

Three Lacs, some personal perspectives

Lac caninum, *Lac humanum* and *Lac maternum* are similar in many respects on both the physiological and mental/emotional sphere. However, there are discernible differences that set them apart, especially on the psychological plane. *Lac-c* is well expressed in our Repertories and many rubrics pertaining to physical symptoms can simply have *Lac-h* and probably *Lac-m* interchanged.

The grand keynote of: "alternating symptoms" moving L, R, L, (or vice versa), is common to all three and is possibly a reflection of the Doctrine of Signatures whereby nurslings tend to change sides in order to have a full feed. There may, however, be a more occult connection as L, R, L, R puts one in mind of the double helix spiral of our DNA. It is at this level of physiological expression that alteration of the state is possible (such as has been demonstrated by the experimentation that has abounded in bio-technological engineering these past 30 years, and initially began with splicing genetic material from various bacteria); this is a consistent and key theme in the Lacs.

It is probably the clinical experience of most homœopaths that *Lac-c* provides good service for the treatment of throat conditions. And with "diphtheria" (NB often due to -streptococci infection, which has a penchant for alternating sides) listed as one of the aetiologies for *Lac-c* (by Clarke) there can be little argument with that. However, "ailments from a fall" is Clarke's other aetiology. So, by listing these two rubrics together, Clarke may be suggesting that mankind's downfall is simply the result of being overwhelmed by bacteria, of failing to live in a mutually beneficial symbiotic relationship with them.

Just exactly what he means by a fall, however, possibly bears closer inspection especially as some Nordic and Central Asian races (as reported by Vermeulen in *Prisma*) contend that it is the dog who was intrinsically implicated in "The Fall" (whatever one personally may construe it to be). There are many ancient references in mythology to the dog and jackal (perhaps the best known one being Anubis [the Egyptian God of the Dead]), and many New Age references to Sirius (the Dog Star) as being a possible source of rogue DNA.

On the other hand, every culture on the planet has a dragon or a serpent myth (often associated with "Creation" [i.e. "Mother"]). And, what is even more interesting is the fact that the word "dragon" comes into our lexicon via the Greek "*drakon*", which means "serpent"; the Hebrew equivalent being "*nahash*" which, according to Laurence Gardner, the internationally famous genealogist, is derived from the Semitic consonant stem "NHS", which means "to decipher" or "find out"!

Both dragons and serpents have skins covered in scales, which puts one immediately in mind of Psora. The psoric (saurian?) miasm is synonymous in our Literature (among some) with "Original Sin". However, Psora, I believe, can be our ally if we choose correctly and access its positive attributes of ebullience which allows us to keep up the struggle to be Human, and curiosity, which encourages us to "Seek so that we might find". It is probably simply a genetic tag to remind us of our reptilian evolutionary origins. Adaptation in evolutionary terms is associated with the instinct to preserve the genes; to survive.

Both of these reptiles are, in ancient texts, symbolic of Wisdom. However, in spite of this (or, is it because of this?) it is the snake rather than the dog that has become the "fall guy"! This is consistent with the malevolent connotation associated with the snake and initially perpetrated in *Genesis* 3: (i) "Of all the beasts which the Lord God had made, there was none that could match the serpent in cunning"; and in (xiv) "thou shalt bear a curse; thou shalt crawl on thy belly and eat dust all thy life long.

And I will establish a feud between thee and the woman, between thy offspring and hers; she is to crush thy head, while thou dost lie in ambush at her heels".

This text is somewhat ironic as snake and mother can be synonymous in an archetypal sense; and it is perhaps this injunction that underlies the grand delusion "bought" by women at the rise of Christianity (which "accompanied" the subjugation of the natural ancient instincts of Woman with the promotion of Mary born without the "taint" of Original Sin [i.e. without Psora]) that heralded the nails being driven into the coffin of Matriarchy.

That *Lac-c* has an issue with snakes is well-known and it is becoming equally so in *Lac-h*. What do we have to fear from them? As "man's best friend" the dog generally enjoys a status in our society that is positive. However, there is much in our language that closely identifies Man (as) Dog that is negative. As "sparks of the Divine" (i.e. God) Man is essentially a noble beast; Dog (the obverse of God) is essentially an ignoble beast (see essay on *Lac caninum*).

So, are we, like the wolf and the dog who have an instinctual need to walk in a circle flattening the grass before lying down so as not to be surprised by an "ambush" from a snake, caught up in this belief that the snake is something to be feared? Why then, has the staff of Aesculapius that has the snake encircling it longitudinally come to represent healing? What, also, is the significance of the ouroboros (the encircled serpent that swallows its own tail, a variation of which is seen under most statues of Mary with her foot planted firmly on the head)? The elliptical shape of this original sacred symbol is representative of the torus, which is synonymous with creativity; and the ring, a symbol universally synonymous with fidelity and fellowship. There are no easy answers to these questions.

However, whatever the truth of the matter may be, it is clearly apparent that we are a flawed species and struggle to access the key to Self-Actualisation because of the limitations that "The Fall" has placed on us. Perhaps when women no longer buy into the delusion and generally cease fearing it and can positively re-identify with the energy of the snake (as mother), the fall of Matriarchy will then be at an end and the feminist movement initiated to re-establish the balance between the feminine and the masculine in our society will then come to a natural conclusion and we can move forward having achieved the alchemical coniunctio.

It is my belief, therefore, that it is the milk remedies (more because of their complex biochemical diversity rather than their fear of snakes and issues regarding falling) that go deepest into the very core of our being (perhaps even as far as the level of the DNA) and are absolutely intrinsic in facilitating our progress through the maze of the "planet Earth experience" as Human Beings and allow us to enjoy the perfect experience of what it means to be human.

All three of these homœopathic medicines have a major affinity for the CNS and display a range of sensitivities (or lack of them), and emotional states that have a similar profile in each. The rubrics found in all three Lacs regarding mental acuity (or again, lack of it) also revolve around this affinity to the CNS. However, *Lac-c* does not also have a sphere of influence on the GIT as do the other two milks. This is because it is not species specific and bitch's milk (much like cow's milk) has no role to play in the maturation of the human gut. Therefore it lacks the full range of rubrics associated with gut function shared by *Lac-h* and *Lac-m*.

The observation by Nichols and mentioned in Clarke that *Lac-c* often acts best in a single dose is an interesting one and one that bears comment. It is usually understood that for any remedy state an occasional repetition of the medicine suffices to keep the individual following the Law of Cure. However, it is my clinical experience that the lowness experienced by the *Lac-c* individual is abnormal and a result of a life situation that minimised the opportunity for personal growth. (Here the dog represents "outcast".) Once

given, the Simillimum should then occasion a shift in the individual (i.e. alter the state) such that he or she will pick him or herself up and move into a *Lac humanum* state from which true growth will follow, as it is human milk that Nature designed to afford optimum growth to the human being who has a well-developed sense of community.

Therefore, 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.

For the *Lac maternum* type, however, 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 this "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. That is why it has a strong aetiological connection to drug abuse and addiction; habits that tend to take one out of one's body; to alter the state!

This medicine, then, like *Lac-c*, needs just a one-off prescription for, like the colostrum from which it derives its signature, it has a short window of opportunity after which it is no longer possible to access its benefits. The human soul, then, once grounded begins its journey towards Ego Integrity (otherwise known as Wisdom, the 8th of Erikson's 8 Epigenetic Stages) [see page 229] and human milk (or *Lac humanum* if breastfeeding is not an option) offers the best assistance for facilitating its completion by overcoming all the exigencies of The Fall.

Lac Caninum

"Love is when your puppy licks your face even when you've left him alone all day" are the words of a four year-old who seems to confuse "puppy love" with fidelity. This kind of behaviour, so typical of the dog, is craven behaviour. [Mind: fear, alone, of being: lac-c]. It's meted out to ensure/entice the "affection" of the owner on whom the domesticated dog is totally dependent. To obey the will of his Master is the dog's only reality. This is well-expressed by Vermeulen when he describes Man as being the dog's "surrogate pack leader"! To obey invites approbation; not to do so invites punishment; (we "kick a dog when he's down"). That the dog enjoys a status of being "Man's best friend" is simply a reflection of the fact that, in order to survive by abnegating his natural instincts, the dog has to adapt and live a life of peaceful co-existence with Man. And that Man could ever consider such a craven creature to be a "best friend" says something about the low self-esteem, poor sense of self and the undeveloped Ego, which are all typically, understood traits of the *Lac-c* type.

This is aptly expressed in the words of a former student of mine who once described his understanding of the *Lac-c* type as feeling "lower than a dog's belly". And, when one considers that to lower the belly to the ground represents submissive behaviour in the dog, it leaves little room to go any lower, and that phrase then takes on added emphasis. (It's little wonder then that *Lac-c* has issues with falling!)

In this regard it is interesting also to note that the dog's lactating ducts lie below the belly (the lumbar spine) while those of the human lie across the heart chakra (the thoracic spine). The dog must lie (fall) down to feed while the human tends to sit and lift up (elevate) her baby to the breast. It is, however, intriguing that humans have a pair of occult milk lines running along each side of the torso capable of producing viable functioning breasts!

The reference by Vermeulen in *Prisma* to the belief among some Nordic and Central Asian peoples that the dog (perhaps the "bitch from Hell"?) was implicated in the Fall of Man, is interesting in that the well-known phrase "that was mongrel behaviour" is well understood as meaning that the individual has somehow been let down. Farokh Master refers to the mythologies of various cultures that place the dog as a guardian of the sacred places; and of Anubis, who is supposed to lead us safely through the portals of the Underworld much in the same way as the "faithful" dog leads the blind man. Much trust is involved; and this belief, if it turns out to be correct, may give some clue as to the origins of Sycosis. (I wonder if Eve's apple was a green one?) Vermeulen's reference then to the belief that dog urine mixed with the mud that ensues, is a folk remedy for the cure of warts is perhaps in need of closer inspection. Shades of Sycosis are evident also in the well-known phrase used in this country when one intends secrecy regarding an intended outing. "I'm off to see a man about a dog", is a polite way of saying "I have no intention of telling you my plans!"

