

“To Be or not to Be? That is The Question.....” most likely to be posed by one in the *Lac Maternum* state

Patricia Hatherly

Lac Maternum, which is made from the milk of nine women collected from day 3 (colostrum) to 10 months following parturition, was prepared, *lege artis*, in a range of potencies, by Dolisos in Holland in the Spring of 1994 at the instigation of Tinus Smits who has already done extensive clinical work with this Rx. It was hoped that the proving would give approbation to his insights as published in *Inspiring Homeopathy*.

Some Preliminary Observations.

After having worked extensively with *Lac Humanum* I became interested in this Rx after reading Tinus Smits' article What is proving a proving? in Links (1/99). To my mind as a Lactation Consultant there had to be some differences between this Rx and *Lac Humanum* because of the subtle but dynamic changes that occur in human milk over time. Colostrum differs from transitional milk, which differs again from mature milk (from which the *Lac Humanum* proving was made) and also from involuting milk, these first and last stages providing a particularly unique protective function.

So, before undertaking this proving it was my considered opinion, that, since *Lac Maternum* is essentially a combination Rx, it should, as such, reflect the protective features pertaining to the colostrum and possibly the involuting phases of lactation, as well as the essentially potentiating features of mature milk, which abound in *Lac Humanum*.

Four provers, three males and one female were recruited from among the second year homeopathy students at the Australian College of Natural Medicine in Brisbane. Two potencies were used: MK and LM6. Why these particular potencies? Simply because they were the ones given to me by Tinus Smits in Nepal at Easter 2001.

Day zero of the proving was Friday October the 19th 2001. The proving was conducted according to the ICCH guidelines, so was strictly a Hahnemannian proving. A maximum of 6 pillules was to be taken (one pillule thrice daily) over 2 days with instructions to cease taking tablets once clear symptoms were noticed. Each prover was supervised throughout.

My personal reflections:

On the night that I began to collate this material I had a dream that I was giving birth. I was on my haunches trying to push the baby out (with difficulty) when a handsome man of oriental (but nationally indeterminate features), appeared at my right side and helped me into a forward position where, resting on my hands and knees, I birthed the head with ease and reached down to gather up my little girl. She was distinctly Eurasian and born with a full set of teeth. She smiled up at me and immediately latched on to my right breast.

I had a sense that the pregnancy was as the result of an artificial insemination and knew in that moment that the man was the father of the child. As I did not know his name I put my baby down and went off to search for him. That I could not find him bothered me not in the least, so I returned to my baby and fed her from my other breast.
The dream ended there.

I have dreamt often of birthing and breastfeeding, but have never before birthed a baby with such an unmistakable blend of the East and the West....a “Universal Baby”.

To my mind the dream, while being an unequivocally *Lac-h* (and now *Lac-m*) dream [“dreams, babies”; “dreams, childbirth”], emphasises the universality of human milk, and the role it plays in laying the foundation for each and every human being to successfully negotiate the planet earth experience. And, because it has a search without finding aspect, it also gives approbation to Sankharan’s contention that *Lac-h* (and now, *Lac-m*), belong to the cancer miasm.

Themes of detachment abound in *Lac-h* and the lack of emotional attachment I seemed to have concerning the conception is consistent with this theme, thereby suggesting that it is also a theme for *Lac-m*.

In summary, the proving elicited the following Affinities:

Mind; CNS
Head; neck; shoulders, upper back
Stomach; GIT
Skin
Alternate sides

and the following Themes:

Disconnection between the spirit and the physical body

Division between the mind and the body
Division between one half of the self and the other half (left and right and top and bottom)
Division between self and others (sense of alienation; lack of appreciation)

Spaced out; extreme vertigo; sense of intoxication; everything seems unreal, as if in a dream

Alternating states and sides: duality between being cheerful, positive and buoyant and listless, unmotivated, withdrawn and sad

restlessness alternating with tranquility

sleepiness alternating with sleeplessness

alertness alternating with confusion of mind

symptoms travel from right to left or from left to right

Confusion of mind: while calculating
while studying (cannot concentrate)
establishing a location
recognising surroundings
establishing a sense of direction

Indifference; detachment: to eating
to socialising
to working (physical or mental)
to horrible, violent acts
to Life

Heightened senses; sensitive to: light
smells
dust
touch

These themes are reflective of the synthesis of *Lac Maternum* from Tinus Smits' Inspiring Homeopathy
(Symptoms reflected in the proving are in italics)

Essence: lack of incarnation

Causation: anxiety regarding incarnation in the physical world

Often follows: *Saccharum Officinale*; often followed or preceded by *Rhus Toxicodendren*
Followed by: *Vernix Caseosa*

Sensation of floating, out of body sensation; out of body experiences; out of reality; living in the past; [NB living in the future was also expressed in several dream rubrics]weak and strange feeling as if not belonging to one's body; as if looking down on one's body; as if everything is far away, different; as if one hears oneself speaking, as if someone else is talking; feeling that mind and body are separated; not feeling one's body anymore; as if watching life, not participating; as if invisible to other people.

