Goats”

Physical Symptoms
Chilliness Left-sided Wandering pains (sharp/stitching) Shooting pains in throat, eyes, abdomen Cracking in joints Digestive disturbances Headaches Palpitations Strong odours – feet and genitals

The Cow is predominantly a symbol of motherhood. The Cow is a symbol of the moon as many moon goddesses wear the horns of a Cow. The Great Mother Cow is in many cultures. There is Hathor the divine Cow of Egypt. Europa, the white moon Cow that mated with Zeus. Cows are regarded in some cultures as a symbol of status and bartered as currency, cows have been invaluable to humans over the years. Cows have come to represent our connection to the land and are a sign of the bounty with which we are provided. In Hinduism the Cow is a symbol of purity, motherhood and ahimsa (non-violence). In Chinese Astrology the Ox is considered to be advantageous and also disadvantageous: Advantages of Ox people: Powerful individual, successful, unyielding, stubborn, can be a good leader, can be a good parent, upright, inspiration to others, placid and easygoing, self assurance, quiet, good with hands, eloquent with public. Disadvantages of Ox people: Conservative, easily misunderstood, family relationships, cool attitudes, unemotional responses, anger easily. Women who drink cows milk have a much larger chance of developing breast cancer than those who don’t.

Themes in the Remedy
Need to belong to the community Fear of being rejected by the community Forsaken feeling of being separated from the mother Need to be attractive Tremendous sense of injustice Need to bear a lot of suffering Cares for and by the mother Fears and dreams of being pursued, of being beaten Dirtiness Depression, suicidal disposition Meditates on the easiest way to take his life

Physical Symptoms
Strong desire or intolerance of milk Affections of the breast including poor lactation, Pain in the breast before menses Obesity Disturbed nutrition Anaemia Sleeplessness Headache – throbbing in the temples when the rest of the head feels light.< milk, loss of sleep, cold, during pregnancy> Pressure of bandage, conversation, rest Intense thirst
Lac Delphinium
Themes in the Remedy:
Calm during danger
Play and pleasure
Circles
Separation detached
Clairvoyance
Attraction to water
Groups and community – close bonds
where being separated from them causes discomfort.
Feeling of lack of privacy
Guilt with responsibility
Possibility of being lead astray, seduced by the good life as well as a desire to find meaning in everyday life.
Maternal instinct and the need to nurture and give shelter

The dolphin is a very group-oriented sea mammal. Dolphin fish together, play together, enjoy sexuality and childrearing, and have a strong focus on the protection of the group. In order to keep the group together they must be caring, loving, communicative and exist together peacefully. The group works together to protect against predators such as sharks, humans and killer whales. However, in order to co-exist cooperatively and peacefully, dolphins may need to suppress anger, violence, competitiveness, jealousy and not being takencare of.

A favourite of travellers, the dolphin is known as a symbol for prosperity and the abundance of the earth. Dolphins are highly intelligent creatures, and there are people who even believe that dolphins are intellectually equivalent to human beings, if not superior. To underlinethis common belief, the sophisticated medium of communication in dolphins has mystified many researchers. Female dolphins possess two mammary glands which produce arich milk to nourish her young. The mother can physically eject milk into the calves mouth to help speed the nursing process. This is very helpful since the whole process takes place under water while both animals hold their breath. Nursing may continue for as long as twelve to eighteen months after birth. Dolphins are extremely and continuously vocal. They usedifferent clicks and whistles to denote different communications where the whistles are thought to be emotional communications. Squeals denote alarm or excitement. Dolphins were hunted at one time. Although this is almost non-existent now commercially, they are destroyed inadvertently by commercial tuna fishers using

Physical Symptoms
disease of sinuses, congestion/blockage of the left nostril pain in big toepharyngeal infections with very sore lymph glands weakness from the sun

Lac Equinum
Themes in the Remedy:
Apathy/ennui
Difficult encounters
Frustration
Confrontational/critical/nasty
Mistakes
Organisation
Impatient
Irritable
Killing/violence

Great passion for horses
Feeling of having one's wild spirit or nature beaten out - of being tamed into submission
Discontentment, restlessness, constriction and desire to break free
Strong desire for bacon