The well-known phrases "it's a dog's life" and "being sent to the doghouse" need no explanation and their presence in our lexicon epitomises all that is negative in our understanding of what it means to be a dog. Furthermore, another popular expression, "if you lie down with dogs you get fleas!", emphasises the perception of the dog as being unclean and an animal to be reviled and avoided at all cost (a bit like someone with "dog's breath").

The *Lac-c* type has a constant need to wash the hands. However, this perception of being unclean is especially borne out by the delusions: [Delusion, despised is; Delusion, looked down upon, she is; Delusion, dirty, he is]. These reflect a personal sense of feeling "dirty" that leads on to feelings of self-contempt: [Mind: contemptuous, self of]. It's interesting in this regard that when we as individuals are feeling very ill and therefore at a low ebb we often refer to ourselves as being "as sick as a dog"!

The *Lac-c* type, therefore, has poor self-confidence and exhibits great anxiety, especially when performing tasks that require a sense of responsibility and independent thought. [Mind, anxiety; Mind, confidence, want of self-confidence; Mind, fear, something will happen.] This lack of confidence comes from a lack of appropriate modelling, since there has been a disturbance (first expressed by Kent) with the mother/child bond. Personal clinical experience, however, suggests that this disturbance must be sudden and absolute.

The dog's instinct is to be a good mother as evidenced by tales of infants having been nursed by wolves and commonplace tales of domestic dogs suckling pups from other litters and even suckling kittens. As the dog will take in those who are orphaned, so the *Lac-c* type evolves from being "orphaned" ("outcast?"). In my experience this consistently arises from an early death of the mother or physical abandonment by the mother such that the parenting role has to be taken over by another adult or an institution. I find that this is, invariably, the primary causation.

However, in those instances where the mother is not physically absent, but the lactation suddenly ceases (such as may happen upon receiving bad news or personally undergoing a sudden trauma), there is also the perception (from the infant's perspective) that there is a type of "death" occurring because of its suddenness and absolute irreversibility. The decision to wean suddenly due to mastitis, other ill-health in the mother, an unexpected pregnancy or social or financial necessity is another aspect of this aetiology.

In the instance of maternal death, the infant/child is in an even more vulnerable situation as the usual "blood ties" are absent and there is always an uncertainty regarding the affection expressed by the caregiver, which can never match that of a biological mother who tends to be all-understanding and all-forgiving.

This vulnerability has been well-expressed by a *Lac-c* patient of mine: "How can anyone love me if my mother loved me so little that she gave me away?" An infant in such a situation (she was raised by loving, adoptive parents) does not come to fully trust his or her environment and then move on to a state of Autonomy where self-confidence allows the balanced expression of Free Will as described by Erikson's schema.

This perspective of the mother as being the "rejector" is perhaps a perspective of the "vengeful mother", the polarity aspect discussed by Jane Cicchetti in *Dreams, Symbols and Homeopathy*. That this perspective dominates our thinking perhaps explains why Sycosis proliferates in our society. As humans we run the risk of permanently eliciting this aspect of our "Earth Mother" to our terminal detriment should we fail to regroup and bring some balance into the handling of our environment (i.e.: both the family and the wider community). A nurturing perspective is immediately needed as it will allow Psora to predominate as it does during Birth with those women who can access the primal imprint that resides in the hindbrain of all mammals, to ride the oxytocic wave and give birth with ease.

There is the tendency then for the *Lac-c* type to please others in order to be liked and accepted. This is like the dog that must do his Master's bidding and please him in order to be fed and housed. When one goes through life feeling "orphaned" there is an ongoing sense of vulnerability during the formative years.

The delusion dictates that he must work hard in order to become part of the group all the while feeling like an outsider; like one who doesn't belong because he doesn't deserve to belong. (Interestingly, this sense of isolation is the polarity aspect of Erikson's 6th stage of early adulthood when love and feelings of intimacy prevail in those who are developing positively.)

The *Lac-c* type, therefore, has a poorly developed sense of the "I am". This is unlike *Lac-h*, who may have a well-developed sense of this but is confused regarding just how much is to be given to promoting the personal journey through life, as opposed to promoting that of the community; and the *Lac-m* type, who is uncertain with respect to even committing to the concept of an Ego at all! (It is fascinating, however, to note that any individual, who by birth or by sheer hard work, good fortune and/or cunning [i.e. works from a "dog eat dog" modus operandi] assumes a position of authority then becomes the Leader of the Pack or "Top Dog".

Those who don't make it are referred to as "Underdogs" who are grateful for the occasional "bone"! A sense of ambiguity is found in all three Lacs; a type of "alternating state". The best-known instance of this is seen in the tendency of the sidedness to go from L to R and back again (or vice versa).

And while this is possibly a reflection of The Doctrine of Signatures as a simple result of the physical need to change sides when milking the breast, it is also possibly due to the fact that beneath the veneer of civilising/socialising lies a basic animal instinct in all of us to follow Natural Law and do, like the wolf, whatever it takes to survive. If you pull the dog's tail it will snarl and possibly attack even the hand that feeds it. So it is that the *Lac-c* type, as described by Vermeulen, harbours much aggression: [malicious; cursing; rudeness; rage; hateful; scolding at slightest provocation]. This anger is but an expression of the type's basic animal (vital) nature.

Another aspect of the alternating state is reflected in the delusion of hovering just off the ground and seeing ghosts, spectres, phantoms. This, as suggested by Müller, is possibly associated with the desire to get out of the body due to the perception of self-disgust, or, a desire to disassociate from an intolerable situation. However, it may simply be due to a sense of being bound to the astral realms with an inability to rise spiritually as self-mastery tends not to be the province of those who have a poor sense of the self and a lack of understanding that each is some sort of spark of the Divine Creative Principle that guides the universe.

It is possible, therefore, that the [hysteria] experienced at orgasm reflects a disordered sensitivity to oxytocin, the hormone associated with the milk ejection reflex as well as the birth ejection reflex and the reflex governing orgasm in both males and females. In those who eschew spiritual growth through denial of basic instincts, this response may be channelled to effect a kundalini experience. The *Lac-c* type, however, tends to be "trigger happy" with respect to sexual expression, such esoteric disciplines (for a "bitch on heat") therefore probably not being so easy to contemplate. A sensitive spine and a feeling of intense congestion in the sacral area are, interestingly, strong keynotes for *Lac-c*.

Lac-h also has rubrics describing a lack of groundedness: [S/If: floating immediately on waking from waist up, like a hot-air balloon]. This also is possibly due to trying to disassociate from an intolerable situation as *Lac-h* also feels a certain isolation socially. However, because of the superior sense of the "I am" *Lac-h* rises higher in the deluded state. In a hot-air balloon the sky's the limit! Like *Lac-c*, the *Lac-h* type also has a high sexual energy and enjoys the experience, but is not tyrannised by it. Disordered oxytocin sensitivity is more likely then to be found in some females during lactation when a profound sense of sadness may descend during the let-down reflex (probably due to a sense of personal loss at having been denied the breast during her infancy). This sadness is further reflected in the food desires where the desire for sweet carbohydrates (comfort food) is the norm in the *Lac-h* type. The taste buds for sweetness are the most highly developed in the newborn and human milk is sweet to encourage attachment to the breast.

On the other hand, the *Lac-c* type desires pungent things such as mustard, pickles, salt and pepper. This is probably a reflection of the need to put some spice into a life not much enjoyed, and is perhaps a reflection of the (emotional) bitterness that may have followed the loss of access to human milk, which is so extraordinarily sweet.

Lac-c then is a homœopathic medicine for those whose lives reflect a certain lack of development on the psychological and physiological planes consistent with not having had access to nurturing at the maternal breast during the early formative period of their development. It is a medicine par excellence for righting a "wrong" occasioned by the misfortune of the physical loss of the mother. The loss of sustenance at the breast is one aspect of this state. However, it is the lack of appropriate modelling with respect to parenting (due to loss of the mother) that is another core issue.

Substitute "mothers" (in the form of relatives, adoptive parents or institutions) ensure that all basic needs are well met. However, the loss of the biological mother results in the infant moving through Erikson's 1st stage from a perspective of mistrust rather than trust. An inappropriate (sycotic rather than psoric) foundation for personal growth has then been laid, which results in the negative polarity of his schema prevailing through the other seven developmental stages. [See page 229] With mistrust having been the initial experience it then follows that shame, guilt, inferiority, role confusion, isolation, stagnation and then despair will possibly follow through each successive phase of development.

The one-off prescription of *Lac-c* at any one of these phases should then result in the positive polarity being accessed. And, as it is human milk (as well as the mother), which was initially denied the infant during the vulnerable initial phase of development, then a *Lac-h* layer should appear as it is this substance (our birthright as humans) that naturally will suffice to assist in the completion of this process of moving forward according to the Law of Cure.

Lac-c has no recognised complementary remedies but is followed well by *Lac-h*.

