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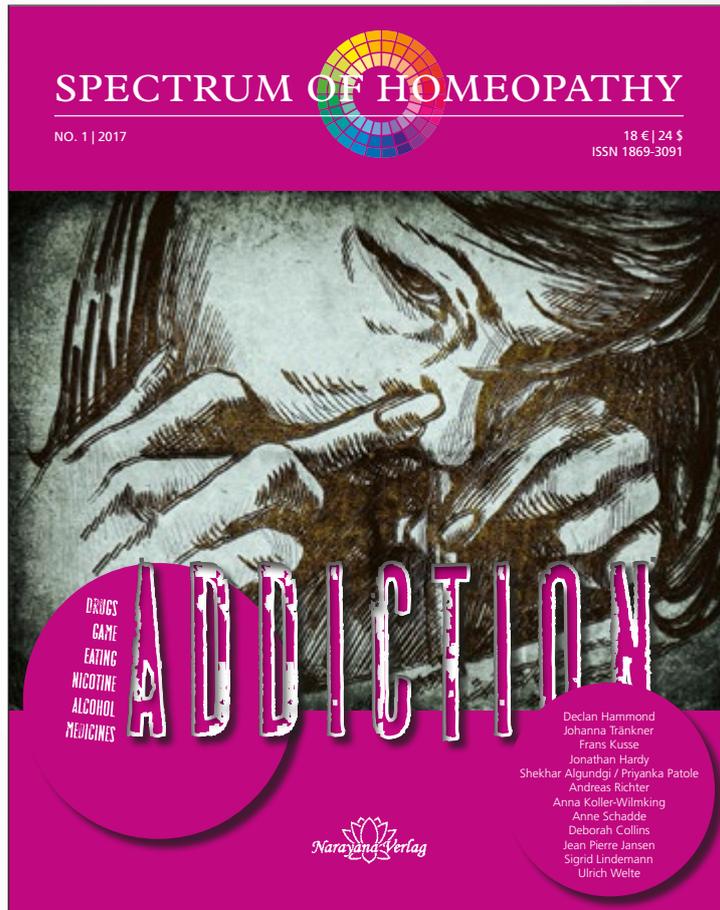


DRUGS
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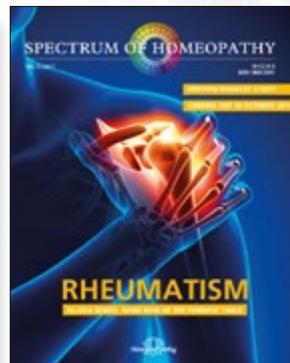
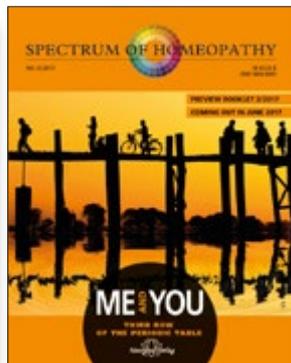
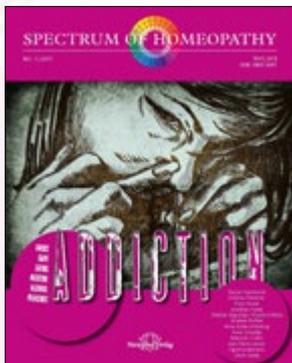
ADDICTION

Declan Hammond
Johanna Tränkner
Frans Kusse
Jonathan Hardy
Shekhar Algundgi / Priyanka Patole
Andreas Richter
Anna Koller-Wilmking
Anne Schadde
Deborah Collins
Jean Pierre Jansen
Sigrid Lindemann
Ulrich Welte


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DRUGS
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EDITORIAL

Dear readers,

Since the first issue of SPECTRUM in 2009, we have gathered a large circle of authors from all over the world, who are generally eager to contribute to successive issues of the journal. This time, however, it was different. The treatment of addiction seems to be a really tough nut and there are relatively few homeopaths who have sufficient experience in this field. One of the few is without doubt Declan Hammond, who has treated heroin addicts in the poor quarters of Dublin, as well as cocaine addicts and workaholics among the yuppies.

The basic insight of his work can be summarized in a remark made by the Canadian addiction therapist Gabor Maté: "Many of us remember drug addicts fruitlessly trying to fill the black hole inside, the spiritual emptiness in their innermost being, where contact has been lost to the soul or spirit. Our culture – obsessed with consumption, winning, adventure-action, and image – only deepens this hole, leaving us feeling even emptier than before." Hammond interprets this to mean: "All of us are potential addicts," and then, "Since all the causes of addiction are within, so also are the solutions."

Every addiction develops its own dynamic, which finally leads to stereotypical behavior patterns, regardless of the type of addiction. The psychologist Johanna Tränkner demonstrates this by comparing the symptoms of substance-based drug addiction versus substance-free addiction such as shopaholism, workaholism, compulsive gambling or sex addiction. The transformation in the personality caused by addiction is often so prominent that it becomes very difficult to recognize the underlying individuality. To trace this and to seek the solution in the soul is the decisive challenge for the homeopath grappling with this illness.