The horse is a symbol of power, guidance, protectors prosperity, magic, prophecy, the transporter to the otherworld. In Buddhism the horse is one of the 12 animals in the Asian 60-year calendrical cycle. Shakyamuni Buddha is said to have been born in the Year of the Horse, and so 2002, which was mainly a horse year, was considered especially auspicious. The horse symbolizes energy, and the energetic pursuit of the objectives of Buddha's teachings. Symbol of the Sun: Surya driving his chariot pulled by seven horses is the subject of many carvings in Hindu temples, and it is well-known that the chariot of the Greek god Apollo in his role as Phoebus (phoibos) mover of the sun, was drawn by a team of horses, too. The Trojans accepted the hollow form of a horse into their city with so little regard for what it might contain, were neither stupid nor ignorant -- they had already ignored the warnings of two powerful visionaries. However, after 10 years of combat and siege, they could not afford to ignore an offering to the dominant local deities for Troy was believed to have been built by Apollo, chariot driver to the Sun, and Poseidon (as associated with the horse as with the
Materia Medica

ocean.) Also, the Greek hero Heracles had once been promised a gift of horses which had not been delivered. Moreover, the site of Troy is not far from the territory of the Hyksos, chariot-driving warriors who marauded down the coast as far south as Egypt, which they conquered. Also, Achilles, the hero of the Achaean Greeks had been educated in his earlieryears by Chiron, the centaur (half man and

Physical Symptoms
Nausea
Weakness
Heart problems

Lac Felinum
Cats are an image of wholeness - merging of the physical and spiritual, the psychic and the sensual. For a cat, these are not separate worlds, but one. They have been tagged with a variety of traits, including curiosity, nine lives, independence, cleverness, unpredictability, and healing. During the thousands of years in which the cat has lived among human beings it has been venerated at one period as a deity, and at other times cursed as a demon. Cats have long been held sacred and linked to images of power. Egyptians named the Goddess Bast as the divine mother of cats. The cat was sacred, and to kill one might be punishable by death. Diodorus Siculus, the Greek historian, described how a Roman who killed a cat was murdered by a mob despite the pleadings of high Egyptian officials. If a cat died, from any cause whatever, its owner went into mourning, shaving his eyebrows and performing elaborate funeral rites. Cat cemeteries were established on the banks of the Nile, where the sacred animals were mummified and then laid to rest, together with vast quantities of cat mascots and bronze cat effigies. The Egyptian term for cat was Mau, an imitation of a cat's cry and a mother-syllable.

Themes in the Remedy
Fear of falling down stairs, but without vertigo. Great depression of spirits. Mental illusion that the corners of furniture, or any pointed object near her, were about to run into eyes; the symptom is purely mental; the objects do not appear to her sight to be too close (asthenopia). Morbid conscientiousness; every little fault appeared a crime. Very cross to everyone. Sympathy with others pregnant Sensuality Violent sexuality Incest Lack of self respect Fastidious Moody and clinging to Independence with sudden bursts if ill temper Desire to be alone/for freedom

Physical Symptoms
Headaches over eyes, temples and front vertex with burning and pulsation Affinity with the eyes – weary, twitching, darting pain, inflammation Sinus problems Brassy taste on the mouth and loss of taste Salivation with tongue enlargement Stomach swelling and a desire to eat paper Anorexia, nausea, cramps Amenorrhoea, dysmenorrhoea, diarrhoea No appetite, heat in the Epigastric region Chest symptoms with oppression and difficult breathing Alternating symptoms – cold and heat Dullness with heavy and prolonged sleep where they don’t wake easily Intolerance of hunger

Human milk, the best food for babies, contains the right amount of nutrients, in the right proportions, for the growing baby. A living, biological fluid, it contains many unique components. For example, lactoferrin provides optimal absorption of iron and protects the gut from harmful bacteria; lipases assist in digestion of fats; and special growth factors and hormones contribute to optimal growth and development. Mother’s own milk changes during a feeding from thirst-quenching to hunger-satisfying, and comes in a variety of flavours as mother’s diet varies. Its composition changes as the baby grows to meet baby’s changing nutritional needs. Human milk is baby’s first immunization. It provides antibodies which protect baby from many common respiratory and intestinal diseases, and also contains living immune cells. First milk, Colostrum, is packed with components which increase immunity and protect the newborn’s intestines. Artificially fed babies have higher rates of middle ear infections, pneumonia, and cases of gastroenteritis (stomach flu). Breastfeeding as an infant also provides
Materia Medica

protection from developing immune system cancers such as lymphoma, bowel diseases such as Crohn's disease and celiac sprue, and juvenile rheumatoid arthritis, all of which are related to immune system function. And breastfed babies generally mount a more effective response to childhood immunizations.