Lac Humanum

Lac-h usually has a strong ego; can be independent (like the cat, which may appear in its dreams) with a determined desire to succeed and may even personally enjoy an elevated status in society. The type also dreams of and associates with religious and other leaders, famous people and royalty ("stars"), but fears rejection (probably because the mother denied the breast, so survival was a matter of a struggle, with a need to adapt [to breastmilk substitutes]): "I have to exist in a group; I have to connect as an individual in the group; I am alone; I do so much for others and they do nothing for me; you must sacrifice part of your own desires in order to fit in". Sankaran identifies that this conflict (another "alternating state"), which constitutes the essence of the remedy, is reflected in the way we name ourselves. We have a Christian or Given name, which represents our personal identity (our unique vibration) and we have a Surname, which represents our group identity.

Often in Western society there is a tendency when writing the name to emphasise the Surname and give only the initial of the Given name. Only occasionally do we see a signature, which consists of both names written in full, and rarely do we see any public list of names, which acknowledges both aspects of the name. This trend, according to Sankaran, emphasises the perceived need to put the interests of the group before one's own; and is one that tends to place some exaggerated importance in upholding the good of the family name, at the expense of the interests of any individual member.

Interestingly, at marriage, the woman's original Surname is usually discarded and a new one adopted, and correct etiquette a generation ago had women also adopting the initials of the husband. This particularly emphasises the tendency that women have had, until now, to be seen as lesser citizens. *Lac-h* dreams of (and has issues with) cousins, which is an interesting twist to this notion of group identity. While being members of the family, cousins are slightly removed so are therefore also representative of the group. It is through cousins and the extended family that an infant's first experience of community develops.

However, as individuals, our place in society (as a true "member" of the group) goes beyond the family. On a global perspective, there exists a well-defined struggle between the "haves and the have-nots", which, either way, leads to isolation. Sankaran comments that society's issues of capitalism/materialism vs communism mirror this concept of exploitation. Materialism (the "God" of the West) leads to hedonism and self-centredness, which eventually leads to loneliness. The integral power of the individual is absolute. Westerners tend to grow materially at the expense of spirituality. Conversely, Communism (the "God" of the East) results in complete loss of identity. The State has all the power, the individual has none; grey is the only colour. Those who inhabit Eastern countries tend to grow spiritually at the expense of materialism. Neither extremes work; man is dualistic and seeks a balance.

This balance lies between what the individual gives and what is received in return. Is this for my pleasure or to promote my journey through Life? Should I do this to help me or to help others? There is a sense of having to adapt to the expectations of others and a need to please them in order to survive. This is a significant aetiology for the cancer miasm and an expression of the opposite of a strong ego. All medical modalities refer to cancer as a type of invasion with the need to wage a war and put up strong defences. That *Lac-h* dreams of police, disasters, battles and wars is perhaps significant.

This leads to a conflict of will; it's as if there are two wills [*Anac*] and confusion between what is good and what is bad. "To do for others is good, and for self is bad" is the Christian ethic, but it denies the God within and the need to promote a sense of: "I am". Timmerman also emphasises this aspect of the remedy; namely, the confusion over whether or not to satisfy the individual needs or to value those of others more. Feeling guilty is a familiar emotion.

In keeping with this dilemma, *Lac-h* types usually seek caring occupations in medicine, teaching or counselling, all of which emphasise nurturing others often at the expense of self. Unconditional love, however, encompasses a balanced understanding of "I am/You are", which is succinctly expressed in the Latin verb "amare": "to love". The "I am" aspect of this formula has, unfortunately, long been denied by those institutions in our society that would seek to control us by having us all turn the other cheek and abnegate self-interest in favour of that of the group.

The core struggle, however, is between the strong [mother] and the weak [infant], (i.e. between the haves and the have-nots). She has the milk and the infant is denied it, and so the struggle to survive begins. It is, as described by Bergman, a "protest/ despair" response and results with adaptation; the microflora of the infant who is breastfed is vastly different than that of the infant who is artificially fed, because the nutrient profile of formula is static and contrived from a protein source foreign to the human infant. He must adapt to be able to survive on this source of nutrition. To be denied the nutriment, which is specific to his species, requires that the infant deny his own desires and needs in order to accommodate those of the mother.

The period immediately following birth is one where the senses are heightened [*Lac-m*] due to the adrenalin rush associated with the act of birth. The baby, who has engaged this process successfully, is then imbued with the positive aspects of Psora, which, along with the various "infant reflexes" (especially that of the rooting reflex), prompt him to crawl up the mother's abdomen in search of the nipple. With the physical process of attaching to the nipple, the baby stretches the nipple tissue with his tongue and compresses it so that the tip lies near the junction of the soft and hard palate. It is at this point, just below the pituitary, that the functional and governor channels meet. By stimulating this point, the baby's Chi is truly activated and the Microcosmic Orbit is initiated. This pathway is recognised by Taoists as being representative of a return to the womb; perhaps "Paradise regained"?

This crucial time delineates the ideal period of attachment (both physical as the baby attaches to the nipple, and psychological as the process of imprinting occurs). Coincidentally this act also triggers, in both mother and baby, the release of vital hormones involved in the initiation of maturation of the intestinal mucosa and the enhancement of nutrient absorption. In the *Lac humanum* type this process is either denied or disturbed, so issues of attachment ensue resulting in a sense of detachment from perceived rejection and abandonment; the "protest-despair" response!

It is acknowledged, medically, that nine months is the minimum time that babies need at the breast, measuring ex-utero the period of attachment in-utero. However, at nine months, an understanding of separateness creeps into the infant's psyche and he moves into the second of Erik Erikson's 8 epigenetic stages of Man. If the nurturing experience has been positive the infant can move forward with a sense of Trust into a stage of Autonomy which, if well-orchestrated by the mother (and to a lesser extent by the father) will result in a balanced understanding of the concept of Free Will. Ideally, the infant should still be at the breast throughout this time with a freedom to come and go as he desires. By now the baby is on solid foods and not totally dependent on breastmilk for all nourishment.

And so it is that the infant can begin to explore the world beyond the mother; with a sense of security, knowing that he can return as he needs. The importance of this bond is supported by all manner of studies in western medical literature, which emphasise the role that breastfeeding plays in developing cognitive development and self-esteem. The brain ceases enlarging at around the age of three years, with maximal development potentiated because of the specific nutrient profile of human milk. Interestingly, problems with intellectual focus and concentration, lack of confidence, low self-esteem and anxiety are themes found in all the milk remedies and especially in *Lac humanum*.

In the post-partum period, at the time when they are putting all their energies into mothering, the female *Lac humanum* type may inadvertently be forced to face up to her own sense of abandonment and rejection from not having personally been most appropriately nurtured. It is my clinical experience that women who are *Lac humanum* are often very focused on this issue of lactation and either pursue careers where they can work with lactating mothers or make a determined effort to breastfeed themselves. This provides, for them, a type of Simillimum and it is either during or just after lactation that the focus of the state often sharpens (often in the form of breast pathology such as mastitis). This is essentially due to a deep (unacknowledged) anger at having personally been denied the breast.

Understandably then, cursing and swearing are part of the *Lac-h* picture. This is an emotional expression of the anger around perceived rejection. The marked stiffness in the knees and the aching pain in the wrists and ankles remarked on by Timmermann, can, on the other hand, be seen as a more physiological expression of anger, as also are the rubrics "sour risings, belchings, heartburn < eating". These digestive symptoms (which are seen in both male and female *Lac-h* types) may be a physical expression of anger at having been initially sub-optimally nourished, which has left the individual to struggle thereafter with deficient digestive processes. However, they can often predominate either during the pregnancy or the lactation, mimicking a strong *Nux vomica* picture. This gut disturbance is perhaps why there is a marked desire for ginger, considering its moderating effect on digestion.

A more generalised sense of deficiency and anxiety, which leads to an on-going attempt to return to a point of integrity or balance, is best epitomised by Psora. This miasm is concerned with issues of abandonment (by God?), resulting in a more universal struggle concerning the search for identity accompanied by an overwhelming sense of loneliness and isolation.

A true psoric state of deficiency (both physiological and psychological) has a well-documented association with the denial of breastmilk, which, in the *Lac-h* type, evolves from perceived rejection/abandonment by the mother who does not breastfeed. In fact, it may well have been this very act that initially triggered (or exacerbated) the negative aspects of Psora as defined in our literature. This gives an interesting perspective to the notion of "Original Sin" and the role played by "Woman/ Eve".

Of particular interest in this regard is the fact that dreams of babies and family are a theme to this remedy. The need to be mothered or nurtured is a primary focus. Perhaps this is due to a subliminal desire of the adult persona to return to the neonatal or primal state in the hope that the outcome will be different.

Behaviour observed during clinical verification bears this out, and includes: "periodical desire to clamber on to mother's lap and to cuddle" (Vermeulen; Timmermann). Interestingly, the lifestyle Simillimum for the male *Lac humanum* type lies with finding the perfect woman for a nurturing relationship. A mate for life is his greatest Joy and offers him a sense of fulfilment. In this he is possibly, in a sense, trying to return to the mother who constitutes his primary experience of Woman. However, there is a struggle, which is played out on another level as well. That is the struggle between satisfying the animal desires as opposed to satisfying the higher ideals of self-mastery; (another "alternating state").

The issue for the individual is: "I am an animal, but it's no excuse to lose self-control." Man is the only member of the mammalian kingdom who finds a part of himself so disgusting that he needs to cover it up with clothing.

Genesis would have us believe that this occurred as a result of some sort of "fall from grace" where we were driven out of the Garden of Eden and consigned to struggle thereafter. (The *Lac-h* type has dreams of falling and of snakes.) This leads to feelings of guilt so well exploited by religious institutions. To do "the wrong thing" leads to guilt, embarrassment and a fear of being caught out. This is the sycotic overtone to this remedy. It is an aspect of this struggle, which is referred to by Sankaran when he says we have problems with our own "shit" and don't want to have to deal with it. Dreams of excreta and toilets (interestingly [in *Lac-h*] often depicted in exposed situations) are another significant theme of both this remedy and of *Lac caninum*.