The contributions of this issue look at the inner causes and the personal history underlying the addiction. In the case described by Deborah Collins, it is the lifelong resentment towards a strict father, in Andreas Richter it is the longing for body contact in a six-year-old boy, which he missed as a very young child, in Frans Kusse's cases there are frequently traumatic experiences in the patients' histories. To treat patients in his Dutch addiction clinic, he developed a three-stage homeopathic approach: detoxification including isopathy, etiological treatment with trauma remedies and finally constitutional treatment. A similar approach is described by Jean Pierre Jansen to wean smokers off their habit.

At the constitutional level, there are certain groups of remedies that are more frequently indicated than others. The feeling so typical for addiction of inner emptiness that must somehow be filled corresponds to the Milk remedies' need for closeness and warmth, the desire to be suckled. Jonathan Hardy uses the cases of *Lac humanum* and *Lac lupinum* to demonstrate how the typical dynamic of this remedy group can lead to eating disorders and drug addiction. Sigrid Lindemann found the addiction pattern of withdrawal, isolation, and fleeing from reality in a case of *Oncorhynchus tshawytscha*, Chinook salmon.

The drug remedies play a special role in the homeopathic treatment of addiction. They can be used as nosodes to ease withdrawal, as shown by Frans Kusse for cannabis addiction. Yet the remedies from this group are often similes at a deep constitutional level – for example, the alcohol and drug-addicted superwoman from Anne Schadde's case, who is healed by *Ephedra sinica*. She can control her impulses as poorly as Anne Koller-Wilmking's sex-addicted alcoholic patient or Ulrich Welte's young patient who is hooked on a computer game. The violent fantasies associated with the virtual World of Warcraft lead Welte to choose *Franciscea*, a nightshade from the syphilitic miasm. We should be alert to this miasm in connection with the destructive potential of addiction.

The contributions of our authors in this issue indicate that homeopathy can play an important part in the treatment of addiction. Yet, without high-quality help and counseling at a social and psychological level, it is scarcely possible to find a way out of the vicious circle of addiction; "People need contact, community, family – addiction thrives in isolation," writes Declan Hammond. The unequivocal conclusion of Declan Hammond and Frans Kusse is that homeopathy can be successfully incorporated into an interdisciplinary treatment approach.

Christa Gebhardt & Dr Jürgen Hansel

Chief editors





Crossing the border to death: Ephedra sinica restores the lust for life.



Fearful captivity: a patient recognizes the opportunity of freedom with Falco.



Repressed rage: Aurum cures the anger towards a hard-hearted father.



Traumatic childhood: the Milk remedies confer maternal warmth and nutrition.

The legal and generally available intoxicant alcohol causes major suffering among those prone to addiction



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ADDICTION | EATING | HEROIN

THE GNAWING FEELING OF EMPTINESS

Milk remedies for bulimia and heroin addiction





The “Mammal feeling” is that of being thoroughly nourished, both physically and mentally, together with a feeling of warmth, intimacy, and closeness. This corresponds to the basic structure: if this is missing in Lac patients, they feel a fundamental lack.

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AUTHOR | Jonathan Hardy

SUMMARY: when the typical “Mammal feeling” of closeness, warmth, and being nourished is lacking, this can cause a deep-seated feeling of lack and emptiness. Addicts who need milk remedies attempt to fill the inner void. The author uses two cases to show how the typical dynamic of this remedy group can often lead to eating disorders or drug addiction. In both cases the relationship to the mother is disturbed.

KEYWORDS: acne, addiction, bulimia, dog remedies, drug addiction, eating disorder, heroin, Lac humanum, Lac lupinum, mammals, milk remedies, sensation method

MAMMAL REMEDIES AND ADDICTION

A number of themes very commonly found in mammal cases are important in our understanding of the application of mammal remedies in the treatment of addictions:

Milk: The unique evolutionary adaptation of the mammals is milk, which is fundamental to our understanding of mammal remedies. It is the source of nourishment for all young mammals. Not only is it essential to the physical survival of the baby mammal but it involves the process of suckling. The infant mammal draws nourishment from the breast of its mother. This means bodily contact and warmth. It also has an emotional element – it is an act of great intimacy: the mother is literally giving of herself to give life to her young. All these elements of nourishment, warmth, bodily contact, motherly nurturing, and intimacy are found in mammal cases.

The “Mammal feeling”: We could say that the feeling of being fully nourished, on both a physical and emotional level, with feelings of warmth, intimacy, and closeness are the “Mammal feeling.” As a human being we should have this “Mammal feeling” deep within us, as part of our basic inner structure, at a visceral and subconscious level of our being. If we do, it will go a long way to helping us to feel adequate, secure, worthwhile – able to be happy and effective in life. On the other hand, if we do not have this “Mammal feeling”, we will lack these basic elements which make a secure and stable person. There will be a nagging sense of something missing, an inner insecurity which is very fundamental. This is often experienced in a very physical way – a visceral sense of emptiness, a hole which cannot be filled. A deep feeling that something is wrong with us, we are not complete.

It is interesting that many Mammal remedies are given in the form of milk and called “Lacs”, a word very close to “lack”. There is something lacking in one’s basic structure, which of course sounds very like mineral remedy terminology. There is a difference however. Mammals are animals and there is an animal flavor to the experience of lack, and that feeling can be summed up as shame.

Shame: Shame is a common feeling in animal cases but it is found especially strongly in mammal cases because of this feeling of inner lack. The animal state in patients often creates the sense of being dirty, low, unworthy. It seems to be a product of the split in the consciousness found in animal cases – the duality between our higher consciousness and the animal part of our being. This feeling of being uncomfortable with one’s animal nature, combined with the feeling of inner unworthiness, is a potent combination and creates a powerful and deep sense of shame in many mammal cases.