Vertigo; dizzy feeling; feeling as if having no legs, soft legs; empty feeling in the head; feeling of absence; feeling of cotton wool in the head, foggy sensation in the head; stuffed up feeling in the head, as if head too large.

Tendency to fainting; fear of fainting; fainting

Day-dreaming; clouded thinking; absent-mindedness; difficulty in concentration; mistakes in speech, saying wrong words; difficult word-finding.

Awkwardness; bumping into things; hurting oneself; knocking things over; falling; unobservant

Ineffective; tendency to procrastinate; having to force oneself to realise one's dreams or to effectuate one's daily occupations; *lack of responsibility* [NB the polarity of this aspect came out in one of the dreams]

Exhaustion, weakness, lack of courage

Sadness, lack of joy in Life; sudden changes in mood; laughing alternating with weeping; joyfulness alternating with weeping, irritability and quarrelsomeness; fits of weeping

Anxiety about Life, not being able to face Life alone or fear of having to face Life alone; [NB the polarity aspect of this perception was expressed by Prover # 01 by the end of the Proving]

Symbiotic relationship with parents, partner, children; humour easily influenced by the emotional state of others; very dependent on others

Lack of awareness of one's own identity; questioning the meaning of Life; chaotic inner feeling

Lack of awareness of one's surroundings, as if perception is only general and not in detail; as if things do not penetrate; everything looks strange

Desire to read, reading giving the possibility of escaping from reality and living in an imaginary world; completely absorbed during reading, not answering when spoken to; pursuing studies to be in another world, fear of completing studies and having to perform; *reading impossible owing to lack of concentration*

*Unaware of one's own boundaries; feels unprotected, porous; [NB dreams of loss of skin] everything enters directly too strongly, sound, smell (nausea), energy and feelings of other people; won't stand up for oneself; lack of self respect; lack of care for oneself, caring for others, worried by the problems of others; abused by other people, always caring for others; desire to be taken care of (cf: *Vernix caseosa*)*

Anger; *irritability* at trifles; throws things away

Desire to go out; not feeling well at home (the house being the symbol of the body); not being really aware of one's own territory; letting others invade one's space/energy; absence of real feeling of being the master at home, with the garden being not fenced-in. Unlike Carcininum this is not because lack of self confidence makes one unable to resist others, but because of unawareness of one's own space, own identity, so one unconsciously shares his 'home' with others and is unable to be fully oneself; desire to have one's own place at home; desire to be alone, to have time for oneself; also fear to go outside because of the feeling to be unprotected; needing the house as an extra protection

Unfeeling; *indifference*; doesn't care about oneself and the household

Untidiness; unable to tidy up at home

Hears voices, *sees ghosts*, telling one a lot of things; sees movements out of the corner of the eye; sees aura of people and trees; fear of ghosts

Anticipation; diarrhoea from anticipation

Want of self-esteem; neglects oneself; *feeling of not fulfilling the expectations of Life, of others, her husband/his wife; feeling of not being considered*, of no longer being physically attractive; *trying to fulfill the expectations of others*; never angry; *avoiding conflicts*

Intercourse; weak libido; wants to be held, to be caressed, but aversion to sex [NB the polarity of this symptom came out in the 3 male provers]

Desires sweets

Skin: eczema; eczema with thick, brown-yellow crusts with dreadful itching all over the body; *itching skin*; circumscribed eczema with a red border; molluscae; psoriasis

Falling out of hair; dry hair; grey hair
Headache; migraine, vomiting

Chilliness; icy coldness cutting to the bones, sometimes alternating with *heat*; coldness of feet, hands, nose

Flushes during/after Menopause; *flushes from exertion, mental or physical* [NB emotions (irritability) in the female prover were associated with a rise in body temperature]

Unrefreshed sleep; [NB the polarity to this symptom was also produced in the proving] *restless sleep*; shouting during sleep; frequent waking owing to worries; difficulty in falling asleep

Personal reflections

While there are many similarities between the proving symptoms of *Lac-m* and *Lac-h* there are, also, some vital differences.

With the benefit of modern research into the essential role that human milk plays in the potentiation of all biological systems, (especially that of the CNS and GIT), it is to be expected, according to the Doctrine of Signatures, that a homœopathic medicine made from human milk would possibly have a similar sphere of influence. And, certainly, before undertaking the supervision of this proving it had been my clinical experience, through extensive use of *Lac-h*, that the therapeutic efficacy of that remedy did indeed revolve mainly around the mind/CNS and the GIT.

Therefore, since this remedy was made from the milk of 9 women, (including secretions from one woman in the colostral phase and possibly from one in the involuting phase of the lactation), it was my expectation that the proving would provide added emphasis regarding the efficacy of the use of the remedy on the physical body, since the protective aspects of human milk are heightened during the colostral and involuting phases.