Lac Maternum
Themes in the Remedy:
Anxiety about life, homesickness for the astral world, refusal of the child by its parents at the beginning of pregnancy, anxiety for the responsibilities of a new life, lack of centre, energy easily disturbed by the energy of other persons and of the surroundings, lack of clarity of mind, thinking muddled and defenses against the outer world are lowered. Want of self esteem, sadness, lack of joy, sensation of floating out of body, daydreaming, lack of awareness of one's surroundings, boundless unfeeling, indifferent. Incarnation in current life - the process of incarnation that takes place during pregnancy is not complete at birth and the mother's milk helps the baby to come down gradually. The centre of the remedy is lack of incarnation from several deeper causes, such as anxiety in accepting the physical state, apprehension of the difficulty of our task during this incarnation, homesickness for the astral world, refusal of the child by its parents at the beginning of pregnancy or anxiety for the responsibilities of a new life, etc. This lack of incarnation causes a deep unawareness of the true identity; the person is not centered and the energy is easily disturbed by the energy of other persons and of the surroundings.

Physical Complaints
Headache, migraine, dizziness, vertigo, an empty feeling, flushes, loss of hair, coldness of the extremities, weak libido, lack of feeling, awkwardness, general chilliness, eczema, psoriasis, mollusca, The oneness of the nursing mother and her baby has always fascinated mankind. Like lovers, they are united both physically and spiritually. Unlike lovers, their union lacks the ambivalence and tensions of sexuality. The Egyptians portrayed their chief goddess, Isis, with the infant Horus at her breast. Christianity reveres the Madonna, the image of mother and infant, as a symbol of pure love. The Dalai Lama, spiritual leader of Tibetan Buddhism, speaks of compassion and altruism as first learned at a mother's breast, as the mother gives of herself to her child. Artists through history and across geography have been inspired by the nursing couple to convey, in stone and clay and paint, two souls who are one. More and more research is showing that breastfeeding leads to optimal brain development. In addition to all the known benefits of human milk, it's also clear that the act of breastfeeding is beneficial. Breastfeeding's contribution to optimal oral development means less risk of malocclusion — and perhaps lower orthodontist bills! Bottle-fed babies have a higher risk of baby bottle tooth decay, as well. Close skin-to-skin contact with mother provides optimal nurturing and an almost automatic close emotional attachment. Suckling at breast optimizes hand-to-eye coordination, especially with regular "side-switching." Even in the rare cases when mother can't produce enough, Lac Maternum is made from the milk of nine women, milk from three days (colostrum) to 10 months after parturition.

Lac Leoninum
Themes in the Remedy:
Anger/rage, concern about people and desire to help them especially children, theft, problems with authority figures, women at odds with their husbands, men relating to other men, cats, catlike. The queen of beasts, the lioness, lends her milk for the healing of humanity. There is a theme of royalty, being a person of high standards, arrogant, with a love of power. But there is also the fear of losing this power and independence, resulting in being put down, blamed and brought low with feelings of being inferior, weak, fragile and lonely. The flip side of being the king or queen is to be a lowly pauper, dependent on the pride for everything and being dominated by the current king—or turned out to
Materia Medica

fend for oneself. Thus, the person who needs the remedy reacts with anger, violence and pouncing upon one's enemies, especially when there is a feeling of hurt pride.