Shame is different to guilt. Guilt is a sense of having done something wrong. Shame is a sense of being something wrong – that there is something wrong with us. In guilt, because something has been done wrong there is implied the possibility of redemption – to do something right to compensate for the wrongdoing. Not so with shame. It is a deeper and more debilitating state because when you feel there is something actually wrong with you there is nothing you can do to remedy the situation.

Self-destruction: How then do we react to a state of shame? Unfortunately with a range of self-destructive and damaging habits and behaviors. We are likely to fall prey to addictions of all sorts – craving for something, anything – to fill that awful feeling of emptiness within. Mammal patients often talk of their addictions in terms of trying to fill a hole within. The addictions may be physical: for drugs ranging from the most powerful illegal drugs to the common addictions like chocolate and coffee. There are eating disorders of all kinds – and it is interesting that a sense of shame is characteristic of anorexia and bulimia.

Suckling: Mammal mothers nourish their babies through suckling. Mammal patients of all ages can try to recreate the experience of suckling in many ways, in particular through sucking the thumb or putting fingers or any object into the mouth. The intimacy and body contact is also mimicked through excessive hugging, cuddling and kissing, by wrapping oneself in blankets and comforters or through attachment to soft toys – anything which resonates with the infant’s experience of warmth, nourishment and security provided by the mother.

Nourishment: In the healthy state there is a feeling of being satisfied, fulfilled, content, confident, valued, and so a feeling of being properly nourished – not just physically but psychologically



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HOW DOES SHAME ARISE?

People experiencing shame often feel impotent and powerless. They therefore submit to others or to prevailing norms – they conform and fit in. This reaction is reminiscent of the behavior of many animals who adapt to the pecking order in their group: the submissive animal curls its tail under and trots away with bowed head. Shame may have its biological roots in this type of behavior, found in animal hierarchies.

There is no consensus on what age shame is first found in humans. Many scientists interpret the turning away of the head seen in babies of a few months old to be shame. It is fairly certain that children between the ages of one and two can feel shame: this is the age when they learn to move away from the other, becoming independent of her; they can recognize themselves in a mirror (self-consciousness), react to their childish achievements with evident pride, and develop inhibitions and shame when their positive feelings (joy and pride) are insufficiently recognized or shared by their carers.

People who suffer shame normally have high ideals. When they realize that they cannot meet these ideals, this triggers shame. Frequently the feeling of a secure identity is missing.

The origins can be experiences in very early childhood such as the child's failure with emotional signals such as smiling or crying to elicit appropriate behavior or to establish sufficient contact with their carers.

They have rarely learned to perceive their own feelings or to trust themselves. We frequently find traumatic experiences in early childhood in which the emotional experience of child and chief carer have diverged. Due to such events, many children seem to subsequently distrust their own feelings, relying instead on the feeling and feedback of others in order to avoid being hurt again. At the same time, trust and confidence become the dominant themes in the rest of their lives: if you cannot trust your own body signals, who else can you possibly expect to trust? Shame is therefore also the result of a failure in emotional communication.

Source: Dr Herbert Mück; Praxis für Psychosomatische Medizin u. Psychotherapie, Coaching, Mediation u. Prävention; www.dr-mueck.de (German)

as well. In the unhealthy state there is an opposite experience – of feeling dissatisfied, empty, worthless, having no value, no confidence and expecting to fail.

Such a deeply pathological state is tailor-made to lead to addictive behaviors – all of which are attempts to escape from one's reality, to not feel the deeply uncomfortable inner state.

Emotional immaturity: Patients needing mammal remedies often demonstrate emotional immaturity. They can be very sensitive to reprimands and use expressions like “it makes me feel like a child.” They are prone to emotional regression under stress, retreating into a childish state and isolating themselves or becoming excessively dependent on others.

They can feel inadequate, incompetent, and unable to succeed in life. As a result their self-esteem is fragile and they easily feel criticized, put down and looked down upon. They may complain that they received no praise as a child – they felt rejected and abandoned emotionally. They can be self-conscious, shy, blushing and have a downward gaze.

Parental and family relationships: A common theme to be found in Mammal cases is a disturbed relationship with a parent or parents or with the family as a whole.

There can be a past history of poor bonding with the mother, of feeling “not properly mothered” or of having to “mother their mothers”.

There can be problems with bonding with the mother, and the word bond is commonly heard in mammal cases. The lack of deep connection with the mother is often expressed as a kind of emptiness, often felt in the abdomen: a forsaken feeling which is actually felt physically in the region of the umbilicus.

There may have been fear of a parent, a feeling that the parents were “cold” or never gave any physical affection or touching. They may say they never felt a part of the family or that they felt as if they had been adopted. There may have been a strong desire to leave the family early or a feeling that the family “worked better without them”.

There can be the compensation of clinging to a parent, although sometimes the complaint may be that their parents held on to them too much and they felt smothered. In all cases it is apparent that the whole sphere of parenting and nurturing has been experienced as unbalanced to one extreme or the other.

Common childhood histories: In mammal cases it is not uncommon to learn that childhood was unhappy, especially in relation to the behavior or mental health of one or other parent. The mother may have been emotionally disturbed during pregnancy or have had post-natal depression. The mother may have been mentally ill or the father alcoholic.