The concept of self-mastery encompasses a unique perspective on the states of detachment and isolation; and it is this issue of self-mastery (which emphasises the "I am") that is to my mind the crux of the *Lac-h* persona, and it applies both equally to males and females. Most philosophies and religions acknowledge the prime importance of the growth of the spirit as expressed so succinctly in aphorism # 9. The alchemists of old focused unerringly on the search for the Philosopher's Stone with its supposed promise of being able to turn base metals to gold, while modern biochemists are relentless in their pursuit of the ideal combination of genes that will result in the production of the flawless human being just right for cloning. Perfection is idealised in all levels and aspects of society; a notion that underlies the seemingly exponential growth of the cancer miasm in modern times.

In our erroneous belief that the answer to the sublimation of the human body and spirit lies beyond our grasp, we have ignored the obvious. Human milk, with its unique dynamic combination of nutrients designed to maximise the physical and psychological potential of each individual, is the white gold long sought after by those who would embrace immortality.

In that regard, there's a certain sense of irony in the tale handed down in Greek mythology concerning the origins of the Galaxy of Stars [Gk: *gala*: milk]. In his desire to confer immortality on his illegitimate son Hercules, Zeus attempted to substitute him at Hera's breast as she slept while feeding Heracles. We are invited to believe that the subsequent letdown that occurred as she was startled sprayed across the Firmament becoming the Milky Way.

We are then (all of us) Children of the Universe, each of us capable of reaching for the stars (ascending); and this tale of Hera's milk; immortality and the stuff of galaxies is an excellent example of the alchemic aphorism: "as above/so below"; perhaps the original reference to the concept of an "alternating state". The archetypal symbol, acknowledged in many cultures, of the world being a cosmic tree (Arbour Vitae) perpetuates this notion, with the branches reaching upward to the heavens and the roots reaching down into the earth at the same time.

The gross anatomy of the breast with its lobular "branches", its "trunk" of ducts and sinuses leading down into the "taproot" of the nipple is a perfect rendition of this concept. The breast, then, is truly an alchemist's retort; which, from essential nutrients (*prima materia*) in the body produces the "white gold", which then further sublimates another form of *prima materia* (i.e.: the infant who is, in a sense, an extension of the breast in much the same way as are all underdeveloped mammals that, at birth, need perfecting at the breast).

And so, the *Lac humanum* state is a reflection of the individual's attempt to restore a perceived lack of integrity to a Vital Force denied the solid foundation upon which can be grafted the Soul's fulsome journey through the experience of dwelling on this particular star (planet Earth) to a point of Self-Actualisation well-defined by both Erikson and Maslow. It is for this reason that each mother in my care, who is approaching the stage of weaning her baby, is made the offer of having a remedy (in the 7C potency) created from her milk to be made available to her child as an on-going tonic.

It is the true Elixir of Life.

Lac Maternum

Many of the rubrics brought out in the proving of *Lac maternum* are reminiscent of the process of Birth. Apart from the dream of going down and round in a car park (L;R;L;R) searching 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 neck 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) during which time the infant first goes to the breast. The rubrics [> fasting; > rest] may therefore be a hangover from our evolutionary amphibious connections as the reality of the mother/baby seal dyad is that they are separated for extended periods (sometimes up to 40 days) while she goes to sea to feed herself, returning then to allow her pup to have his fill of high-protein, fat-rich milk, which then allows him to fast and rest some more. *Lac-m* has issues over food. However, the proving elicited an apparent desire for protein (>flesh foods: meat, seafood, salmon, mussels). This is interesting as the protein content of the early secretion is almost twice that of mature milk; while that of the first few days is as much as eight or nine times higher.

However, it could more simply be surmised that this tendency to sleep for an extended period following the initial alert period (which accompanies the adrenalin rush associated with the act of being born and facilitates the baby's search for the nipple) is due to a combination of sheer exhaustion and oxytocic bliss. To this end it is interesting to note that alcohol dampens the oxytocic response and the provings of both *Lac-h* and *Lac-m* produced the rubric [alcohol aggravates].

The proving also produced rubrics describing intense aggravation from bright light with a desire to squint (NB the Leboyer Birth process with the lights dimmed and minimal noise allowed) and ones indicating heightened sensitivity of the nasal mucosa. In fact, [heightened senses, sensitivity] could be a keynote generality of *Lac-m*. This is well supported by research that demonstrates that Birth induces high levels of norepinephrine in the baby's brain, which primes learning behaviours from the imprinting of smells in the immediate environment. This factor optimises attachment as the baby uses the scents from the maternal breast to guide him in his search for that which will nourish him henceforth.

Added to this are 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 the 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 or reddish-brown, those rubrics similarly reflecting an excess of bilirubin at the expense of biliverdin.

All this is possibly due to some sort of morphogenic resonance contained in the colostrum which, to my mind, is the most important component of the remedy and that which sets it apart from the other two milk remedies. Like *Lac caninum*, *Lac maternum* works best if given in a single dose (or at least, if repeated, given as a once-only prescription over a relatively short time period and then not repeated again).

This is reflective of the fact that colostrum is available for approximately three days only for, with the shift of maternal hormones that accompanies the removal of the placenta, lactogenesis is triggered and the breasts then quickly fill with milk and colostrum is no longer available. Colostral cells, however, may survive intact in the neonatal gut for up to a week.

It is a precious fluid and unique in that it is formed from a mix of fatty degeneration of cells in the centre of the alveoli, epithelial cells and newly secreted milk, its biochemical profile differing from mature milk in a variety of ways. It is comprised of large numbers of macrophages, T and B-lymphocytes, neutrophils as well as epithelial cells. Of these, by far the largest component is the macrophages, which perform a variety of roles, including the production of complement components C3 and C4, which have an immunological function. Production varies in volume from 2 to 20 ml per feed during the first three days.

This is in keeping with the small initial capacity of the neonate's stomach, which, at Birth, approximates the size of a walnut and the fact that it is a concentrated food high in protein. (In fact, colostrum contains all 10 essential amino acids.) Proving rubrics associated with this phenomena include: [appetite diminished] and the desire for protein foods {meat, seafood, salmon, mussels}.

The reputation that colostrum enjoys as being "protective" lies in its rich supply of immunoglobulins (mostly reflective of the maternal immunological profile). However, it is sIgA and lactoferrin, which are particularly high and thought to impart an enhanced level of protection for the infant's mucosal surfaces as it adjusts to living in a non-sterile environment. Another feature, no doubt designed to maximise the premature baby's chances of survival, concerns the nitrogen content of the initial secretion of a mother who delivers her infant pre-term. In this instance it is higher than that of a mother who goes to her due date. These protective aspects are also reflected in the fact that *Lac-m* has an affinity for the skin, which may be the "least important organ".

However, it is the one that provides the inner more essential organs with a protective coat. Dreams of houses (or other protective abodes) were also prevalent in both the proving and the initial work done by Tinus Smits. The house which, in dream symbology, is the mansion of the soul is what protects us from the elements. The core issue with the *Lac-m* type is whether or not to entertain the idea of residing in a body; to "incarnate".

Colostrum also appears to have a laxative effect upon the neonate, helping to clear the intestines of meconium [> purging; copious stool: lac-m]. This black, sticky substance contains an essential growth factor for *Lactobacillus bifidus*, the first culture medium in the infant's intestine. In fact, normal functioning of the neonatal gut is much dependent on the various processes that follow the first feed. These include the secretion of gastrointestinal hormones such as enteroglucagon, gastrin and gastric inhibitory polypeptide, and studies have shown that higher levels of such hormones are present in those infants fed their mother's colostrum. Interestingly, personal clinical experience suggests that several of the bowel nosodes (particularly *Morgan pure* and *Sycotic-co*) are complementary to both *Lac-h* and *Lac-m*. (It was bacteria that largely constituted the primordial soup from which we are purported to have evolved.)

Furthermore, vitamin K, so much needed immediately following Birth to protect the vulnerable brain from haemorrhagic trauma, is found in appreciable quantities in colostrum (along with all the other fat-soluble vitamins) and is then manufactured by bacteria in the bowel. *Arnica* notwithstanding, babies would be best served in this regard if health carers absolutely ensured that all babies were given their mother's colostrum. With its large amounts of beta carotene, which imparts a rich, creamy colour, it lays a strong foundation for the beginning of the journey along the yellow brick road of Life!

While colostrums essentially grounds the infant by kick starting metabolic processes, it is mature milk that completes this process throughout the following four years, during which time it should continue to be an important part of the infant's diet. (That formula is based on cow, goat or soy protein, instead of human protein, says much about our priorities). It is a complete food, which contains the full complement of planet Earth's biologic and mineral diversity, thereby facilitating the incoming soul's entrainment with the rhythms of Mother Earth.

Babies are born into bodies that require completion at the breast. So, the apparent issues with respect to "anxiety regarding incarnation" as suggested by Smits may be understood in light of the fact that the body is still in a vulnerable, incomplete state at Birth. So, until the maturation of all biologic systems is complete the Vital Force associates and then disassociates.

The added possibility to consider is the fact that Birth tends to be a medically managed event these days with a wide cocktail of drugs creating a situation that "residence" in such a toxic abode is perhaps not so appealing to the incarnating Soul; and there is good western medical research that associates "disturbed birth" with violence, drug issues and suicide in later years.

Lac-m, therefore (like *Lac-c* and *Lac-h*), also has the signature of alternating states, and perhaps the extreme vertigo experienced by the *Lac-m* individual is another expression of the "fear of falling" seen in the other Lacs. There is this sense of "Here we go again"! The karmic pattern of living out cycles of reincarnation gives another perspective then to the theme of alternating states with the alternation of the Soul/Spirit/Dynamis/Vital Force dwelling in the astral then the physical plane in successive cycles.