The lion has always held a high place in heraldry as the emblem of deathless courage, and, hence, that of a valiant warrior. It is said to be a lively image of a goodsoldier, who must be "valiant in courage, strong of body, politic in council and a foe to fear." Through the somewhat dubious legend of their compassion, lions also came to symbolize Christ. As one medieval author asserted, "they prey on men rather than women, and they do not kill children except when they are very hungry." The lion, with such repute of its noble nature and having the position and title of king of the beasts, is naturally one of the most common heraldic symbols on the continent of Europe. The winged lion is the emblem of St. Mark. The lion is one of Buddhism's most potent symbols. Traditionally, the lion is associated with regality, strength and power. It is therefore an appropriate symbol for the Buddha who tradition has it was a royal prince. The Buddha's teachings are sometimes referred to as the 'Lion's Roar', again indicative of their strength and power. In Buddhist art, lions are sometimes depicted on the throne the Buddha sits on. Anger from being blamed, Busy/Industrious Dictatorial Desires respect Dreams of responsibility Sensitive to the truth Extreme thirst Sexual desire increased Changeable moods < before menses

Lac Lupinum

Themes in the Remedy:

The wolf is perhaps purely "the beast", which appears from nowhere, wreaks devastation, and vanishes without trace, leaving carnage in its wake. In mythology, its role is sometimes benevolent, sometimes evil. The wolf sees in the dark, so is symbolic of light and the sun. The wolf can be the solitary hero who defies the hunters. It is a symbol of intelligence and courage. In dreams, it is often a part of the self, positive or negative. It can represent solitude and self-absorption, and retreat from relations with others, but it can symbolize instinct too; the instinct that certain people can only keep locked inside. The wolf can also represent a "devouring" character that we carry within us, a father or mother for instance. It often represents a social character of this nature, for a man may be "a wolf towards other men or women, but a wolf seldom behaves badly towards other wolves. Wolves have been long regarded by Native Americans as teachers or pathfinders. Wolves are fiercely loyal to their mates, and have a strong sense of family while maintaining individualism. In the stars, Wolf is represented by the Dog, Sirius, thought by many aboriginal tribes to be the home of the "Ancients." It seems to be through this connection that Wolf has come to be associated with ancient teachings. Wolves are probably the most misunderstood of the wild animals. Tales of cold bloodedness abound, in spite of their friendly, social and intelligent traits. They are truly free spirits even though their packs are highly organized. They seem to go out of their way to avoid a fight. One is rarely necessary when a shift in posture, a growl, or a glance gets the point across quite readily. Traditionally, someone with Wolf Medicine has a strong sense of self, and communicates well through subtle changes in voice inflection and body movements. They often find new solutions to problems while providing stability and support that one normally associates with a family structure. The effect of Lac Lupinum seems to be an awakening, not so much a curing: Perceptive Vivacious/lively Good communicator Spontaneous Hungry for life Food issues Heightened or finely tuned senses Cannot tolerate being tamed Need to own themselves Long for the wild - yearn for nature Feel world / society is the wrong shape for them Find the world much too left brained Emboldened feel self entitled Awakened / reclaimed sexuality Live in their bodies - body awareness Desire for deep friendships/relationships Playful Ailments from abandonment Need for
movement, dance and exercise

The wolf is perhaps purely "the beast", which appears from nowhere, wreaks devastation, and vanishes without trace, leaving carnage in its wake. In mythology, its role is sometimes benevolent, sometimes evil. The wolf sees in the dark, so it is symbolic of light and the sun. The wolf can be the solitary hero who defies the hunters. It is a symbol of intelligence and courage. In dreams, it is often a part of the self, positive or negative. It can represent solitude and self-absorption, and retreat from relations with others, but it can symbolize instinct too; the instinct that certain people can only keep locked inside. The wolf can also represent a "devouring" character that we carry within us, a father or mother for instance. It often represents a social character of this nature, for a man may be "a wolf" towards other men or women, but a wolf seldom behaves badly towards other wolves. Wolves have been long regarded by Native Americans as teachers or pathfinders. Wolves are fiercely loyal to their mates, and have a strong sense of family while maintaining individualism. In the stars, Wolf is represented by the Dog, Sirius, thought by many aboriginal tribes to be the home of the "Ancients." It seems to be through this connection that Wolf has come to be associated with ancient teachings. Wolves are probably the most misunderstood of the wild animals. Tales of cold bloodedness abound, in spite of the their friendly, social and intelligent traits. They are truly free spirits even though their packs are highly organized. They seem to go out of their way to avoid a fight. One is rarely necessary when a shift in posture, a growl, or a glance gets the point across quite readily. Traditionally, someone with Wolf Medicine has a strong sense of self, and communicates well through subtle changes in voice inflection and body movements. They often find new solutions to problems while providing stability and support that one normally associates with a family structure. The effect of Lac Lupinum seems to be an awakening, not so much a curing:

- Perceptive
- Vivacious/lively
- Good communicator
- Spontaneous
- Hungry for life
- Food issues
- Heightened or finely tuned senses
- Cannot tolerate being tamed
- Need to own themselves
- Long for the wild - yearn for nature
- Feel world / society is the wrong shape for them
- Find the world much too left brained
- Emboldened feel self entitled
- Awakened / reclaimed sexuality
- Live in their bodies - body awareness
- Desire for deep friendships/relationships
- Playful
- Ailments from abandonment
- Need for movement, dance and exercise

Lac Suis

In Christian and many other traditions, pigs are considered unclean symbols of lust, greed, and gluttony. The pig, which wallows in the mud, has come to symbolize the complete enjoyment of almost all the sins of the flesh including sloth, selfishness, ignorance, and the above mentioned lust, greed, and gluttony. Far from being remorseful over these sins, the symbolic pig indulges an insatiable appetite for them. He enjoys the mud he is covered with and, instead of wasting away, grows sleek with sin. It is a symbol of sensuality, the prosperity of the wicked, and the Devil.

Around the world, pigs were associated with hand sacrificed to fertility, mother, underworld, and agriculture gods and goddesses such as Isis, Demeter, Tiamat, Mars, and Phaea. In part of the New World, pigs were believed capable of bringing rain, and consequently, fertility to the land. The European corn spirit had the appearance of a pig as did the Celtic Cerridwen or "Old White Sow." Pork was eaten inotherworldly places by visitors and by the gods. The infant, Zeus, was nursed by a pig. In Tibet, the "Diamond" or "Adamantine Sow" was revered as Vajtavarahi, the Queen of Heaven. In Ancient Egypt, the sky-goddess, Nut, was depicted as a sow suckling or swallowing her piglets which are the sun and the stars. According to their beliefs, Nut would swallow the stars every morning and vomit them into the sky every evening. She would also swallow her piglet, the sun, every evening and spit him out in the morning. In this way, the sun and the stars were re-born each day before beginning their journeys across the sky. In honour of Nut, Ancient Egyptians wore pigamulets. Another pig was
Materia Medica

thought to follow the evil god of darkness, Set, brother and murderer of Osiris. Black pigs were sacred to Set and thought to be malevolent. Early Egyptians kept, sacrificed, and occasionally ate pigs even though they considered them unclean enough to cause leprosy. After it’s birth the piglet has to take care of itself – break it’s own umbilical cord and get warm and dry because the mother pig is somewhat of a passive parent. Father is absent and when he tries to get near the piglets he is chased away. Male pigs live solitarily.

Physical Symptoms
Vertigo with fainting and hyperventilation
Vertigo, floating, speech difficulties
Themes in the Remedy
Alertness
Drug-like effect – not being able to distinguish between themselves and the space around them
Forsaken feeling
Feeling dirty
Cold, fearful, nervous palpitations
Slowness and being behind – no desire to do anything
Hurried

References
Sankaran – The Soul of the Remedies
Homeopathic Links – Materia Medica of the Milk Collected Articles
Frans Vermeulen – Prisma
http://findarticles.com/p/articles/http://ww2.netnitco.net/users/legend01/donkey.htm
http://www.crystal-cure.com/cow.html
http://www.thewebsiteofeverything.com/animals/mammals/Perissodactyla/Equidae/Equus/Equus-asinus.html
maternum/intro.htm
http://www.hpathy.com/casesnew/welte-lac-suillinum.asp
http://www.khandro.net/animal_horse.htm
http://medicalreporter.health.org/tmr0297/breastfeed0297.html
http://www.kskyewolf.e.com/symbolism-wolf.html