A common story is that the individual compensated for the lack of proper parenting in the home by developing a strong bond

with their grandmother. It is common to hear that the patient felt a sibling was preferred to them.

Parenting: Adults who need mammal remedies often feel very strongly about being a parent – they love it too much. They can overdo being a parent and smother their children through an over-protective or needy relationship with them. They can “mother” their partner or generally lose themselves too much in the mothering role.

In some mammal cases, however, the opposite pole is manifest: there can be a strong aversion to parenthood.

CASE 1: 40-year-old woman, chief complaints: food addiction and acne

Casetaking

Why have you come to see me?

I have two main problems. One is my skin and the other is I just cannot control my eating.

Tell me about your eating please.

I think I have an awful appetite. I kind of describe it as being “mouth hungry.” You always have to be eating something. At home I will always be looking for something little to eat. I look to see if the kids have left some sweets or something. I have just got to have something. I just eat all the time. I think for a woman I have quite a large appetite. I don't often eat as much as my husband but I eat a lot more than other girls I know.

Is there any time of the day or night you are especially hungry?

No, not especially. It depends on what I have eaten during the day. I don't have specific times when I have got to eat.

Do you have any specific cravings?

Not. Not really.

If you don't eat, does anything happen?

I get a bit irritable, I do get in a “hungry mood,” I know that.

Can you describe that hungry mood?

I am just grumpy. I don't get a headache. I need some food. It gets a little bit obsessive. I literally cannot do something until I have eaten. I may be running late, I have to get the kids and I am just parked in the drive and I have to go and grab something. I know I am late but there is still that need to go and grab something to eat before I go and get the children. I think: “You shouldn't be doing it, it should be the other way around! I should go and get the children and not worry about that!”

I couldn't open a packet of biscuits and just have a couple – no – I wouldn't eat them all but I would get through half of them easily, because they are there and I wouldn't be able to ignore them. I can't ignore food if it is there. It is a bit of a compulsion but I have got to have it. I wish I was like some people who eat to live and that is it, they are not really interested in food.

What other complaints do you have?

My spots! As a teenager I didn't have many but now I am forty and I am still struggling with them. I don't remember how many times I have been to my doctor! She always says it is "nothing, nothing," but it isn't nothing! I have had it for twenty years and it just does my head in!

Say more about how it affects you.

It really gets me down. The only time it has ever been clear is with oral antibiotics, but you cannot take those forever. It really annoys me. I can't stand getting up in the morning. It just affects how you feel.

How does it make you feel?

I feel 'untidy' for want of a better word. Yes, I don't feel tidy.

Describe this feeling of it makes you untidy.

I don't feel as polished as I would like to. I feel it lets me down.

Describe not polished.

It is just scruffy. You get up, you get dressed to go out or to go to work, and you never feel 100% comfortable. You have got faults which you are trying to cover up which generally makes you feel worse anyway. But you feel you have to do something, you just never feel 100% content with what you have done or how you look. Untidy is the only word I can think of.

Tell me about your childhood please.

My mother had me when she was eighteen and my dad was twenty, so they were very young. The one thing I couldn't stand about my mum is that she is just so untidy. I would never bring my friends home because I used to be so embarrassed that she was so untidy. I always got on really well with my dad – my dad was a typical dad, soft – he was the one you went to when you needed something. Mum was more moody. My parents split up and it was all very unpleasant for 2 or 3 years.

What was that like?

It was very difficult. I saw my mum as the one at fault, I suppose, so our relationship broke down quite badly. It used to end up in complete shouting matches to the point that she chucked me out a couple of times and I would go and stay with friends. My mum has lots of problems, which has made it quite difficult. That is why I could understand my dad; I thought she was difficult to live with. I wouldn't say we had a conventional mother/daughter relationship.

What was it like?

I would phone my mum, but if you phone her you are on the phone for over an hour. That is tough sometimes as well, you don't phone my mum and have a conversation, you phone my mum and have a listen!

You know, we don't have a lot of mother/daughter time at all. She is hard work. It is almost like the roles are reversed; she needs me as opposed to me needing her. My mum had lots of bouts of depression; she would not get out of bed, so we had to look after the kids and awful lot. I suppose that is why I am not so close to my parents. "Mum's in bed again" and my dad wasn't there.

Say more about this.

The worst thing was coming home and not knowing what you were coming home to. I was obviously too young to understand it. I couldn't understand why she allowed my dad to come in from working all day and he would have to cook the dinner. I really, really resented her. She ended up in a mental hospital two or three times and I was relieved.

What was the feeling like in childhood at that time?

It was just horrible.

Describe that more.

It was just scary, never knowing what was going on. You were never feeling happy. It was horrible going from having a nice house and money, to not. That was horrible, not from a materialistic point of view but just from a comfort point of view. A security point of view. It was just horrible.

ANALYSIS**Mammal themes**

- Compulsive eating
- Lack of impulse control
- Always hungry
- "Mouth hungry"
- Disturbed relationship with the mother
- Role reversal with mother
- Mother mentally ill
- Expelled from home
- Resentment of mother
- Not secure
- Scared in the home

Mammal source words

Content
Comfort
Soft

Comments: Soft – she described her father as "a typical dad, soft" – which is very unusual.

Which mammal? To answer this question we have to use what is left in the case, meaning what data we have which is specific, not indicating a more general level of differentiation like animal or mammal.