This signature rubric of "alternating states" is, however, in a more marked degree in *Lac-m*, and this is perhaps consistent with the latest thinking in scientific circles that the origin of the Universe is best explained by "the String Theory" with its emphasis on parallel Universes. With disconnection between the spirit and the physical body being the pre-eminent theme from the proving, *Lac-m* with its dreams and delusions of aliens, past and future lives and out-of-body experiences and delusions regarding being disconnected from the body can most certainly relate to the primordial state of: "In the Beginning."

Samantha's story

This lady (who called herself Sam because "it is such a strong name and helps me identify more with my masculine side") came to see me in May 2003. She came off anti-depressants (Zoloft) six months prior with the assistance of another homœopath and was concerned that she might slip again due to several recent stresses. Her partner had recently had a car accident and had been having trouble finding work and her mother had recently been diagnosed with Alzheimer's disease.

At the time of the first consultation she was 32y/o having been diagnosed with "clinical depression" at 27.
[Mind: despair, life of: Lac-m]

"There's a black entity on my R shoulder. I'm connected by an umbilical cord and when he chooses to come into me and push me down, I'm powerless."

[Delusion: body, physical, disconnected, spiritual from: Lac-m]

[Delusion: halves of self, two: Lac-m]

[Delusion: ghosts, spectres, spirits, sees sleep in: Lac-m]

"The depression is addictive; like a warm bath drowning safe. It's difficult to roll out of it and face the world. If I'm sick I can go to bed and hide under a doona and be safe. Every new job I get a cold early on so I can 'hide' for a bit." **[Clinical issue: addiction]**

[Clinical issue: anxiety regarding incarnation] (Smits)

She was the third child of three and her mother suffered a prolapse during the pregnancy. She was born with the cord around her neck and refused the breast. She was formula-fed. She says that as a child she had issues with food and would often refuse to eat. "I pretty much refused most food until the age of five when my parents forced me to eat. I'm indifferent to fruit (apples are OK) and I ate no vegetables (except mashed potato) until the age of 18."

[Mind: indifference, eating to: Lac-m]

[Stomach: appetite diminished: Lac-m]

[Generalities: fasting ameliorates: Lac-m]

She had mumps, measles and chicken pox in her childhood and meningitis in grade 1, for which she was given a lumbar puncture.

She remembers "huge anxiety" in her primary school years. She said that she was "full of fear at having to deal with anything".

"I hated joining the other kids. I would shake and cry but then get myself together because of the embarrassment at the thought of them seeing me cry."

[Mind: scrutiny from others aggravates; antagonism with himself, individuality versus group]

"I read a lot. It was safer than playing." **[Mind: company, averse to; spoken to averse, alone, wants to be left; talk, indisposed to, desire to be silent, taciturn; withdrawn]**

"At recess I would go to the tyres in the playground and skip in circles **[a theme of the Lacs]** or find a particular toy and play with it. If what I'd decided on wasn't there, I'd wait until the other kid finished playing with it. I particularly liked the Princess dress-up costume. It made me feel special as if I'd come from a world of privilege." **[Dream: my companions were upstairs in the saloon and I spent the voyage singing, dancing and drinking in steerage even though I was dressed as a gentleman and perhaps should have more naturally mixed with those in the saloon.]**

"I was very clever in primary school so got to be part of the in-group. **[the group vs the self: Lac-h]** I never had to study hard and it all fell apart in high school and I bombed out big time. My marks went down **[Mind: mental work, aversion to: Lac-m]** and I contemplated suicide; death is not such a big leap." **[Mind: weary, life of: Lac-m]**

"In high school I withdrew into myself. The blackness and depression were so overwhelming that I would sit and rock for hours."

[Generalities: rocking back and forth ameliorates: Lac-m]

"At one low point I remember being in the foetal position and rocking back and forth when a woman came to me. It was me from the future and she held me and reassured me that if I got through this there would be a future."

[Dreams in the proving (and observed by Smits and myself in cases) regarding instances of being out of the body; hovering over it; past lives; the future]

"Other recurring dreams from my childhood were about vampires. Sometimes my mum would be the vampire. There would be blood everywhere and the vampire would ask me why I wasn't scared."

[Dream: woman, vampire-like Lac-m]

"Another recurring dream was of a grand old regal house with a big patio at the front. Inside would be a surreal atmosphere with candles and beautifully dressed ladies and gentlemen. Always, as I walked towards the house, a vicious dog would grab me and try to pull me under the house and no-one would notice. I always woke up when nearly underneath."

[Dream: animals; animals, wild; pursued and caught, animal by: Lac-m]

[Dream: entertaining socially; parties, of pleasure: Lac-m]

[Dream: friend, rich, visiting with: Lac-m]

[Dream: house: Lac-m]

[Dream: singing, dancing, drinking, social circumstances lower than usual in: Lac-m]

(NB: Vermeulen's reference in *Prisma* (Lac-c) to the belief in various Nordic and Central Asian races that the dog represents a fallen angel and is implicated in The Fall of Mankind. It is possible that this house represents the Garden of Eden)

"Another recurring dream was of a giant who'd be coming down the street squishing everyone in his path. I'd be yelling, screaming and trying to run away from him. I always woke before he got to me."

[Dream: fleeing: Lac-m]

[Dream: frightful: Lac-m]

[Dream: pursued: Lac-m]

[Dream: searching, exit for: Lac-m]

"I also had another dream often about being in grade 12 and not having done enough study to do my exams. The fear about not being ready was enormous and I'd always wake before it came time to go into the exam room."

[Dream: embarrassment: Lac-m]

[Dream: Library, doing research in, a: Lac-m]

(NB: personal clinical observation is that dreams of school and lessons not learnt (a sense of being unprepared for the test) is a common theme in Lac-m)

"Last night I dreamt that I was going to the doctor."

[Dream: doctor, appointment with: Lac-m]

She partied +++ in her late teens and early 20s "buckets of grog; (hate cigarettes); partied hard; lived on the edge".

"I had a very high +++sex drive in my 20s and was promiscuous but now it's dead;

[Male: sexual desire increased: Lac-m]

I haven't the energy for it now; my energy is precious." **[Generalities: tiredness: Lac-m]**

She sold up everything and took a one-way ticket to the UK in her early 20s. She worked mostly in pubs and eventually linked up with an American and went to the US with him. It turned out to be a violent relationship and she had to occasionally leave him; she even lived on the streets. "I was a displaced person; I had no home; no-one to turn to. Eventually he took pity on me and paid for my flight home to Australia."

"Even then I felt I had to keep the party-thing happening. It was as if I needed the buzz to continue. I'm ultra sensitive to things." **[Generalities: senses heightened: Lac-m]**

"At 26 I burnt out and was diagnosed as depressed within the year and put on medication. Everything was too much for me. I had debts (only \$12,000) which I couldn't meet so declared myself bankrupt and moved interstate to a capital city to begin again."

[Mind: motivation, feelings of, lacks: Lac-m]

[Delusion: responsibility, lack of: Lac-m]

She is observed to blink constantly **[Carc]** and describes her eyes as "dry and tired".

"I get sniffles if I drink milk. I really like milk **[Rhus -t]** but think I'm intolerant to it."

"I love +++ coffee and chocolate" **[Stomach: desires, chocolate; desires, coffee: Lac-m]**

(NB: personal clinical observation of [desires stimulants])

"I really like meat." **[Stomach: desires, meat: Lac-m]**

She prefers raw food to cooked food.

Her tongue is coated white with raw edges and her gums are retracting from the teeth. **[Lac-c; Lac-h and probably Lac-m]**

She had a wart on her hand (left) burnt off when she was a child and has had a mole removed from her buttock.

When asked what is your greatest fear? She replied: "Losing my mind." **[Delusion: mind and body separated: Lac-m]**

She described herself as never being into team sport as she has a phobia concerning throwing and catching things. "I would never put myself in a situation where I would have to rely on my physical body. It lets me down. When it comes to physical activity I'd rather have sex or dance." **[Male: sexual desire increased: Lac-m]**

When asked what is your greatest joy? She replied: "My dog; I adore my dog!" **(Interestingly during the course of her treatment her dog [Neo] developed an eye tumour. I referred her to a colleague who is also a Vet and the dog was prescribed Lac-c).**

She also gets joy from "having the freedom to choose and to have control over what goes on in my life. I'm into aesthetics; beautiful things and love having a clean, tidy house; full of flowers".

When asked to describe herself she said that others would say she's nurturing; emotional and giving and although she admits to being "sensitive to everything" she sees herself as "strong" and "evolving. I'm here to learn and to teach"!

24/5/2003: Lac-m 1M daily with 2 succussions until aggravation; and come off OCP

She phoned two days later to report that she "just loved taking the Rx. It gives me such a buzz; I'm full of energy" and had a dream where she (as a man) was with a group of people being chased by a Big Mother Figure who, when she caught someone, would bite a big chunk out of that person. She woke before being caught.

She phoned the following week to report that she had stopped the Rx and that a combination of housework and two pump classes in the gym had put her in bed with an extremely painful lower back. Since the aetiology was from overexertion and her symptoms had all the appropriate modalities (and

mindful of her "desire for milk" and Tinus Smits' assertion that *Rhus-t* follows well and can be a Rx for "past trauma") I prescribed *Rhus-t* 200C and referred her to an Osteopath.