In fact, it turned out to be the complete opposite with *Lac-m* having much more emphasis on the mental/emotional state, therefore giving approbation to the work already done by Tinus Smits, and establishing that these two milk remedies are not, in fact, identical. As in *Lac-h*, many rubrics in *Lac-m* do have an affinity to the cognitive and digestive processes; and, indeed, the proving brought out many similar or identical rubrics.

However, the rubrics pertaining to the mind, dreams, delusions and vertigo all reflect the struggle to come to terms with living and functioning within the confines of the human body, and do constitute the bulk of the proving.

Tinus Smits has stated that the main issue of the *Lac-m* state is to do with anxiety regarding incarnation into the physical world, and a continued tendency to disassociate from the body. To this end, it struck me, in collating all this material, that many of the rubrics from this proving put one in mind of the process of Birth.

Apart from the fact that there is a dream on the theme of driving down and around in a parking station looking for an exit, there are a large number of rubrics describing intense pressure on the head, neck and upper back, aggravated by bending the head forward and turning it and ameliorated by extending the head back and straightening up the body. There is also a rubric describing pressure first on one shoulder then on the other (and another, describing the dislocation of one!) These all mimic perfectly the initial aligning of the head in the bony pelvis and the flexion and extension experienced by the baby during the birthing process. That the headache is also ameliorated by [rocking back and forth] puts one in mind of the instinctive rocking motion that all mothers tend to adopt while holding their babies.

Added to this are all the rubrics describing a lack of appetite and a desire to sleep, which are both normal physiological events during the first few hours after Birth, following the initial period of alertness (also reflected in rubrics). It could be surmised that this tendency to sleep for an extended period following the initial alert period (required to allow the baby to search for the nipple), is due to a combination of sheer exhaustion and oxytocic bliss. To that end it is interesting that the provings of both *Lac-h* and *Lac-m* produced the rubric [alcohol aggravates]; as it has been demonstrated through research that alcohol dampens the oxytocin response.

There are also rubrics reflecting a state of intense aggravation from bright light with a desire to squint and ones indicating a heightened sensitivity of the nasal mucosa. Added to this are those rubrics describing the tendency to bleed freely from cuts and grazes with a reluctance for the blood to clot. These put one in mind of the period following Birth when the baby is at risk of haemorrhagic trauma due to a relative excess of unconjugated bilirubin and a deficit of vitamin K. Even the stool is watery (like a baby's) and dark and reddish-brown, those rubrics similarly reflecting an excess of bilirubin at the expense of biliverdin.

I would venture to suggest, therefore, that it is the colostrum aspect of *Lac-m* which makes all the difference, and that it possibly contains some sort of morphogenetic resonance reflecting the baby's memory of the birth experience, and his/her reluctance to accept the confines of the physical body after residing in the astral or spiritual dimensions.

"To Be, or not to Be?" is, indeed, The Question; and it perhaps most succinctly defines the dilemma associated with the *Lac Maternum* type.

This is consistent with the "alternating states" aspect of *Lac-m* and is further reflective of the possibility that the Vital Force, in the initial post-partum period, engages in a process of association alternating with disassociation with the physical body, followed by a gradual acceptance of physicality as it allows itself to become grounded through the suckling process.

This process of alternation between states possibly comes to completion once the body [straightens] when a state of ambulation is achieved. This is also consistent with Piaget's stage of "Object Constancy" and Erikson's stage of "Autonomy versus Free Will". Both of these stages occur around 12 months when the baby has learnt to appreciate a sense of separateness, having successfully negotiated Erikson's initial stage of "Trust versus Mistrust."

As mammals, we humans are born into bodies which are still in a considerably under-developed state requiring completion at the breast. So, the hesitancy with which the Vital Force views the prospect is perhaps understandable. However, it is through breastfeeding that all babies gradually become entrained with the rhythms of Mother Earth since human milk is a complete food which contains the full complement of planet Earth's biologic and mineral diversity. Research has demonstrated that optimum physiological, psychological and cognitive function is then the legacy of the baby who derives nutriment from human milk and that is why the provings of these two human milk remedies contain a great number of rubrics reflective of clinical affinity to all body systems.

Lac Maternum, therefore, deserves to step up alongside *Lac Caninum* and *Lac Humanum* as an important addition to our armamentarium. On close inspection all of these remedies have several similarities, especially among the general physical rubrics. However, the issues for each state do have subtle but definable differences. For the *Lac Caninum* type, the central delusion revolves around the lack of self esteem and general anxiety regarding having to perform as a useful citizen. For *Lac Humanum*, on the other hand, the central issue concerns the struggle to define the Ego and balance the responsibility that one has to the Self and to the Group, as one negotiates the journey to Self Actualisation.

However, for the *Lac Maternum* type, the central delusion is, as postulated by Tinus Smits, one of embracing the process of incarnation. For this type, the dilemma is in coming to terms with the fact, that to engage in the "planet Earth experience", requires the need of a physical body. For those in need of this remedy, the patterns of escape are therefore easily recognisable in the lifestyle choices and activities which reflect a constant desire to return to the state of seemingly unfettered freedom from the demands of physicality.

This article was initially published in *Similia* vol 15 #1 May 2003