What we have left is the peculiar aversion to untidiness. It is remarkable how nearly every patient can tell us something we have never heard before and I had certainly never heard someone describe their spots as untidy. What is more, this aversion to untidiness runs through the case because this was one of the things which she disliked most about her mother. This aversion to untidiness is the most peculiar and characteristic feature in her case.

We have a number of beautiful provings of Lac humanum. The proving by Jacqueline Houghton and Elisabeth Halahan brought out the theme of untidiness as a black type symptom. It is a



LAC HUMANUM AND ITS USE IN EARLY CHILDHOOD TRAUMATIZATION

The German natural healing practitioner Tanja Hofmann, who practices in Hamburg and Buxtehude, has specialized in the treatment of early childhood trauma and has published her experience with the remedy Lac humanum, including several case histories. She writes: “Early childhood trauma – when we hear this expression we think of the unfortunate children who have appeared in headlines due to their martyrdom. Yet the causes of traumatization in childhood are not just severe maltreatment and sexual abuse or blatant neglect of hygiene and nutrition.”

Attachment disturbances in children: These children experience their parents, from whom they instinctively seek protection and security, as potentially threatening. The original trust that grows out of loving and stable care is exceedingly fragile in such children.

The effect of such an insecure, threatening relationship with the parents is an attachment disorder. The author bases her ideas on the work of the psychiatrist and neurologist Dr Karl Heinz Brisch and his publication “Bindung und seelische Entwicklungswege” (German: “Attachment and Psychological Development”), who introduced attachment theory to Germany. Many mothers who cannot offer their children secure attachment have unresolved experiences of separation, loss, or other traumas in their own biographies.³

Symptoms of attachment disorders in adults: People who suffer from attachment disorders experience the world as a potentially insecure place. They can react anxiously or aggressively, withdrawing (depression, social phobia), alternating between euphoric phases and depressive phases (manic depression), developing anxiety disorders, compulsive behavior, engaging in self-injury, or developing an addiction or co-dependency.

In her text on Lac humanum Tanja Hofmann describes one of her patients who had a long-lasting, damaging, and co-dependent relationship to her husband, who did not accept

her as a partner. She expressed her feelings when together with this man as follows: “The world fades away from us. It is so lovely with him! We fuse together, we are one. It’s as if everything around us is foggy and the outside sounds become softer. It’s only him and me. No one else can give me such a beautiful feeling, so secure and safe.” The patient believes she loves this man; but what she describes, according to Hofmann, is the love of a helpless child to its mother. The wish for fusion, security and safety, and the projection onto a particular person of the deep longing to satisfy this craving, thereby conferring all power on that person.

On the way to individual freedom: Hofmann indicates that obviously not all attachment disorders and early childhood trauma can be soothed or even healed by Lac humanum. The decisive factor, as always in homeopathy, is the individual reaction to the triggering cause. A key differentiation to other milk remedies is, according to Tanja Hofmann, the “wish for individuality and self-realization, which is innate to us humans. We want to belong to a group but we also want to be something special within the group – not just a faceless member. Freedom – that is for Lac humanum patients a threatening word since they associate freedom with being left alone. They therefore have a secret desire for dependence.” She goes on: “This wish is the old longing to be accepted and loved – a deeply human wish that often prompts us to enter partnerships based on neediness and fear of loneliness and not on love.

“Lac humanum nourishes the inner roots. That does not happen overnight but it is worth it because it is the path to freedom.”

Source: Tanja Hofmann, natural healing practitioner, classical homeopathy, www.tanjahofmann.com (German)

The theme of attachment disorder has been addressed by the pediatrician, neurologist, and homeopath Andreas Richter in various articles with numerous homeopathic remedies in “Spectrum.”

In homeopathy the “Lacs” (from the Latin “lac” for milk) or milk remedies form a group of remedies – they are derived from the milk of humans and other mammals. Currently around 25 milk remedies are available.

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³ See Spectrum I 2012 “Cats and Dogs” on the milk remedies of the dog and cat families in homeopathy, including the contribution by Andreas Richter “Constantly Threatened” with a case of Lac lupinum, which the author describes in terms of attachment theory.

polarity in the remedy in that it expresses both as an inability to be tidy and an aversion to untidiness.¹

Prescription: *Lac humanum* 200C, single dose

FOLLOW-UP AFTER FIVE WEEKS

How are you getting on?

I have noticed certain things. My spots are worse. Appetite wise, I have definitely noticed I am just less interested in food. I can leave things and not eat them for the sake of it. I am not wanting things that in the past I really enjoyed, I was really a bit of a pig. I feel all round happier really. I would be even happier if the spots were better!

How far back would you have to go to when your appetite was this moderate?

Probably as a child if I am honest.

And the feeling happier, how far back would you have to go?

Probably a similar sort of time really, perhaps 10 years.

Comments: This is the sort of reaction we get from a deeply acting remedy – changes which take the patient back many years. In time her skin improved markedly and she has remained well.

CASE 2: 41-year-old woman, chief complaint: heroin addiction

Casetaking

What is your problem?

I have been using heroin for over ten years. I try to stop but I have such intense cravings for it.

Can you describe the cravings you are getting?