I saw her again two weeks later. Her back was better. However her hips were still bothersome and she mentioned that the stiffness "swaps from side to side". The strongest symptom, however, was very low energy. She said that when her back went it was like hitting a brick wall and the lack of energy was distressing her as she "needs to be on top of things in order to do her job" (she's a PA to a female CEO who works in Education).

In that time she's had three dreams about buying/looking for new houses and another, that she reports is a common theme during the past 12 months.

"I'm in a large shopping centre/district. Sometimes it's one building but normally it links onto other streets and alleys. There's always lots of winding walkways, escalators, doors, lifts and unexpected entrances, etc. It always seems to be a very complex set-up. Sometimes there are strange angles on the walls and the stairs are winding. Sometimes the buildings are very modern and impressive; very large with lots of glass and metal. At other times they are very quaint and old with cobblestone alleys and brick shops. I always seem to be looking around, not doing anything in particular, just walking with no sense of being lost and a certain knowledge that I know where I'm going. My only destination ever seems to be a bathroom. In this latest dream it was huge and really impressive, beautiful. It was attached to a restaurant and it too had views, huge glass walls and a high ceiling."

(NB: Lac-c and Lac-h also have dreams about toilets. Sankaran suggests that it is to do with us needing to deal with our "shit".)

My interpretation of this is that these dreams are reflective of various incarnations and that she's "on target" for dealing with her issues. It is a positive sign of the Rx in action, especially since this bathroom is so grand.

She also reported another dream about her cousin and herself looking at old photos. One is of a girl who comes to life and the girl falls through the air eventually landing safely on an air-filled pillow. Another is of her sister (who looks more like a composite of herself and her mother). The photo is very old-fashioned and her sister looks very innocent and fresh. Apparently she often had falling dreams as a child and other dreams where she would run fast and try to fly but couldn't get off the ground.

[Dream: cousins] and **[Dream: falling]** are both *Lac-h* rubrics and probably belong to *Lac-m* also.

Another dream is of being in a high house that overlooks the beach. It's night and she's in the bedroom with her partner and fearful of the sound of dogs barking as the sound comes closer. Her partner reassures her and puts on some music that she likes to distract and soothe her. He goes to sleep. She kneels on the spare bed and looks out the window over the roof of the first storey below.

She sees a man on the beach with the dogs and he's encouraging them to go into each house and attack the occupants. The dogs look like wolves, magnificent and terrifying at the same time and one of them breaks away and bounds up on to the roof below the window and bares its teeth trying to break in. She screams for her partner to wake up and wakes herself with her yelling.

I interpret this as another positive indication of progress to cure as it's a variation of her earlier dream of a house and a dog only this time she's inside (upstairs) and safe). Her main complaint now is of tiredness and the absolute need to go to bed early each night. She says it reminds her of when she had glandular fever in her early 20s. "As I get mentally stronger I feel that I get physically weaker."

Her eyes are still dry and irritated and her lips are also dry. She's been thirsty for lots of water, but has also craved +++ coffee and Coke and sweet carbohydrates and bread. When she's really hungry some protein will best satisfy that. She loves to have some chicken breast with pickled ginger chutney. (**A mixture of Lac-m and Lac-h** food desires.)

Her breasts were very swollen premenstrually [**Lac-h**] and her nipples have been sensitive. She's been "light-headed" the past few days.

21/6/2003: Carcinosinum 200C in a water potency to be taken am and pm until the 30/6 (new moon). Although there are many Lac-h rubrics present I decided on the Carc because of the extreme tiredness (a return of old symptoms from the glandular fever).

I saw her one month later and she reported that whereas her energy has been a 2 it was now a 6. And, as it'd never been higher than a 7 she'd be delighted if it got as high as a 9! She reports that she's been sleeping very well, "deep sleep". "I stayed up until midnight last night and had two glasses of wine and feel fine today." She's had two wonderful dreams while on Carc then two dreams which have shaken her.

"In this first one, which I had the first night after taking the Rx, there was a woman, heavily pregnant. She had been in labour and I asked her what was happening. She explained that she had tried and tried but the baby just wouldn't come out. It was like she had just given up and was going about her working day as per normal. I was trying to figure out what would happen to the baby that was 'stuck' inside her and if it would die and what that would do to her. I went away for a little while (and think I had another dream but don't remember). When I came back to where the lady was she was in a bed with an infant suckling at her breast. She was smiling - just radiant. She told me that she had found another way to push, a different method ("gotta twist the hips a bit!"), and it had worked!

I was so completely overjoyed and had so many tears of happiness pouring from my eyes that I couldn't see them anymore, just a beautiful silvery image. I also seemed to be above them on the bed, like I was either kneeling on top of the bed looking down, or had floated up to look down on them; just silver light everywhere. I woke up feeling wonderful and emotional all at the same time."

"Two nights before the new moon I dreamt about being in my old home town where I'm about to go surfing, but near a wharf, or somewhere where there are pylons in the water. The water surges around these pylons and creates waves and strong currents, etc. I normally stay away from that area, as it is dangerous for me. I'm not a strong swimmer and get very nervous around the ocean (this is true in 'real' life). I have a surfboard/boogieboard with me. But the amazing thing is that my father is with me and he is going to take me surfing! We actually have to get to the right place in the water by helicopter because it's so difficult and dangerous to access. So dad is on the front of the board, and I'm on behind holding on to him, and we sort of jump out of the helicopter onto the water. He takes me in and out around the pylons and it's great. The dream ends and I consciously think - My God, I dreamt about dad, and I never dream about dad, ever! I have to remember this dream."

"On the eve of the new moon, which was the last time I took the Rx, I dreamt that I was in an old car, 'a bomb'. It was OK though and I knew it was safe enough to drive. The road suddenly became very steep and I really had to focus all my energy into the driving and work the gears carefully and will the car forward to the crest that I could see in front. I had the feeling that if I could just make it to the crest I'd be OK. On getting there I was utterly dismayed to see that the road stretched into infinity. There was no turning back and I knew I had to keep going. I felt desperate and exhausted and fearful that the car would give up and not make it. I woke up at that point, with a feeling of desperation that was very familiar. I was crying and my palms were sweaty as I realised: That's me; that's my Life!"

"A week later there was another dream of a house with a guy (a kind of a Wizard; intelligent; powerful) and a girl, who was much younger and seemingly less intelligent. They were both apprehensive (especially him) because of something that was about to happen and he was pacing with an attitude of: are we ready? The Shadow is coming and we have to prepare as we mustn't displease It! If we can accommodate It just this once more, we'll never have to do so again. We have to get everything right! The finalising of our 'contract' depends on it.

The girl was helping to ready the house for The Shadow and had the inkling to go and turn on all the lights, making the house look bright and hospitable. She even turned on the outside spotlights. The Wizard freaked out and wanted her to turn off all the lights saying that The Shadow hates the light and prefers the dark and we mustn't displease him. I woke feeling apprehensive but pleased that it was to be the last time."

Although she's no longer tired and her back is much better these last two dreams make her worry that another episode of depression lurks.

"It's a case of the glass being half-empty instead of half-full and when my mind wanders on to dark thoughts I'm not happy." "My life is so busy, there's little time for me and my house is becoming a tip and I don't like that!"

"I need more in my life than a feeling of just surviving, so I've negotiated with my boss to have Wednesdays off work starting in two weeks as soon as I've trained the replacement secretary. I am soooo looking forward to this. I feel I've been handed a gift from the Universe!"

"I want to focus more on my needs. **[Lac-h]** I'm unhappy about the weight that's been creeping on and feel that's due to all the comfort food **[Lac-h]** I've been eating lately (lots of cakes and sweets). I need to sort my diet out and get some gentle exercise."

"My menses this past month was strange. I bled for two days only, then after a break of a day it came again like brown sludge."

[Female: menses intermits: Lac-h]

[Female: menses dark brown nearly black: Lac-h]

"Also, I've been clucky as . . . This is a strange feeling as I love my dog so much I've never before even contemplated the thought of a baby. I've been in nurturing mode generally these past two weeks and had a couple of episodes at work where I listened empathically to women with a problem and helped them to see things in perspective. I found it very empowering to do that."

We discussed the dreams and these episodes and she agreed that it seems that she's becoming more in touch with her feminine side whereas she was before more into her masculine energy.

19/7/2003: Lac-h 1M one dose with instructions to repeat it (after succussing twice) if she experiences any episodes of depression leading up to the new moon on the 29th.

The Rx is not to be taken after that. Also, she is to change the way she signs her name and how she refers to herself.

Sam is out; Samantha is in!

"I hear what you are saying but that is going to be the most difficult of tasks as I consider Sam to be so strong and Samantha so sugary sweet and weak!"

She made the name change and two days after the *Lac-h* she had a significant dream highlighting her attempts to connect more with her feminine side (with "full permission" of her masculine self)!

"I'm in a car, or a truck, with a wide front seat travelling somewhere. There is a man and a woman. They are both really beautiful people. They have dark hair, glowing eyes, and are very healthy and strong; quite Adam & Eve-ish. The scene changes to being at a camp site or an area that we are going to sleep (but it's not a bedroom). We are getting ready to go to sleep. I am flirting with the woman, trying to 'seduce her'. I put my hand on her leg (in the car), or cuddle into her (at the campsite), etc. The scene swaps between the two places.). Although it is a seduction, it is not about sex as such and the dream is not 'raunchy' or 'sexy'. She is being shy/coy, and smiles at me. The man knows what is going on but doesn't mind at all; there is no possessiveness, even though they are a couple. It's all very sweet, shy and loving."

By the end of that week she reported that an initial aggravation of tiredness had left her and that she was feeling "heaps better". At this time she had several dreams which heralded the real beginning of her true healing.