I just want to be – I can't think of another word, other than satisfied. It is all consuming ... I am frightened of it, but I just want to be comfortable. It makes me feel comfortable, it makes me feel warm, satisfied and so I don't think about things, or the things I think about are nicer. That's all I can describe it as.

What would be the opposite of this feeling warm and comfortable and satisfied?

I get very on edge, I get quite agitated. A lot of it seems to do with heat because the colder I feel the more I crave it; that was a real big reason for me taking it. It was that warmth, that glow. I like that warm feeling. You can go out in a t-shirt in winter and you are not so cold. I don't like the cold and it always seems if I am down, I feel the cold a lot.

¹ Editor's note: see Houghton / Halahan; *Lac Humanum* – Die homöopathische Prüfung (German), K.J. Müller Verlag (publ.), available from Narayana Publishers. In reading sample 3 of the proving results for untidiness, there is a reference to the symptom aggravation from untidiness: UNTIDINESS, external appearance, of, agg., **; UNTIDINESS agg., ***; DISCONTENTED with oneself, 163.

How cold are you feeling lately?

Shivery all the time ... it is the sort of cold where it doesn't matter how many clothes I put on, I am still shivery, cold to the bones. Nothing seems to warm me up. If I have a hot bath I get out and I am shivering again. Just sitting there ... I am just cold within myself.

How are you lately in yourself, mentally and emotionally?

I am lazy in keeping things together, in keeping my life organized. I don't seem to be able to cope with organizing myself properly.

Describe that more.

I don't follow things up. I procrastinate all the time. I waste time doing silly things that don't need doing, like being late this morning. For some stupid reason I am not good at conforming to things that I should be doing.

Describe that more – not good at conforming.

Just things like getting the children to school on time. Silly things. I just feel a bit of a mess; I always look at other people who are more organized than me.

Tell me about your childhood please.

I tried to ... stamp my mark. I wanted to take over a bit; I wanted to be boss all the time because my dad wasn't around a lot. In talking to my mum, I think she found me difficult. I don't think I was very easy.

Say more about wanting to be boss.

I wanted to rule the roost. I know my mother didn't find me easy.

Describe ruling the roost a bit more.

I can't remember doing it, but she says I just wanted to be in charge. I wanted to be the head of the household because my dad wasn't there very much. I think I wanted to take his place. Not that I wanted to be bossy or tell everyone what to do, like what to watch on TV. I felt like I was next in line to protect the household, not in importance, but in strength. I could protect everyone.

Describe this more. You are doing well, this is good.

I felt if anyone came into the house, it was my job to be the protector. Physically and mentally the strongest there.

Including your mother?

Yes. I felt I was quite capable of looking after everyone, even when I was just eight years old. One big memory from when I was a child was that I hated injustice. I hated anyone lying. I hated any injustice.

How would you react to it?

Quite aggressively. My sister had a habit of telling lies for the thrill of it. Probably because she didn't feel very much in control because I was! I used to be absolutely beside myself with anger at the lies she would tell, and then my mother would believe her and then my sister would look at me and smile. Childish things and I would be bursting with anger about it.

Say more about ruling the roost and being the strong one.

I think I like to be in control, but I am not a control freak. I don't want to tell people what to do but I like to have control

of situations. For example if my kids are riding, I like to be there, not to tell them what to do, but to keep everyone safe. I want to be in control for the safety factor, for the sake of keeping things from going wrong.

Tell me about animals, how do you feel about animals?

They are a big part of my life. I love animals, I hate unfairness to animals. As much as I hate people being cruel to animals, I hate people spoiling animals as well.

Which animals are your favorites?

Dogs and horses. And I have a tortoise and hamsters.

What about wild animals?

Yes, I like wild animals as well.

Which especially?

Wolves.

What about them?

Just the way they are. They have a perfect way of being – it's fair, they hunt in a pack. Any pack animal is lovely to watch, they co-exist. I like their community. I admire that.

What about it?

Just the way they have such a good hierarchy and they don't argue about it. They might have little squabbles but everything works well within their group. And the same with horses, they have a herd and they all work together. I like the teamwork, I like the way they work together. With wolves, I like the way they hunt together. The same with wild dogs. I like the way they all communicate and get on, they all work together. I feel the same about work – if I go and work somewhere, I like to have that same community spirit.

At school I didn't like all the gossip and back-biting. I cannot stand that, it really annoys me.

What stood out about you as a child?

I was quite a determined child. I was cross with my mum because she didn't respect herself.

Describe that more.

I was very angry with my mother for letting my father treat her badly. I was always wanting to take over. If you look at it in the animal kingdom, I wanted to be head of the pecking order.

Describe it more.

The strongest and the fiercest. In any group that I've been in I've wanted to be the strongest and the fiercest, not to control or boss everyone but for my own satisfaction. I always wanted to be top dog, to justify everything, for it to be fair in my eyes.

Say more about being the strongest and the fittest.

The one everyone looks to for protection. I liked the fact that I could be strong, protect my sister. I had great pride in that. If anyone upset my mother I'd be there, I'd protect her.

Describe it more.

Being the biggest and the strongest, you get to dictate who has what. Like in the animal kingdom when you have a catch of meat, everyone gets their fair share. Two dogs fighting – you don't want that.

Do you have any dreams?

As a child I had a dream of three bears chasing me. I had another dream of a flood and I was trying to get everyone out of a window, trying to get the family out. I had a terrifying dream of taking the children out and losing them.

ANALYSIS

Animal themes

- Taking over
- Being the Boss
- Stamp my mark
- Rule the roost
- Being in charge
- Hierarchy
- Pecking order

Mammal themes

- Comfort
- Warmth
- Cold
- Satisfied
- Warm feeling
- Shivering
- Cold inside myself
- Cold to your bones

Comments: It is remarkable how she describes her addictive cravings in exactly the way we understand a mammal patient experiences their deep inner pathology.

Group animal themes

- Protecting the household
- Everyone gets their fair share
- Teamwork
- Coexistence
- Community spirit
- Working together

Dog remedy themes

- Two dogs fighting
- My mother did not respect herself
- Badly treated
- Back-biting
- Squabbles

Predator themes

- They hunt together
- Strongest and fiercest
- Proud

Comments: At this point in the analysis we know it is animal and one that lives in a group but is a predator. What is left in the case to pinpoint the species?



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THE WOLF (CANIS LUPUS)

is a predator of the dog family (Canidae). A wild wolf pack is a family, where incest does not occur. The alpha wolf male and female are father and mother. The female is submissive to the male as long as he obtains food for the young wolves. She shows her submissiveness by various gestures. Yet she often has first pick of the food brought back by the male wolf. He is not the first to eat; it is the young ones, who are given food by the male or female adult. Wolves hunt both alone and in a pack. They are exceptionally skillful and clever hunters. The wolf father takes care of their young, often playing with them. Wolves are sexually mature by the age of two and remain with their parents until that age. The young wolves support the parents in bringing up the new cubs. Having reached sexual maturity, the young wolves generally leave the parental domain and seek their own territory. The parents are fundamentally dominant towards their young so there are no fights over the pecking order. Wolves in captivity behave differently than those in the wild.

Specific remedy themes

- Awareness of danger
- Intruders
- Saving others
- Sociability

Remedy rubrics

- Delusions: depending, everything is depending on him (2) (Protecting the household when she was only eight years old!)
- Dreams: intruders, sees (2) (Not her exact experience but she says she must protect the household "if anyone comes into the house")
- Dreams: animals of, bears (5)
- Dreams: saving others (6)
- Discontented: others, with (6) (She was very critical of her mother)
- Disoriented with everything (13)
- Sociability (14)
- Dreams: danger: escaping from a (19)
- Dreams: water: dangerous (20)
- Chaotic (73)

Prescription: The remedy is *Lac lupinum*, wolf's milk. Nancy Herrick has given us a wonderful proving of *Lac lupinum*.²

A number of themes in the proving which this case demonstrates include:

- Sociability
- Awareness of danger but unafraid – even relishing it
- Chaotic

What is most interesting when she talks of animals is her love of community, working well in a group and hierarchy. Most telling is then how she spontaneously jumps to speaking of herself and her own life in the school where she works and how she likes there to be harmony and community spirit. This identification with the source is crucial, especially when it happens in a spontaneous and often unconscious way. When she speaks of horses it is the aspect of being in a group which she emphasizes. When patients name an animal it may be their remedy but often it is not – in any case it is what they emphasize as important to them about the creature which is of interest to us.

Prescription: *Lac lupinum* 1M, single dose

FOLLOW-UP AFTER THREE WEEKS

The cravings have gone.

Very good.

It's a relief.

How have you been?

OK.

When did the cravings go?

After I had the remedy. Is that what it was for?

It is for everything, but especially for that.

Yes, the cravings for heroin went. I haven't used any and I haven't wanted any.

Anything else you have noticed since taking it?

I have started to calm down again. I have had more energy.

And that feeling freezing cold all the time?

Yes, that's gone.

And the craving for warmth and satisfaction and comfort?

It's all better. Yes, the cravings are an awful lot better and I have warmed up

Very good.

I am waking up before the alarm, whereas before I was sleeping through my alarm regularly. I am more organized. I am getting the kids to school on time. I feel an awful lot better. I am adjusting to life without heroin.

Comments: I kept in touch with this patient for seven years since she first came. She has been well, living a normal life and she has remained off heroin.

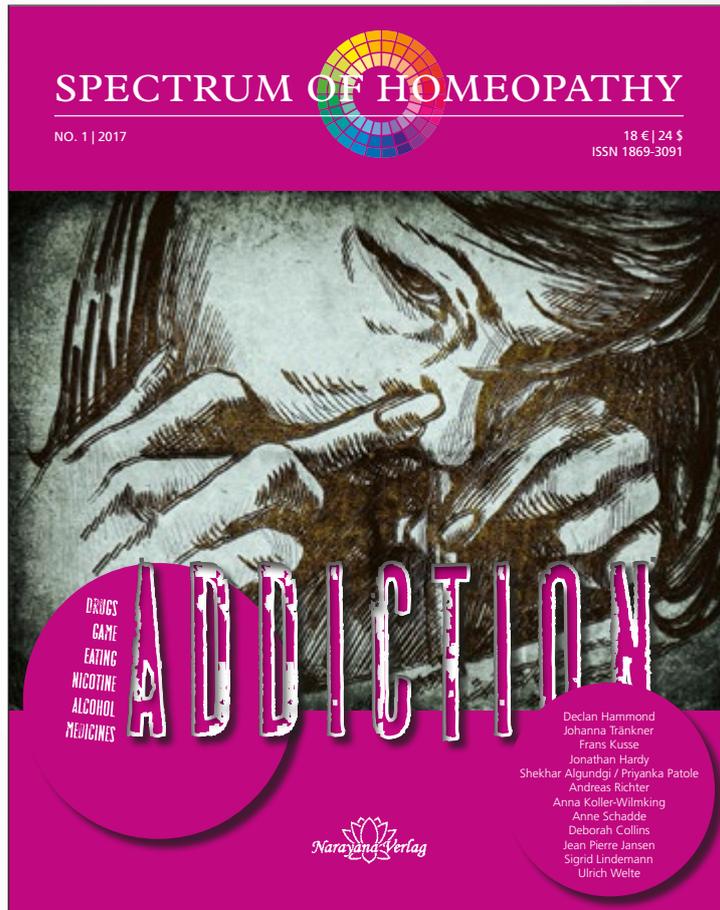
²Nancy Herrick, "Animal Mind, Human Voices – Proving of Eight New Animal Remedies", Narayana Publishers