"I'm visiting a girl, younger than me, we're in another city (it reminds me of Melbourne). She is being 'looked after' by an older man, a bit of a sleaze bag. He's not quite her pimp but she is under his control. She has to dance in sleazy nightclubs for him and stuff like that. I want to help her get away from him; to be free of him. She tells me she has to get some information and that it will help us break away from him.

She shows me a window-cum-portal-cum-mirror and tells me to look into it. Inside is another location, a suburb, and we are now in a car driving along. She points to a big white house on a hill, sort of above the road that we are on. It's beautiful and I tell her that I used to live there. I'm surprised to see the house and also surprised that I had forgotten that I used to live there. I have wonderful feelings/memories about the house. We are driving slowly past it and I'm still staring in wonder at this house, the deck, the flowers, etc, and remembering that my bedroom was out the back with a wonderful view over the deck. We turn into the next street down from this house.

The white house is on a hill, and on the slope of this hill (so 'under' the main white house) there is a derelict old house. It's grey in colour, overgrown, is falling down, and in the shadow of the white house. The sun doesn't shine on the house because of the shadow cast from the white house. The house doesn't feel bad though, just very neglected and I tell her how I used to sit on the deck of the white house, and look down on this old one and wonder if anyone would ever do it up because it could be so beautiful with some TLC.

We back up into the driveway of this old house. I stay in the car while she gets out to retrieve the 'information' that she has hidden there for safekeeping. I can see into the house a little bit, but not much. I see what a wonderful hiding place it is for something like that. She comes back out with the thing to show me. (At this stage I still have never seen her face, but I'm sure it's just a younger version of me.) She has a largish glass jar with a glass lid. It has some earth in the bottom of it. She tilts the jar as she shows me and the dirt moves around and as it parts I can see that there is an egg in it (like a hen's egg). The egg has actually 'cooked' inside the jar (because the jar was sealed with the lid, and since the days are hot it cooked under pressure and with time). She reaches inside the jar and I can see the egg has cracked/opened and the yoke is still a bit soft. I see her finger move inside the yoke and she finds and pulls out a normal door key!"

(The feeling of going down 'layers' throughout this dream is very strong and it becomes more surreal as each layer reveals itself, i.e. into the portal, driving into the driveway (backwards!), into the house, into the jar, into the egg.)

"The dream then shifts and I'm in a house (I think it might be the old one from above but not sure). I go into the bathroom; it's quite old and not that nice, but OK and basically clean. I look in the shower and think to myself how I could make it look better, or improve it (and the whole room as well). Then some time passes and I come back into the same bathroom. The girl from the dream above has made some changes to the bathroom (I know that she is in another room somewhere while I've been in the bathroom; sleeping I think). I think how nice it is of her to fix the bathroom up. She has added new shower curtains and a better showerhead, and the bathtub is now an ornate claw foot thing. (It's dark green on the outside and very antique looking.) I get in to have a bath/shower but realise that the shower head isn't over the bath and that the water is spraying all over the room. So I move the bath so it's under the shower head/water. But now the tub is moving all over the room. It's slippery underneath and I'm squealing and laughing because it's all so silly! **[Mind: silly behaviour: Lac-m]** The tub nearly tips over (it's full of water) with me in and I have to call out to the girl to come and help straighten the tub up. It's a bit anxiety-inducing with all this water and moving and slipping, but I smile and giggle through it all.

The dream shifts again and I'm in a bathroom (I think it's the same bathroom). I'm looking at myself in the mirror, just staring. I have long blonde hair and a little fringe. I'm examining my hair and thinking that I'm not too sure about the colour - it's a bit too gold/yellow. I just continue to think about my long hair, how it's been so long since I've had long hair, how it makes my face look so different, etc."

[Mind: scrutiny, self of <: Lac-h]

(Incidentally, hair had been on her mind anyway; she'd just had a trim and then decided that she would continue to grow it long [a choice to go very feminine and womanly] rather than go shorter and trendier. She has dreamt of long, flowing hair a lot over the years. Normally it's full and billowing and quite beautiful. In this dream it's just long and straight like a young girl's.)

Two weeks later she had another significant dream symbolising her spiritual potential being dependent on her being able to access her more feminine/intuitive nature.

"I'm in an airport (I think with a man). There is a girl there. She is really busy, running all over the place. She tells me she has a big dilemma. She has a 'wonderful' job (something to do with selling stuff), which means she does a lot of travel, earns a lot of money, has a lot of parties, etc, etc. However, she has to decide whether or not to give this up and go back to nursing. Her choices are the 'corporate whirlwind' or nursing. She doesn't know what to do and is worried about giving up the fabulous money she is on. I think to myself how amazing it is that she is a trained nurse, and that the nurse in her must be the first thing she did and is now buried deep inside her.

Another part of the same dream is that I've arrived in a big city on a business trip. This trip is different to any other one I've done in that I'm not working for anyone else, so no-one is paying for my flight, accommodation, food, etc. I'm doing this one all by myself, for myself, so I have to be careful about accommodation costs and how I plan my time, etc.

The last part is that I'm back in the airport and am trying to catch my plane, but the signs in the airport aren't very good and I can't find the right plane to catch. No-one seems to be able to tell me which plane is mine. I end up on the tarmac (just outside the building) and there are three big grey planes there. One of them is mine, but I don't know which one. I realise that one has already taken off and I've missed it. The whole time I think there is a man there with me but he is in the background."

I saw Samantha again two months later in mid-September (the day before the full moon). She reported that she had needed only a few doses of the *Lac-h* to lift her out of her depression, but acknowledged that after those 'healing dreams' some adjustments had needed to be made. "Now that I was no longer in the clutches of 'The Shadow' the challenge that was so familiar to me had gone and I was left with a hole; a sense of: Who am I really?" **[This is reflected in her mirror dream where she saw herself as a little girl again and is the core issue of Lac-humanum.]**

"This sense of being lost settled and I found myself really getting into this 'girly thing'. I actually went out and bought a skirt! My partner chided me on becoming frumpy and, even though emotionally I felt like telling him where to get off, intellectually it made me realise that I could do with losing a few kilos and make more of an effort with my appearance. So I stopped getting around the house in daggy tracksuits and started wearing makeup and my hair down and bought some clothes that set my figure off to more advantage.

In lots of ways I feel like a teenager again. I'm unsure/unhappy with my body image and have felt insecure and emotional in my relationship ever since 'The Big Conversation' where I was given such a clear message from my partner. This idea of worrying about how I look is such a teen thing, but I realise it is just that I've become distanced from my feminine side. The longer I've been into doing a shit-load **[Lac-h swears and uses "bad" language]** of girl stuff like shaving my legs and wearing makeup, the more empowered I've become. I feel more like a Woman.

I then had two dreams a week apart about renewal and a change in the landscape. Both of these dreams are about water being healing and I guess it's about me tapping into my more emotional (girl) side. It's kind of interesting that I've been much more teary and emotional lately and I'm not sure where that's coming from. It's touch and go with my dog and I worry about him."

22/8/03

"I'm out in the country, the outback. Demi Moore is there to show me and some other girls how to do a striptease. **[Dream: important/famous people: Lac-h]** She and I go travelling a bit (in a ute; such a blokey vehicle!). At the next few stops we see that the land is in drought. Everything is dead or dying, brown, dry, dusty, brittle. Then there is a change. I can firstly smell (then see) a river flowing on to the dry land. It comes like a flood, totally drenching everything. It's wonderful, really wonderful. I have an incredible sense of Joy."

27/8/03

"Again the land is in drought. There are a few patches of grass with a few straggly trees. Around these little patches the earth has been eroded away and the land looks gouged, scarred. I am holding on to a straggly tree on a small patch when the river comes. It flows through the gullies and the gorges and again the smell is wonderful, and the feeling is just joyful as everything comes back to life."

That same night Samantha had two more dreams, the second one a variation on that reported in June (the big house/building dream with lots of alleyways, etc looking for a bathroom) that heralds the completion of her reconnection to all that is Woman.

Dream #1 "All I can remember is a snippet, but I dreamt that pregnant me from the future came to me in the present and we talked but I cannot remember what it was about."

[Dreams: future, of: Lac-m]

[Probably dreams of breastfeeding and babies indicate Lac-h while those of pregnancy and birth are more indicative of Lac-m.]

Dream #2 "I was shown/taken to this secret house/building. It was old and had lots of little alleys, rooms, big arches over elegant corridors, all made out of stone with some wood. The building itself was very old and held lots of stories and memories. You could tell that it had grown over the years and sort of evolved into the sort of random/complex structure it was. It was filled with women of all shapes and sizes. Some were dressed in flowing pastel gowns like from ancient Greece, and were dancing with garlands of flowers in their hair. Others looked like old, wise, strong elders of a village. Some were big and fat and laughed and laughed, and others were serene and wise. I was led through, being shown all these wonders and was so very happy. I felt honoured to be shown this wonderful, secret, magical place. Most of the women met my eyes and smiled. It was a sacred place, for women only, and I was being welcomed back."

She reports that her breasts have been very sore (she's having chocolate daily. "I'm craving comfort food so have a chocolate brownie every afternoon" and up to four cups of coffee a day. "It stops me eating").

[Female: Breasts, pain in, menses before: Lac-c (also Lac-h)]

[Stomach: appetite increased: Lac-h]

[Stomach: desire chocolate: Lac-h]

[Stomach: desire sweet: Lac-h]

Generally she's been either not eating (to lose weight) or having lots of carbohydrates (cheesy pastas and mash with lots of milk and butter).

Lac-h also has the clinical issue of weight fluctuation and the modalities (and generalities) of: < eating; > eating with a strong desire for rich carbohydrates.

She's had brown spotting before her menses.