**JONATHAN HARDY**

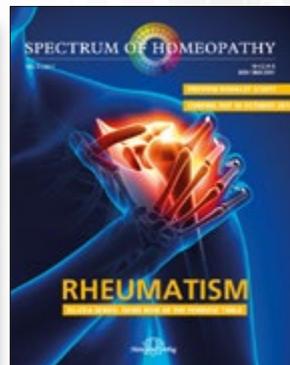
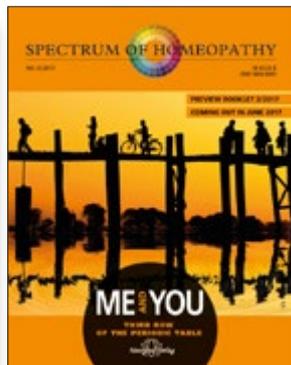
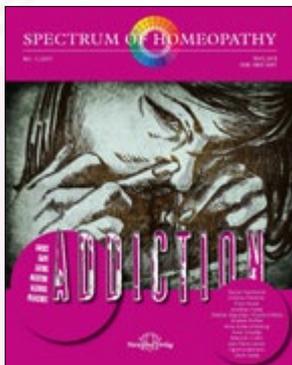
studied zoology at Oxford and then medicine at Southampton University. Since 1986, he has been working both in private practice and in the National Health Service as a homeopath.

Together with a team of experienced acupuncturists, chiropractors, and psychotherapists, he runs an interdisciplinary clinic. Hardy is a fellow of the Faculty of Homeopathy in Britain and a member of its International Teaching Group. He gives seminars both in the UK and abroad.

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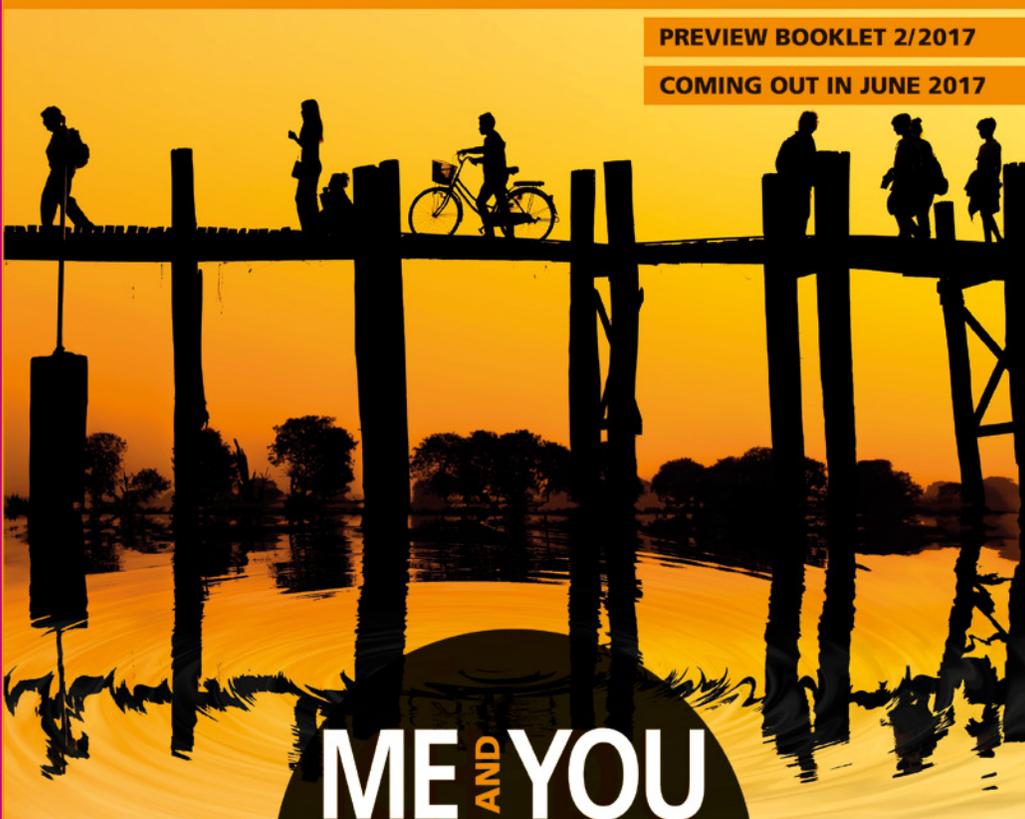
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