[Female: menses dark brown, nearly black: Lac-h]

Her BO is strong (has given up anti-perspirant), and her skin is dry and her eyes have been "incredibly dry and itchy". She's been to an Ophthalmologist and an Optometrist and has received a diagnosis of a cataract beginning in her left eye.

(This is thought to be the result of a childhood accident when she ran into a barbed wire fence.)

[Eyes: itching: Lac-h]

[Eyes: pain, as if from sand: Lac-h]

10/9/2003

We talked about good eating habits as a way to sustain weight management and I prescribed Lac-h LM 1 to be taken from full moon to new moon and Lac-h LM 2 to be taken the same way the following month.

Samantha then had a dream on 15th September that represented the full integration of the male and female aspects in her predominantly female body this lifetime and indicated that some of her old lessons are done and she can look forward to new challenges.

"I was in a school. (Although I have had a lot of school dreams before, they were always at the same school; a version of my high school. Almost always, these dreams were not comfortable to have, and rarely enjoyable or nice. However, the location of this dream, i.e. the setting and grounds, was completely new to me.) The school was new, and was still being 'set up'. So the students, teachers and class timetables, etc were still being organised. There were lots of people moving around, looking at things, getting a feel for it all. The teachers were there as well, although at one stage they all went away somewhere, as they had to have some training as well. Their training was with regard to the students, the classes, the systems, etc. They went away to a separate building a little distance away from the school. I could see it. It was all white and quiet. I realised that with my own class timetable they hadn't given me anything on Friday afternoons, so that meant I could finish early, which was great. The rest of my week was full though. All the other students had to do 'full' days every day.

Another thing that happened at the school was that a student was having difficulty figuring out which was the male and female toilet. He (or was it a she?) asked a teacher, but s/he couldn't figure it out either. I went and had a look; the sign on the door was an unusual figure that was neither obviously male nor female. So I went to each door, and pushed them both open at the same time so we could see inside. Even then it was hard to tell (was that a urinal or not?). So I said, "See, it doesn't really matter which one you use, just use either one". I was rather happy with myself for solving the dilemma!

There was very little colour in this dream; everything (the buildings, the people, etc) were basically white. Nothing was grey, dirty or dark though; there was just a white shade over everything, like a dull, white glow. I had no anxiety or fear about this school or the classes, which is completely different to any other school dream I've had."

[Dreams: Library, doing research in a: Lac-m]

While this dream is suggestive of the fact that, over successive lifetimes, we possibly use a series of bodies of either sex (alternating states) while we encounter Life's "lessons" **[NB; each of the Lacs has "toilet dreams" indicative of the need that we have to deal with "our shit"]**, it is also suggestive that, for Samantha, some of her lessons are done and there is now a sense of quiet anticipation rather than anxiety regarding those remaining.

Two months later Samantha had another significant dream suggesting that her process of Self-Actualisation is on track and that her "reward" will come when her planet Earth experience is completed: "I'm on the top of a stone building. The building is very old (like one you would see in Europe, with ledges and architraves). However, this building is as tall as a skyscraper. I am on a ledge outside the building at the very top. I can't get on to the roof as there is a very wide, curved 'shelf' that I can't get over in order to get to the rooftop. So, I am on a ledge, high above the ground. I have to walk around this ledge, around the edge of the building. There are gaps and obstacles in my way. There are other people there as well, also trying to work their way around the edge of the building. A few different things happen when I try to overcome an obstacle such as I am helped by someone (a man from the group of 'others' who is the only one I talk to), or, because of a breeze, an opportunity presents itself and I quickly scurry from one section to the next.

I'm frightened, but more than that I'm trying to figure out just where it is that I'm trying to get to! There seems to be no way into the building, or on to the roof! I can't go back or down; just onwards and I'm scared. A spaceship appears. It flies with speed and accuracy between the other buildings around the place and beams up one of the others on the ledge with me. They zoom off and I'm left with the idea that this is the way off but that it's not my time yet."

Samantha's story is most instructive in an archetypal sense (especially with respect to the possibility that each of us is able to access a state of counterbalance with respect to our male/female energies) and follows the cycle of those needing *Lac-m* followed by *Lac-h*. They are, of course, complementary remedies. She stayed on *Lac-h* in the LM potencies over several months while the focus of her symptoms moved from the CNS to the gut and her energy gradually improved. *Morgan pure* completed her healing and left her in a predominantly psoric state. Interestingly she had her 33 birthday during that time.

This particular movement in the Direction of Cure is, I find, a common pattern and either *Morgan pure* or *Sycotic co* are to be considered, depending on whether or not Psora or Sycosis predominates. Generally *Morgan pure* mitigates Psora and *Sycotic co* Sycosis in much the same way that *Psorinum* or *Medorrhinum* are used intercurrently or lesionally depending on the predominant miasm.

Since the bowel nosodes seem so consistently to be associated with the Lacs the notion, first hinted at by Bach and Paterson, that perhaps it is bacteria [NB: Gk, *bakterion*: "little staff"; perhaps the polarity aspect (alternating state) of the "big staff" of Aesculapius?] that actually seed the individual miasmatic state, in both a lesional and an original sense, is worthy of solid research. The desire to be free of bacteria (i.e. "germs") is essentially a syphilitic perspective. However, peaceful co-existence with bacteria is a reality that assists us in the development of a strong immune system, and stops us from *falling* into a state of ill-health. That is why in birthing suites emphasis is placed on the mother being the first to handle her infant and that time spent on her abdomen allows for her bugs to colonise her infant's nasal and digestive mucosa.

If dealing with the Wheel of Karma is, indeed, our lot, it makes sense to consider the possibility that our rebirth (i.e. reincarnation) carries with it a syphilitic taint. It is the Alpha and the Omega; the Beginning and the End of the 8 Stages of Man. The negative, syphilitic perspective prevails with the amnesia and loss of direction of the soul as it makes its way back to the Earth plane. Indeed, as van der Zee has suggested, the baby experiences a sense of annihilation, synonymous with syphilis, as s/he negotiates the passage through the birth canal. At birth all our senses are heightened (NB syphilis has a special affinity for the sense organs: eyes, ears, nose) and we are, as suggested by both western medical research and the proving of *Lac-m*, most susceptible to both drugs and bacteria at this time.

A straightforward, unmedicalised birth followed by good attachment to the breast (initiated by the baby who is able to *struggle* to the nipple) helps, in my opinion, to keep the syphilitic miasm moderated. This means it leaves the individual with an ability to break through the barriers, in a positive, non-destructive manner, giving hope that Paradise may indeed be regained! When the positive aspects of Psora prevail (as they do when the baby comes through the birth experience with a sense of "I can do it by myself"), the individual is then in the best possible space to face Life's "tests"; to break free of the cycle of reincarnation (alternating states) and climb the virtual ladder to Wisdom (Heaven) as expressed so succinctly by Erikson.

Psora doesn't deserve to be seen as Mankind's Curse; rather it is our ally. And, if we cue into the curiosity and ebullience that it affords us, our Free Will motivates us to make appropriate choices and we can then use the positive attributes of Sycosis to grow and prosper (just like seeds which germinate and then flourish when placed just below the ground). (This desire to grow is probably what motivated "Eve" [which means her apple was most likely green!]). Should either, or both miasms, however, be engaged in the negative polarity, it follows that despair and annihilation will be our lot. The negative, rather than the positive aspect of the syphilitic state will then prevail and, instead of ascension to a higher plane, the cycle will begin again.

We know that the Lacs are about going in circles, as evidenced from the proving of Houghton and Halahan:

[Mind: (prover # 01; 30C): "When thinking about the remedy I imagined I was in a field and a spotty frog came and went, then a spotty ladybird. By night if it was a warm and woolly animal it would be a sheep with a brain to match. I am noticing circles in words and shapes and made a circular cake today."]

The reference to the sheep immediately puts one in mind of the group-consciousness idea of "follow the leader". Sankaran has made a similar observation with respect to *Lac-d* and cows, and similar references are to be found in the proving of *Lac-m* (which also elicited a cow dream; however, at least it was in an instance of the prover being followed by the cow!).

[Mind: (prover # 04; MK): "Disoriented; I had to go for a drive to a friend's house in the afternoon. I've driven there many times before without incident, but today I made at least five wrong turns, even going so far as to go round a roundabout and back again in the direction from whence I'd just come. It was like a comedy of errors. I just couldn't get it right. I was unable to navigate, which is very unlike me. I thought I must be losing my mind. What is wrong with me?"]

[Dreams: (prover #04; MK): "Had a dream of going to the library to get information for an assignment. I met up with a group of friends and we went to the shops. When leaving, we drove round and round in the car park trying to find a way out . . ."]

Since the core issue of *Lac-h* is to get the balance right with respect to putting energy into the group responsibilities as opposed to the individual responsibilities (an alternating state) needed for advancing the individual soul's journey, striking out on one's own, using one's Free Will to make meaningful choices and breaking free of the group (that is having a strong Ego and sense of Self), is a necessary step for stepping out of the cycle of Karma and accessing the core of one's personal mandala.

This is well-expressed by prover #01 (LM6) in the *Lac-m* proving which has, among others, a theme of going back to the classroom and doing the lessons again:

[Mind: "There's been a shift with my classmates. Before my exam they were keen to keep company and study with me and now that I got good grades they seem resentful. I feel alienated. . . ."]

It is the Lacs, and especially *Lac-m* and *Lac-h*, which enable us to break free of this cyclical pattern largely self-imposed because of our almost universal "addiction" to cow's milk, and ensuing as a consequence of our failure as a mammalian specie to fully appreciate the value of, and then take advantage of, what human milk offers us with respect to attaining Self-Actualisation.

"Accuse not Nature; she has done her part; do but thine"

Milton